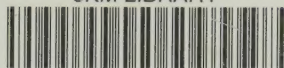


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ABRAHAM LINCOLN PLEDGING CLEOPAS BRECKENRIDGE TO TOTAL ABSTINENCE

—From the original painting in the possession of Dr. Howard H. Russell

STANDARD ENCYCLOPEDIA OF THE ALCOHOL PROBLEM

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VOLUME IV
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1928

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ABBREVIATIONS SOMETIMES USED IN THIS WORK

A. D. <i>Anno Domini</i> (in the year of our Lord)	Deut. Deuteronomy
A. F. L. American Federation of Labor	Dict. Dictionary
agt. against	doz. dozen, dozens
Ala. Alabama	D. S. O. Distinguished Service Order
A. L. P. Australian Labour Party	D. T. O. District Templar Order
A. M. <i>ante meridiem</i> (before noon)	Eccles. Ecclesiastes
Amer. American	Eccclus. Ecclesiasticus
A. O. H. Ancient Order of Hibernians	ed. edition, editor
Ariz. Arizona	<i>e. g.</i> <i>exempli gratia</i> (for example)
Ark. Arkansas	Encyc. Encyclopedia
Art. Article	Eph. Ephesians
Assn. Association	est. estimated
A. T. A. Army Temperance Association	<i>et al.</i> <i>et alii</i> or <i>et aliae</i> (and others)
A. V. Authorized Version	<i>et seq.</i> <i>et sequentes, et sequentia</i> (and the following)
b. born	Exod. Exodus
Bart. Baronet	Ezek. Ezekiel
bbls. barrels	F. Fahrenheit
B. T. L. British Temperance League	fl. flourished
B. C., B. C. Before Christ, British Columbia	Fla. Florida
B. C. L. Bachelor of Civil Law	fr. franc
B. W. A. Bible Wine Association	F. R. C. P. Fellow of the Royal College of Physicians
B. W. T. A. British Women's Temperance Association	F. R. C. P. E. Fellow of the Royal College of Physicians of Edinburgh
C. Centigrade	F. R. C. S. Fellow of the Royal College of Surgeons
C. A. Church Army, The	F. R. C. S. E. Fellow of the Royal College of Surgeons of Edinburgh
Cal., Calif. California	F. R. S. Fellow of the Royal Society
Can. Canada	F. R. S. E. Fellow of the Royal Society of Edinburgh
<i>Cand. Phil.</i> <i>Candidatus Philologiae</i>	ft. foot, feet
Cant. Canticles (Song of Solomon)	Ga. Georgia
C.B. Companion of the Bath, Bachelor of Surgery (<i>Chirurgiae</i>)	Gal. Galatians
C. C. County Council, County Councilor	gals. gallons
C. E. T. S. Church of England Temperance Society	G. C. B. Grand Cross of the Bath
chap. or ch. chapter	G. C. I. E. Grand Cross of the Indian Empire
I Chron. I Chronicles	G. C. M. G. Grand Cross of St. Michael and St. George
II Chron. II Chronicles	G. C. S. I. Grand Commander of the Star of India
C. I. T. S. Church of Ireland Temperance Society	Gen. Genesis
Col. Colossians	gm. gram
Colo. Colorado	gr. grain
Conn. Connecticut	G. S. J. T. Grand Superintendent of Juvenile Templars
I Cor. I Corinthians	G. S. J. W. Grand Superintendent of Juvenile Work
II Cor. II Corinthians	G. W. Grand Worthy
C. S. M. Chief Stipendiary Magistrate	G. W. C. Grand Worthy Chaplain; Grand Worthy Counselor
C. T. Chief Templar	G. W. C. T. Grand Worthy Chief Templar
C. T. A. A. Congregational Total Abstinence Association	G. W. D. M. Grand Worthy Deputy Marshal
C. V. O. Commander of the Victorian Order	G. W. G. Grand Worthy Guard
cwt. hundredweight	G. W. M. Grand Worthy Marshal
d. died	G. W. S. Grand Worthy Scribe
Dak. Dakota	G. W. T. Grand Worthy Templar
Dan. Daniel	G. W. V. T. Grand Worthy Vice Templar
D. C. District of Columbia	
D. C. L. Doctor of Civil Law	
D. C. T. District Chief Templar	
Del. Delaware	

ABBREVIATIONS SOMETIMES USED IN THIS WORK

Hab.	Habakkuk	£. s. d.	<i>Librae, solidi, denarii</i> (pounds, shillings, pence)
Hag.	Haggai	L. T. L.	Loyal Temperance Legion
Heb.	Hebrews	Mal.	Malachi
hhd.	hogsheads	Mass.	Massachusetts
hl.	hectoliters	Matt.	Matthew
H. M. S.	His (or Her) Majesty's Ship	Md.	Maryland
Hos.	Hosea	Me.	Maine
Ia.	Iowa	M. E.	Methodist Episcopal
<i>ibid., ib.</i>	<i>ibidem</i> (the same place)	M. E. L.	Master (or Mistress) of English Literature
<i>id.</i>	<i>idem</i> (the same)	M. H. R.	Member of House of Representatives
<i>i. e.</i>	<i>id est</i> (that is)	Mic.	Micah
Ill.	Illinois	Mich.	Michigan
in.	inch, inches	Minn.	Minnesota
Ind.	Indiana	Miss.	Mississippi
Intern. Monats-schrift	Internationale Monatsschrift zur Erforschung des Alkoholismus und Bekämpfung der Trink-sitten	M. L. A.	Member of Legislative Assembly
I. O. G. T.	Independent Order of Good Templars, International Order of Good Templars	M. L. C.	Member of Legislative Council
I. O. G. T. N.	Independent Order of Good Templars Neutral	Mo.	Missouri
I. O. R.	Independent Order of Rechabites	Mont.	Montana
I. O. T. T.	Independent Order of True Templars	Morewood, "Hist."	Samuel Morewood, A Philosophical and Statistical History of the Inventions and Customs of Ancient and Modern Nations in the Manufacture and Use of Inebriating Liquors; with the Present Practice of Distillation in all its varieties; together with an extensive illustration of the Consumption and Effects of Opium and other Stimulants used in the East, as substitutes for Wine and Spirits (Dublin, 1838).
I. P. A.	Intercollegiate Prohibition Association	M. P.	Member of Parliament
Isa.	Isaiah	M. R. C. P.	Member of the Royal College of Physicians
I. S. L.	International Supreme Lodge	M. R. C. S.	Member of the Royal College of Surgeons
Jas.	James	MS., MSS.	Manuscript, manuscripts
Jer.	Jeremiah	Nah.	Nahum
Josh.	Joshua	N. B.	New Brunswick
Jour.	Journal	N. C.	North Carolina
J. P.	Justice of the Peace	n. d.	no date
Ju.	Judges	N. Dak., N. D.	North Dakota
Kan., Kans.	Kansas	Neb., Nebr.	Nebraska
K. B. E.	Knight Commander of the Order of the British Empire	Neh.	Nehemiah
K. C.	King's Counsel	Nev.	Nevada
K. C. B.	Knight Commander of the Bath	N. H.	New Hampshire
K. C. I. E.	Knight Commander of the Order of the Indian Empire	N. I. O. G. T.	Norwegian Independent Order of Good Templars
K. C. M. G.	Knight Commander of St. Michael and St. George	N. J.	New Jersey
K. C. S. I.	Knight Commander of the Star of India	N. Mex., N. M.	New Mexico
K. G.	Knight of the Garter	N. O. V.	Nykterhets-orden Verdandi
K. P.	Knight of St. Patrick	N. S.	New Style, Nova Scotia
K. T.	Knight of the Thistle	N. S. W.	New South Wales
Ky.	Kentucky	Num.	Numbers
La.	Louisiana	N. Y.	New York
Lam.	Lamentations	N. Z.	New Zealand
Lat.	Latitude	O.	Ohio
lbs.	pounds	Obad.	Obadiah
<i>l. c.</i>	<i>loco citato</i> (in the place cited)	O. B. E.	Officer of the Order of the British Empire
Lev.	Leviticus	Okla.	Oklahoma
L. H. D.	<i>Litterarum Humaniorum Doctor</i> (Doctor of the more humane letters)	O. M.	Order of Merit
L. L. A.	Literate in Arts		
L. M.	Licentiate in Medicine		
Long.	Longitude		
L. R. C. S.	Licentiate of the Royal College of Surgeons		

ABBREVIATIONS SOMETIMES USED IN THIS WORK

Ont.	Ontario	S. T. I.	Scientific Temperance Instruction
<i>op. cit.</i>	<i>opere citato</i> (in the work cited)	<i>s. v.</i>	<i>sub verbo</i> or <i>sub voce</i> (under the word)
Ore.	Oregon		
O. S.	Old style		
ozs.	ounces		
p., pp.	page, pages	Tenn.	Tennessee
Pa.	Pennsylvania	Ter.	Territory
P. C.	Privy Council, Privy Councilor	Tex.	Texas
P. E. I.	Prince Edward Island	I Thess.	I Thessalonians
I Pet.	I Peter	II Thess.	II Thessalonians
II Pet.	II Peter	I Tim.	I Timothy
P. G. R.	Past Grand Ruler	II Tim.	II Timothy
P. G. W. C. T.	Past Grand Worthy Chief Templar		
Phil.	Philippians	U. K. A.	United Kingdom Alliance
P. M.	<i>post meridiem</i> (afternoon)	U. S. A.	United States Army, United States of America
pop.	population	U. S. N.	United States Navy
Prov.	Proverbs	<i>ut sup.</i>	<i>ut supra</i> (as above)
Ps.	Psalms		
P. W. C. T.	Past Worthy Chief Templar	Va.	Virginia
		V. C.	Victoria Cross
R. A. T. A.	Royal Army Temperance Association	Ven.	Venerable
Rev.	Revelation, Reverend	<i>v. or vs.</i>	<i>versus</i> (against)
R. I.	Rhode Island	Vt., V. T.	Vermont, Vice Templar
R. N.	Royal Navy		
Rom.	Romans	W. A.	Western Australia
R. S.	Royal Scribe, Royal Society	Wash.	Washington (State)
R. S. F. S. R.	Russian Socialist Federal Soviet Republic	W. C. T. U.	Woman's Christian Temperance Union
Rt. Hon.	Right Honorable	W. G.	Worthy Grand Winskill, Temperance Movement ..P. T. Winskill, The Temperance Movement and its Workers (London, Glasgow, Edinburgh, and Dublin, 1891-92)
Rt. Rev.	Right Reverend		
R. V.	Revised Version	Wis.	Wisconsin
R. W. G.	Right Worthy Grand	W. T. A. U.	Women's Total Abstinence Union
		W. Va.	West Virginia
S. A.	South America, South Australia	W. W. C. T. U.	World's Woman's Christian Temperance Union
I Sam.	I Samuel	Wyo.	Wyoming
II Sam.	II Samuel		
S. A. T. A.	South African Temperance Alliance	Y. M., C. A.	Young Men's Christian Association
S. C.	South Carolina	Y. W. C. A.	Young Women's Christian Association
S. C. U.	Scottish Christian Union	Y. W. C. T. U.	Young Women's Christian Temperance Union
S. D., S. Dak.	South Dakota		
Sec.	Section	Zech.	Zechariah
S. J.	Society of Jesus	Zeph.	Zephaniah
S. M.	Stipendiary Magistrate		
Song of Sol.	Song of Solomon		
sq. mi.	square mile, square miles		
S. T. B.	Bachelor of Theology		
S. T. D.	Doctor of Theology		

STANDARD ENCYCLOPEDIA OF THE ALCOHOL PROBLEM

KANSAS STATE TEMPERANCE UNION.

An organization formed at Topeka, Kansas, in 1879, following the submission of the Prohibition Amendment to the State Constitution, for the purpose of promoting the temperance cause in general and of working for the ratification of the Amendment. It was incorporated on Oct. 30 of that year, the following names appearing in the charter: John P. St. John, Albert Griffin, J. H. Price, A. M. Richardson, J. S. Wilson, Amanda M. Way, W. A. Harris, and D. Shelton. The first officers were: President, John P. St. John; secretary, James A. Troutman.

Immediately after its incorporation the Union began a vigorous campaign for the adoption of the Prohibition Amendment, in which it was ably supported by the Good Templars and the Woman's Christian Temperance Union, with the result that the temperance forces won a great victory, the Amendment being ratified at the election of November, 1880, by a majority of 7,837.

Although its main purpose was then accomplished, the Union continued its organization for educational and law-enforcement ends, and it has been maintained down to the present time. Its other presidents have been: Col. A. B. Campbell, Rev. Bernard Kelley, Rev. F. S. McCabe, Judge N. C. McFarland, James A. Troutman, Rev. D. C. Milner, Hon. J. B. McAfee, Rev. R. Wake, Hon. A. H. Vance, Rev. J. H. Lockwood, James W. Gleed, Judge T. F. Garver, and Hon. F. D. Coburn, nearly all of whom have been among the most eminent citizens of the State.

During the earlier history of the Union it had branches in almost every township in the State, and through them exercised a powerful and salutary influence both as a political and as a law-enforcement institution. Lecturers and organizers were constantly employed by the Union, and great quantities of literature were circulated throughout the State. The efforts were very successful, and Prohibition reached its highest point of enforcement and popularity from 1887 to 1890, after which the great political upheavals of the next few years attracted the attention of the people, and they lost interest in temperance reform.

The Union suffered for a time from the general apathy, but in later years, through the united efforts of some earnest friends of constitutional Prohibition, it regained its former prestige. For many years the organization kept four lecturers and organizers in the field and maintained a well-organized legislative and legal advisory department, through the instrumentality of which the Burrell Bill and other stringent temperance legislation were secured. During 1900-02 more than 25,000 total-abstinence pledges were obtained, as a result of a Gospel Temperance campaign carried on by the

Union, under the leadership of Prof. A. D. Wilcox. In 1907 the Union was merged in the Kansas branch of the Anti-Saloon League of America, its last executive officer being Frank M. Stahl.

KAPICA, JAN STANISLAW. German Roman Catholic priest and temperance worker of Polish parentage; born Feb. 2, 1866, at Miedzna, a village in Upper Silesia, Prussia, widely known as the scene of a gigantic temperance movement inaugurated by Canon Pitzek about the middle of the nineteenth century; educated at the high schools of Bielitz, Austrian Silesia, and Pless, German Upper Silesia. He studied, also, theology at the University of Breslau. He was ordained priest June 15, 1892.

While chaplain at Laurahütte, a great industrial center in Upper Silesia, he became interested in the moral and material uplift of the people. He formed a society for men, which soon attained a membership of 700. Transferred to the chaplaincy of the Pro-Cathedral in Berlin (1894), he acted as spiritual adviser in prisons, hospitals, schools, and societies, ever keeping in mind the promotion of temperance principles. In 1898 he was appointed rector at Tichau, Upper Silesia, a town famous for its great brandy-cellars and breweries which supplied almost the whole of Upper Silesia with intoxicating beverages. Here he approached the temperance question with still greater zeal, after he had noticed the misery and distress inflicted upon the families of his congregation by the use of fermented liquors. He became a total abstainer in 1900, and began the struggle against alcoholism by delivering 45 sermons during a single month. Ninety-five per cent of his parishioners pledged themselves to total abstinence; saloons became empty; the number of correctional fines was reduced from 120 to 30, and the sentences imposed by the courts fell from 100 to 25. Seeing that a localization of the combat would not answer the purpose, Kapica extended it throughout the whole district. Cardinal George Kopp, Prince-Bishop of the diocese of Breslau, an ardent friend of the temperance cause, appointed him director of the temperance brotherhood of Upper Silesia, authorizing him to preach temperance in all the churches of the diocese, and to create branch brotherhoods.

The study of scientific literature on alcohol convinced Kapica that alcoholism was not a question of morality only, but one of physiology, hygiene, and economy also. His sermons, delivered in German and Polish, were a great success. The consumption of alcoholic liquors was reduced more than 50 per cent, and the people became familiar with the principles of abstinence.

The temperance movement has now attained an interdenominational character; connection has been formed with the German antialcohol socie-

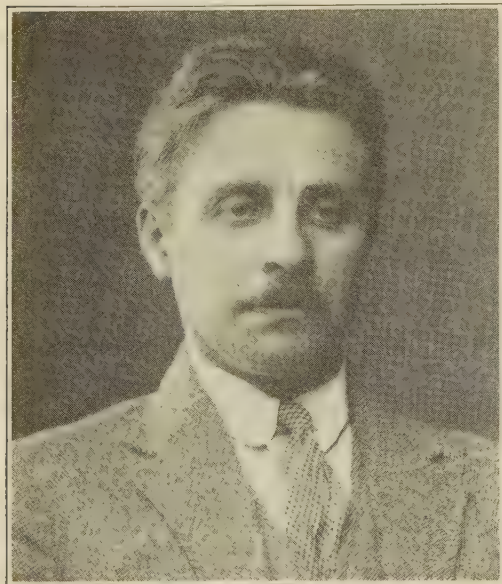
KARKBIER

ties; and a district branch has been created in Upper Silesia, comprising members from all walks of life, without regard to creed or race. The headquarters of this society, presided over by Dr. Stephan, counselor-at-law, are at Beuthen. The first measure obtained by this society has been a decree of the Government at Oppeln ordering the closing of all drink-shops of the district at 4 P. M. on pay-days.

Kapica is the author of several books on temperance, and of fifteen popular charts of instruction on alcoholism. Among his writings the most widely known are "Questions of Conscience about Drinking" and "Rules for Abstainers" (1904). Besides his missionary work throughout Upper Silesia Kapica often lectures before antialcohol congresses and societies in Breslau, Dresden, Berlin, Bremen, Vienna, and other cities. In 1904 he attended the International Congress Against Alcoholism held at Bremen.

KARKBIER. See KIRCHENBIER.

KARPIO, VIHTORI. Finnish printer and temperance leader; born at Viborg, Finland, May 16, 1885; educated in the public schools. He was a typesetter until 1911, from which date he devoted



VIHTORI KARPIO

himself wholly to temperance work. In 1913 he married Dagmar Aalto of Helsingfors.

Karpio has been a total abstainer all his life. He was a member of the Band of Hope (*Hoppets Hår*) in his youth. For several years he was secretary and chairman of the Helsingfors Central Committee of the Temperance Union. Since 1908 he has been a member and vice-president of the Friends of Temperance (*Nykterhetens Vänner*) in Nyland, southern Finland. In 1918-19 he was its national secretary, and from 1912 to 1919 he was editor of *Kylväjä*, its weekly official organ. Since 1919 he has been secretary of the Finland Prohibition Law League (*Kieltolakiliitto*). In 1924 he became a member of the Central Board of the

KASSOWITZ

same organization. Since its inception in 1920 he has been editor-in-chief of *Kieltolakilehti* ("Prohibition Law Journal"), the leading temperance paper of Finland.

Karpio is a tower of strength to the temperance movement in Finland. He is the author of a history of Good Templary and of a number of temperance books; also, of a novel entitled "Herran Vanki" ("The Lord's Prisoner"). His home is in Helsingfors.

KARREE or **KIRI** (Hottentot, *Karib*). A beverage in use among certain tribes of Bechuanaland and northern Cape Colony. It is prepared from honey or prickly-pear sirup to which is added a small quantity of the dried and powdered root of a certain plant, as to the name of which the natives are very secretive. It is very mildly intoxicating. A writer in the *East London Dispatch* of Dec. 20, 1911, says:

Out of the honey, young bees and bee bread which we acquired our men brewed a really good wine, which they termed *kirrey*. It was quite as strong as porter, and only took a few hours to make; the only addition, besides water, being a whitish powder. The powder increases itself with each brew, like the vinegar-plant. It adds a splendid flavour to ordinary sugar-water, and as yeast for bread-making simply cannot be equalled.

Mr. Irvine, of East London, Cape Colony, writes the *STANDARD ENCYCLOPEDIA* that the Korannas have a tradition to the effect that, if a woman touches the vessel containing Karree, she and all the women of the household as well as the female animals belonging to them become barren. Mr. Irvine thinks that "this terrible store of punishment was invented generations ago by some sorrowful husband in order to bring an erring spouse back to the path of temperance and virtue."

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KASSIRI or **KASSEERIE**. A fermented beverage made by the Indians of Guiana from the native red potato (*Arawak, Kashiri*) and the cassava. After being peeled and grated the cassava is squeezed dry between the hands. It is boiled in water until the bitterness has disappeared, and is then put in a wooden trough together with a red liquid previously obtained by boiling red potatoes in water. Sometimes kassiri is made by boiling the scrapings of the red potato in the same pot with the hand-squeezed cassava. To the mixture obtained by either of these methods, **KERELI** is added, and the whole is then strained and stored in uncorked jugs for three days, when it is considered ready for drinking. Some of the tribes make kassiri from maize, potatoes, and cane-juice. It is largely used in ceremonial functions (Robert Schomburgk, "Reisen in British Guiana," i. 201, Leipzig, 1847).

KASSOWITZ, MAX. Hungarian physician and temperance advocate; born at Pressburg, Hungary, Aug. 14, 1842; died in 1913. He was educated at the University of Vienna where he studied medicine, becoming a specialist in the diseases of children. In 1881 he was appointed director of the first public institution for sick children; in 1885 he became privat-docent, and in 1891 professor, of diseases of children at Vienna University.

Throughout his life Kassowitz was a strong advocate of temperance, and he was one of the first Hungarian physicians to recognize the evil results of the use of alcohol. He was the author of a great many books on medical subjects, and of a series

of physiological works, numerous pamphlets and lectures on temperance, which laid the foundation of the temperance movement in Hungary. His best-known books on alcohol are: "Is Alcohol Poisonous or Nourishing?" (1900); "Do Not Give Alcohol to Children" (1901); and "Food or Poison?" "Danger of Alcoholism in Children," and "Is Alcohol a Food?" (1902).

Kassowitz attended several of the International Congresses against Alcoholism, delivering addresses on the following subjects: "Alcoholism in Childhood," at the Eighth Congress (Vienna, 1901); "Kann ein Gift die Stelle einer Nahrung vertreten?" (Can a Poison Take the Place of a Food?) at the Tenth Congress (Budapest, 1905); and "Alkoholdiät und Alkoholtherapie" (Alcohol Regimen and Alcohol Therapy) at the Eleventh Congress (Stockholm, 1907).

His daughter, Mme. Julie Schall-Kassowitz (d. July 4, 1924, at the age of 42) was also a tireless worker against alcoholism.

KATHOLISCHE INTERNATIONALE VEREINIGUNG GEGEN DEN ALKOHOLISMUS. German name of the LIGUE INTERNATIONALE CATHOLIQUE CONTRE L'ALCOOLISME ("International Catholic League Against Alcoholism").

KATHOLISCHE KREUZBÜNDNIS GEGEN DEN ALKOHOLISMUS FÜR OESTERREICH (Austrian Catholic League of the Cross Against Alcoholism). Austrian temperance organization, founded in November, 1901, following the Eighth International Congress Against Alcoholism, held in Vienna, April 9-14, of that year. Its objects have been described thus:

Prompted by the spirit of charity, it devotes its labors to the unhappy, helpless, and weakminded victims of drunkenness, scourges of their families, placing them in homes which they have established: St. Camillus House, Werden; St. Joseph's House, Waldernbach, Nassau; and Bernardushof, Mariaveen, all for men; and the St. Anna Home, Mündt, near Tietz, Rhineland, for women.

For several years the head of the organization was Pastor Josef Neumann, of Mündt, near Tietz, Rhineland, who also edited its official organ, the *Volksfreund* ("People's Friend"). The League soon spread over the Austrian crownland and became the official representative of the Catholic anti-alcohol movement in Austria. In its early years it encountered considerable opposition, not only from the liquor interests and among the Austrian people generally, but also in the Austrian Parliament. On Oct. 7, 1904, in the Diet of Lower Austria, Deputy Bielohlawek, in denouncing a petition for assistance made by the League and by the League of Abstaining Priests, of Vienna, charged that some of the temperance advocates were those who drank the most. This statement was challenged in the columns of the Vienna *Reichspost*, the editor of which, commenting on Deputy Bielohlawek's statement, said:

Various differences of opinion may exist with reference to the sundry and manifold phases of the movement against alcoholism, but there can be no doubt but that this struggle against alcoholism is of great social and sanitary importance to humanity; concerning that phase of the question there can be only approval. . . . The legislative assembly is at liberty to disregard this defensive petition, of course, but it is not for anyone to disparage the organization [making the protest] by unwarranted accusations.

The League continued its operations successfully, and in the early part of 1905 received from Pope Pius X a dispensation which read:

To members of the Society of the Cross the Pope grants: Complete absolution on the day of their admission if they have confessed themselves repentant and have received the holy communion.

Also complete absolution in the death hour if they, repentant, have received the death sacrament, or if this is not possible, if they, repentant, have invoked the names of Jesus aloud, or at least, devoutly in the heart.

In that year (1905) the League had a membership of 401, of whom 106 were total abstainers. The president was the Rev. Otto Kozlik, of Vienna, and the secretary, Mr. Anton Orel, of the same city. Prince-Bishop Anton Bonaventura Jeglic, of Laibach, took a deep interest in the struggle against alcoholism, and aided the work of the League in the dioceses under his charge.

The members were divided into three groups: (1) Full members, pledged to abstinence from all spirituous drinks; (2) participants pledged to abstinence from all distilled drinks; (3) patrons supporting the society by their contributions.

In 1925 the League included 19 groups for adults, 5 for youths, and 10 for children, the total number of members being 800. The headquarters are at Schwertgasse 3, Vienna 1. The official organ is still the *Volksfreund*.

In 1904 the pledge signed by members of the League was as follows:

My God and Father, as a demonstration of my love for Thee, as a restoration of Thy tarnished glory, in the attainment of my soul's salvation, I firmly pledge myself on this day to indulge in neither wine, nor in fermented, or intoxicating beverages especially. This sacrifice I offer Thee in accordance with the sacrifice of Thy Son Jesus Christ, who daily sacrifices Himself on the communion table in Thy honor. Amen.

KAU-YANG-TSIU. The Chinese term for LAMB-WINE.

KAVA, CAVA, AVA, or AWA. A non-alcoholic, intoxicating beverage in common use among the natives of the Friendly, Society, Hawaiian, Fiji, and Navigators' Islands. It is prepared from the root of the kava plant (*Piper methysticum*), a species of pepper.

The root is scraped clean with mussel-shells, and split into small pieces, and is then chewed by young girls and boys possessing sound teeth and good general health. The chewed root is laid upon pieces of banana-leaf and placed in a large wooden bowl. Two men sit facing each other with the bowl between them, one of whom fans away the flies with a large leaf, while the other pours in water from a coconut shell. After the mixture has been well stirred, the pulp is surrounded with a fibrous material and tightly squeezed, this operation being repeated three times. A ball of the fibrous substance is then dipped into the fluid and squeezed into cups. These are handed to the drinkers according to their rank or station. Captain Cook was present at a funeral ceremony at which a bowl of kava, containing about a half-gallon was prepared. The first cup was given to the king, who handed it to another person; the second he himself drank; and the third was handed to Captain Cook. All present preserved the greatest gravity and strict silence.

Kava, when made from the root, has a muddy appearance. If made from kava-leaves it is of a greenish hue. At first it is sweet to the taste, but afterward acrid and pungent. Beachy states that it has beneficial properties in cases of cutaneous disorders. The usual dose is about two mouthfuls of the liquor.

Kava has little effect upon those accustomed to

KAVIARAKU

its use. The intoxication produced by it is of a drowsy melancholy character. On strangers it often produces stupefaction. The active principle in it is believed to be an alkaloid poison. Several of the early travelers have noted the pernicious effects of kava upon the native chiefs. In some cases their bodies were covered with a white scurf, or scales, as in scurvy; the eyes were inflamed; and premature decrepitude was indicated.

Missionaries have succeeded to a considerable extent in suppressing the use of kava, but its place has been taken by imported European spirits.

In Tahiti the root is usually bruised instead of chewed.

In Fiji kava is called YAQONA.

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KAVIARAKU. See AIPY.

KEANE, JOHN JOSEPH. Irish-American Roman Catholic prelate and Prohibition advocate; born at Ballyshannon, County Donegal, Ireland, Sept. 12, 1839; died at Dubuque, Iowa, U. S. A., June 22, 1918. When he was seven years of age his family emigrated to the United States and settled in Baltimore, Md. He was educated at St. Charles' College, Ellicott City, Md., and at St. Mary's Seminary, Baltimore (A.B. 1864; A.M. 1865; S.T.B. 1866). He received honorary degrees from Laval University, Canada (D.D. 1889), Manhattan College, New York city (D.D. 1892), and Harvard University (LL.D. 1893).

In 1866 Keane entered the Roman Catholic priesthood and immediately became assistant pastor of St. Patrick's Church, Washington, D. C., serving until 1874, when he was made bishop of Richmond, Va. He was consecrated Aug. 25, 1878. In 1884 he participated in the third Plenary Council of Baltimore, where it was decided to establish the Catholic University of America at Washington, D. C. Keane was chosen one of its directors and served in that capacity from 1886 to 1897. He then went to Rome to become canon of St. John Lateran, assistant bishop at the pontifical throne, and consultor of propaganda. Returning to America, he became archbishop of Dubuque, Iowa, on July 24, 1900, in which capacity he served until 1911.

Keane was an accomplished preacher, an able lecturer (Dudleyan Lecturer at Harvard University in 1890), a finished scholar, and a devout churchman. He wrote "Onward and Upward" (Baltimore, 1902), was in charge of the Catholic delegation to the World's Parliament of Religions at the Columbian Exposition in 1893, and was active in the work of the Catholic Young Men's National Union.

The Archbishop was active in the organization of Roman Catholic societies, especially temperance associations. He lectured widely on the subject of temperance, and took a prominent part in the activities of the Catholic Total Abstinence Union of North America.

KEANS, WILLIAM HENRY ALONZO. Canadian temperance worker. The date and place of his birth are not known. He died in 1877. From 1867 to 1871 he represented St. John City in the House of Assembly.

Keans was for many years actively interested in the cause of temperance, and associated himself especially with the Order of Sons of Temper-

KEARNEY

ance of New Brunswick. In that organization he was Grand Scribe from 1862 to 1865, and Most Worthy Treasurer of the National Division from 1867 to 1871, and he left his impress on the temperance history of the province.

KEARNEY, BELLE. American State Senator and lecturer; born near Vernon, Miss., March 6, 1863; educated in the public schools and at an academy for girls at Canton, Miss. She taught for six years in Madison county, Miss., and then entered the lecture-field, where her success was marked from the outset, her popularity continuing to grow with the years. In 1889 she was appointed State superintendent of the "Y" department of the Mississippi W. C. T. U., and of the Loyal Temperance Legion, as well as State organizer of those branches.

Two years later, at the National Convention, Miss Kearney was chosen National lecturer and



MISS BELLE KEARNEY

organizer. She retained those positions until the St. Paul National Convention, when she resigned her post as organizer. She continued, however, to be appointed National lecturer each year. In 1895 Miss Kearney was elected president of the Mississippi W. C. T. U. and also "round-the-world" missionary for the National W. C. T. U.; but she declined the latter commission. In 1904-05 she traveled and lectured in a number of European countries, and subsequently she appeared in the Chautauqua circuits of the United States and Canada. In the intervals of her lecture-tours Miss Kearney addressed various State Legislatures, and a large number of legislative and Congressional committees in behalf of Prohibition and law-enforcement measures. During the World War she spent considerable time abroad under the auspices of the War Work Council of the Y. M. C. A. She has done some lecturing in other States during the past few years, but is not at present actively engaged in temperance work, except legislatively.

Miss Kearney is now serving her second term



KEELEY INSTITUTE, DWIGHT, ILL. (1891-1921)

as a State Senator. She was the first woman in the South to be elected to that office. She is organizer and vice-president of the Women's Democratic Law Enforcement League.

KEELEY, LESLIE ENAUGHT. American physician and originator of a treatment for alcohol and drug addiction; born in Kings County, Ireland, in 1834; died at Los Angeles, Cal., Feb. 21, 1900. His family moved to Canada while he was yet an infant, and then to Buffalo, N. Y., and the early years of his life were spent in western New York. At the outbreak of the Civil War he entered the volunteer service of the United States as a medical cadet. He continued his medical studies while in the service and, taking advantage of a leave of absence, obtained the degree of M.D. at Rush Medical College. He returned to the army, and afterward attained the rank of major. He was with Sherman on his "march to the sea"; was captured by the Confederates, stripped of his accouterments, as well as his horse and clothing, given a "Butternut" suit, and allowed to find his way north as best he could. At the close of the War Keeley settled at Chenoa, Ill., but remained there less than a year, removing early in 1867 to Dwight, Ill., where he resided for the rest of his life.

While Keeley was not the originator of the claim that drunkenness is a disease, he was one of the first to act logically and persistently upon that assumption. In 1880 he declared his ability to cure drunkenness and drug and narcotic addictions, and the establishment founded by him at Dwight in that year still bears his name. He received the degree of LL.D. from the University of St. Louis in 1891. Keeley attracted a great deal of attention and some adverse criticism by his claim that drunkenness was not hereditary. He was the author of "The Non-Heridity of Inebriety," and wrote also a number of pamphlets on "Child Inebriety," "The Pathology of Inebriety," "Morphinism," and kindred subjects. See KEELEY CURE.

KEELEY CURE. The name given to a system of treatment for inebriety, and drug and narcotic addictions, begun at Dwight, Illinois, by Dr. Leslie E. Keeley in 1880. At first the Keeley treatment was taken by patients at their homes; but after several years' experience it was deemed preferable that treatment should be administered at establishments known as "Keeley Institutes."

The system includes the taking of an internal remedy at stated intervals and the administration of hypodermic solutions, the term of treatment lasting usually from four to six weeks. For several years the administration of this treatment continued at Dwight before it attracted very much attention. The late Joseph Medill of the Chicago *Tribune* conducted an investigation of the system in 1891, and published an account of the investigation in that paper, then owned and controlled by him. From that time the reputation of the Keeley Cure was greatly extended, and "Institutes" were established in different parts of America and in foreign countries.

The Keeley Cure is based on the theory that alcohol and narcotic drugs poison the nerve-cells, which adapt themselves to the constant or periodic presence of the poison in the circulation, and, in so adapting themselves, make a repetition of the dose of alcohol or other narcotic drugs a necessity. It is claimed that under the Keeley system a cure is effected, by (1) withdrawing the al-

cohol or narcotic drug; (2) stimulating the elimination of the accumulated poisonous products through the natural channels, and (3) restoring the nerve-cells to their original unpoisoned condition, thus removing the craving or necessity for the liquor or drug. No claim is made in behalf of the Keeley treatment that it creates a disgust for liquor, nor are the patients nauseated while taking the treatment. It can not be claimed, therefore, that a person is in any sense made immune. On the contrary, it is conceded that the disease can be recontracted by a return to the use of the poison or drug to which the patient had formerly been addicted. In 1918 it was officially stated that more than 400,000 patients had been treated by the system at the various Keeley Institutes.

See, also, BICHLORID OF GOLD.

KEELEY LEAGUE. An American organization, established in 1891 and composed of those who had taken the KEELEY CURE, for the purpose of spreading the doctrine that inebriety is a disease and that it can be cured. Its members were called "graduates." It is said to have had a membership of 30,000 in some 300 local leagues. It held seven national conventions: the first two at Dwight, Ill., the third at Chicago during the World's Fair of 1893, the others at Colorado Springs, Harrisburg, Indianapolis, and Minneapolis. The convention at Minneapolis was held in 1897. From that time the organization dwindled, and now it has not even a nominal existence.

In 1893 an auxiliary, known as the "Woman's Keeley League," was formed for the purpose of aiding in the work of the Keeley League. Its membership was composed of the wives of Keeley graduates, as well as of women who had taken the cure themselves and others interested in the Keeley work. This organization did active temperance work besides raising money to send indigent inebriates to Keeley Institutes for treatment. The organization went out of existence soon after the Keeley League ceased to be active.

KEELHOFF, JOSÉPHINE (NYSSENS). Belgian artist and temperance worker; born at Lokeren, East Flanders, April 4, 1833; died at Neerhaeren, Limbourg, March 14, 1917. Mlle. Nyssens was educated at the Convent at Courtrai. In 1871 she was married to François Keelhoff, of Neerhaeren (d. 1893), and the couple went to Brussels to live.

Mme. Keelhoff was devoted to the temperance cause. As president of the Belgian Women's Union Against Alcoholism (*Union des Femmes Belges contre l'Alcoolisme*) of which she was also one of the founders, her long tenure of office (1899-1914), bore witness to her wise and efficient leadership of that society. She was the founder of the temperance journal *La Clairière* and of the Flemish publication *Het Geluk der Huisgezin* ("The Health of the Family"). From 1904 to 1914 she directed the publication of *L'Almanach de la Femme*, and wrote several small brochures, among others "La Poupée Humaine." In 1901 her efforts were chiefly responsible for the establishment in Brussels of the temperance restaurant named "Restaurant Hygiénique." For some time she was a member of the general council of the Ligue Patriotique contre l'Alcoolisme. She attended the Sixth International Congress Against Alcoholism, at Brussels, in 1897, and the Eighth Congress, at Vienna, in 1901. At the latter meeting she read in French a paper,

KEEN

"On Woman's Participation in the Fight Against Alcoholism."

Mme. Keelhoff gave herself wholeheartedly to the cause of temperance. She practised total abstinence herself, and never lost an opportunity by word or example to instil the principle in others. Her death was a severe blow to the temperance forces of Belgium.



MME. JOSÉPHINE KEELHOFF

KEEN, CYRUS POLK. American temperance worker; born at Odessa, Del., March 15, 1886; educated in the Odessa public schools and at the Jacob Tome School, Port Deposit, Md., later taking a course at Crozier Theological Seminary, Upland, Pa. Taking up temperance work in 1909, he served two years as superintendent of the Western district of the Maryland Anti-Saloon League. During 1911-14 he was superintendent of the Peninsular district, comprising the entire State of Delaware and the nine Eastern Shore counties of Maryland. In 1914-18 he was assistant superintendent of the New York Anti-Saloon League, and later, for a short time, he was associate State superintendent of the Michigan Anti-Saloon League.

KEENLEYSIDE, CLIFFORD B. Canadian journalist and temperance advocate; born at London, Ontario, Canada, Dec. 9, 1865; educated in the London (Ont.) public elementary and high schools, at Toronto University (B.A.), and at Yale College (M.A.). On Oct. 28, 1896, he married Miss Emily Isabel Daly, of Napanee, Ontario. After leaving college Keenleyside was a newspaper editor until May, 1909, when he became secretary of the Saskatchewan Provincial Social Service Council, serving in that capacity until 1915, when the province went dry. He was also for three years (1912-15) vice-president and general secretary of the "Banish the Bar" crusade for the Province of Saskatchewan. For many years Keenleyside was an energetic member of the Dominion Alliance for the Total Suppression of the Liquor Traffic. He now resides at Regina, Saskatchewan.

KELLER

KEEWATIN. See NORTHWEST TERRITORIES.

KEFIR. See KEPHIR.

KEISTER, MARY PALMYRA (NEASE). American temperance reformer; born near Pomeroy, Ohio, April 22, 1850; educated in the Ohio country schools and at Otterbein College, Westerville, O. (M.A. 1878). On June 15, 1879, Miss Nease married the Rev. Samuel W. Keister, of German-town, O., who held pastorates in Ohio at Union City (1879), Lewisburg (1883), and Dayton (1886), at Mt. Pleasant, Pa. (1896), and at Westerville, O. (1906).

Mrs. Keister was for many years an active worker in the temperance cause. She signed the total abstinence pledge in the days of John B. Gough (1817-86), and in 1875 affiliated herself with the Woman's Christian Temperance Union. In 1901-06 she was vice-president of the Westmoreland (Pa.) County W. C. T. U., and from 1916 to 1923 was president of the Westerville, O., branch of the organization, of which she is still (1928) a member. Although retired from active service, her interest in temperance and Prohibition continues unabated.

KELLER, LEWIS HENRY. American Congregational clergyman, editor, and Prohibition advocate; born at Upper Sandusky, Ohio, Feb. 24, 1858; educated in the public schools of Ohio, at Adrian (Mich.) College, at Heidelberg University, Tiffin, O., at Valparaiso (Ind.) University, at the Yale Divinity School (B.D. 1889), and at the University of Chicago (summer session). In 1916 he was awarded an honorary D.D. by Ripon (Wis.) Col-



CYRUS POLK KEEN

lege. He married Nettie Cutter Hardy, of Adrian, Michigan, on April 17, 1890. In 1886 Keller was ordained to the Congregational ministry at Mendon, Mich. Since that time he has served the following pastorates: Edgerton, Wis. (1889-94); Minneapolis, Minn. (1894-99); Milwaukee, Wis. (1899-1908); and Fond du Lac, Wis. (1908-12). In 1912

KELLEY

he was appointed superintendent of the Wisconsin Congregational Conference, serving until 1918, when he became superintendent of the Congregational Extension Boards of the Southeast, which position he still holds (1925).

During the Woman's Crusade in Ohio, while still a mere youth, Keller witnessed his mother praying before saloons in the streets of Upper Sandusky (Ohio); and the sight so stirred him that he pledged himself to earnest devotion to the temperance cause and to an intense hatred for the open saloon. As a Congregational minister he advocated Prohibition from the pulpit in all of his pastorates, and in 1900 he added to his temperance activities by becoming a member of the Headquarters Committee of the Wisconsin Anti-Saloon League. He served on that committee for eight years, was president of the Board of Trustees for five years, was for two years editor of the Wisconsin edition of the *American Issue*, and represented Wisconsin, Iowa, and Minnesota from 1912 to 1918 as a member of the National Headquarters Committee of the Anti-Saloon League of America. He was elected superintendent of the Wisconsin League in 1905, but declined the position. He is now (1928) superintendent of the Southeast District of the Congregational Home Missionary Society, at Jacksonville, Fla.

KELLEY, DAVID CAMPBELL. American Methodist Episcopal minister, missionary, author, and Prohibition advocate; born in Wilson County, near Leeville, Tennessee, Dec. 25, 1833; died at Lebanon, Tenn., in 1909. He was educated at Cumberland University, Lebanon, Tenn. (A.M. 1851; D.D. 1868), and the University of Nashville (M.D. 1853; LL.D. 1896). Following his graduation from the University of Nashville, in 1853, he went as a Methodist medical missionary to China, where he remained for four years. At the outbreak of the Civil War, he enlisted in the Confederate army, where he led a thrilling life under General N. B. Forrest as a colonel of cavalry. At the conclusion of the War he served as pastor of several of the leading Methodist churches in and around the city of Nashville. He was twice married: (1) In 1870, to Miss Mary Owen Campbell; (2) in 1892, to Mrs. May Elliott Knight.

From 1875 to 1884 he was secretary and treasurer of the Board of Missions for the Methodist Episcopal Church, South. In 1890, while pastor at Gallatin (Tenn.) and editor of a literary journal, the *Round Table*, he was nominated for governor of Tennessee by the Prohibition party. Despite his protest against the nomination, he was suspended from the ministry by an overwhelming vote of his conference on the charge of abandoning his ministerial duties, but on appeal this action was reversed.

Kelley was principally responsible for the educational projects from which resulted the Central University of the Methodist Episcopal Church, South, the name of which was later changed to "Vanderbilt University," and the Nashville College for Young Ladies. From 1898 until his death he was a presiding elder of the Nashville district of the M. E. Church, South, and he was seven times elected to the general conference.

In 1900 he was appointed a lieutenant-general, commanding Forrest's Veteran Cavalry Corps of the United Confederate Veterans, which post he held until his death. He was the first president of the Tennessee Society, and also a member of the

KELLOGG

National Society of the Sons of the American Revolution. From 1872 to 1885 he was a trustee of Vanderbilt University. In addition to being president of the Humane Society of Tennessee, he was a member of the Scotch-Irish Society of America and also of the American Institute of Civics. At the time of his death Kelley was a member of the Round Table Club of Nashville. From 1904 to 1907 he was missionary secretary of the Tennessee Conference of the M. E. Church, South.

Throughout his life Kelley was an ardent advocate of the movement for temperance and Prohibition. At an early age he canvassed Wilson County on behalf of the Cadets of Temperance, and during the eighties he took an active part in the movement to secure Constitutional Prohibition in Tennessee. He rendered valuable assistance, also, to the local-option movement of 1900, which placed a large territorial majority of the State of Tennessee under Prohibition. During this period he was associated with the Anti-Saloon League of America.

His works include: "Short Method with Modern Doubt," 1882; "Bishop or Conference," 1893; and "Life of Mrs. M. L. Kelley," 1900.

KELLOGG, JOHN HARVEY. American physician, surgeon, and writer and lecturer on alcohol; born at Tyrone, Mich., Feb. 26, 1852; educated at Michigan State Normal School, University of Michigan, and Bellevue Hospital Medical College, New York (M.D. 1875). He studied in Europe in 1883, 1889, 1899, 1902, 1907, and 1911. He received the degree of LL.D. from Olivet (Mich.) College. In 1879 he married Ella E. Eaton, of Alfred Center, N. Y.

Kellogg began the practise of medicine at Battle Creek, Mich., in 1875, and in the following year became superintendent and surgeon of Battle Creek Sanitarium, which position he still (1928) holds. He was a member of the Michigan State Board of Health, 1878-90 and 1912-16. He is a Fellow of the American College of Physicians and Surgeons and of the Royal Society of Medicine, and corresponding member of the Société d'Hygiène de France. He served as secretary of the American Medical Temperance Association from 1885 to 1902, and supervised the publication of the *Medical Temperance Quarterly*. Since 1873 Kellogg has edited *Good Health*, which advocates total abstinence from alcohol, tobacco, and all narcotics, as well as non-alcoholic medication. In practically all his books he emphasizes the importance of abstinence to good health. In 1876 he wrote a series of pamphlets on tobacco and alcohol.

Kellogg has conducted several scientific experiments as to the effects of alcohol; has delivered lectures on the same subject; and has contributed many papers to the *Journal of Inebriety* and the general medical magazines. He is the inventor of improved surgical instruments, appliances, health foods, etc. Since 1906 he has been president of the Race Betterment Foundation, of which he was the founder; and since 1923 he has been president of Battle Creek College.

Among his works are: "The Art of Massage," 1895; "Rational Hydrotherapy," 1900 (contains a discussion of the reasons for not using alcohol in connection with hydrotherapy); "The Truth About Alcohol as a Medicine," 1906; "Light Therapeutics," 1910; "Colon Hygiene," 1912; "Neurasthenia," 1915; "Autointoxication," 1918; "Tobacco-

KELLS

ism," 1922; and "The Natural Diet of Man," 1923.

KELLS, HARRIET BARFIELD (COULSON). American educator and temperance worker; born at Natchez, Miss., April 19, 1842; died at Starkville, Miss., Dec. 26, 1913. She was educated at the Mississippi Female Institute and at the Springfield Seminary. In 1864 Miss Coulson married William Henry Kells, at Natchez. She was for a time principal of the leading girls' school at Jackson, Miss. In 1872 she united with a friend in founding Fairmont College, at Mont Eagle, Tenn., and in 1885 she founded and became principal of the Tennessee Diocesan School for Young Women. Two years later she was appointed professor of physiology and zoology at the Mississippi Industrial Institute and College for young girls at Columbus, Miss. After spending eighteen years in college work, Mrs. Kells entered the journalistic field in 1888, where she was active in Mississippi and Chicago until failing health compelled her to move to Roswell, New Mexico. Here she formed a woman's club and supported a free reading-room, which has since become a Carnegie library. She served for two years (1899-1900) as corresponding secretary of the Mississippi Equal Rights Association, and during the Constitutional Convention of 1890 advocated the enfranchisement of educated women to counteract the illiterate vote in the country.

Mrs. Kells's temperance activities commenced in 1885, when she became affiliated with the Woman's Christian Temperance Union. She served for a time as superintendent of Temperance Instruction for the Mississippi Union, and in 1900 was elected president of the State body, which position she held for many years. In recognition of her journalistic ability displayed in founding (1888) and editing the *Mississippi White Ribbon*, the organ of the State W. C. T. U., Mrs. Kells was called to Chicago in 1891 to accept a position on the editorial staff of the *Union Signal*, the official mouthpiece of the National W. C. T. U. Throughout this period she was working untiringly for the enactment of temperance legislation. In 1902 she appealed to the Mississippi State Legislature for the passage of a State Prohibition bill, which was later defeated by two votes only. In preparation for the next Prohibition contest, waged two years later, she conducted numerous campaigns throughout her native State in which she greatly aided the spread of temperance sentiment. She lived to see the enactment of several of her most cherished bills, although she did not witness the passage of the Eighteenth Amendment, for which she had worked so hard. Mrs. Kells literally died at her post: she was at her desk when stricken with the paralysis which caused her death.

KELLY, M (ELVILLE) CLYDE. American editor, Congressman, and Prohibition advocate; born at Bloomfield, Ohio, Aug. 4, 1883; educated in the public schools of Muskingum County (Ohio) and at Muskingum College, New Concord, Ohio (M.A. 1916). He married Mrs. Vida Kinsel Clementson, of Marchand, Pa., in 1917. After leaving college he was for a time a school-teacher at Bloomfield (O.). In 1901 he became city editor of the *Braddock* (Pa.) *Daily News*, and two years later he founded the *Braddock Leader*. In 1905 he purchased the *Daily News*, and in 1907 secured possession of the *Evening Herald*. Since 1907 he has

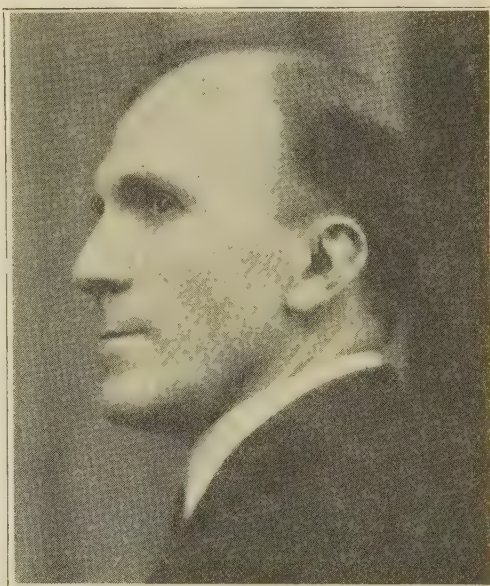
KELSER

been editor and publisher of the *Braddock Daily News-Herald*, which was the first daily newspaper in the State of Pennsylvania to refuse to accept liquor advertisements.

In 1909 Kelly was elected a member of the Pennsylvania State Legislature, where he became a leader of the temperance forces in the Lower House in successive battles to secure local option and additional restrictions upon the legalized liquor traffic. In 1912 he was elected Congressman from the 30th District of Pennsylvania in the 63d Congress at Washington, and is still a member of the National House of Representatives (1928).

In the House he voted and spoke for the Hobson Amendment, and has advocated the passage of every temperance measure introduced before that body for the past decade. He has also been a leader, chiefly through the columns of his newspaper, in district and State campaigns in Pennsylvania to secure stricter enforcement of the Prohibition Law.

At the Fifteenth National Convention of the Anti-Saloon League of America—the "Twenty Year



M. CLYDE KELLY

Jubilee Convention"—held at Columbus, Ohio, Nov. 10-13, 1913, Kelly addressed the delegates on the subject, "Put the Government Out of the Liquor Business."

Kelly is a Republican and a member of the United Presbyterian Church. He is, also, president of the Pennsylvania Society of the District of Columbia, a member of the general council of the United Presbyterian Church of North America, and a trustee of the Community Organization Board of Pittsburgh, Pa. In addition to his constant preparation of material for his own newspaper, Kelly has written two books, "Machine Made Legislation" (1911), and "The Community Capitol" (1921). He resides at Edgewood Park, Pittsburgh, Pa.

KELSER, MILO GRIFFITH. American Methodist Episcopal minister and temperance worker; born in Wayne County, O., April 11, 1872; died at

KELSER

Westerville, O., Aug. 11, 1925. He was educated in the public schools of Ohio, at the Shreve (Ohio) High School (1888), and at Baldwin-Wallace College, Berea, Ohio (B.A. 1896). He studied for the ministry, and was licensed a local preacher by the Methodist Episcopal Church in 1891. Two years later he was admitted, on trial, to the North Ohio Conference of that Church, and he attained to full membership in the Conference in 1895. In that same year he was ordained a deacon, and in 1897 he became an elder. His pastorates were: West Brookfield and West Massillon, 1893-94; Grafton and LaPorte, 1895-96; North Royalton, 1897; Lorain 1898-1901 (during his second year here he built the Kent Street Church); Pavonia, 1902-06; and Plymouth, 1907-10. In 1899 he married Miss Leona Doane, of Lorain, Ohio.

During his ministry at Plymouth Kelsner came under the influence of Dr. Howard H. Russell, found-



REV. MILO GRIFFITH KELSNER

der of the Anti-Saloon League, and in September, 1910, he was induced to become associate general secretary of the Lincoln Legion (now the Lincoln-Lee Legion) Educational Department, which is the moral-suasion department of the Anti-Saloon League of America. The same year he removed with his family to Westerville, Ohio, the headquarters of the League. In 1913 he was appointed field manager of the Lecture Bureau of the League, in which position he had complete charge of the work of securing speakers and arranging dates for the numerous meetings conducted or sponsored by the League throughout the United States.

In August, 1925, he resigned his position at the Anti-Saloon League, and accepted a call from the trustees of Christ Hospital, Cincinnati, to conduct for them an important financial campaign. He had made the necessary preparations for entering upon his new duties on September first, when death came to him suddenly at his home in Westerville.

Kelsner was a man of great spirituality combined

KEMP

with tireless energy. Alike in his pastorates, in his Anti-Saloon League work, in his duties as Sunday-school superintendent, financial secretary, and editor of the *Bulletin* of his church at Westerville, and as a citizen of that town, he devoted himself whole-heartedly to the tasks that lay ahead of him, and brought to bear upon them that enthusiasm which is synonymous with success. His executive ability, too, was unusually high, as his many associates in his Lecture Bureau work were able to testify.

The last two years of his life were saddened by the loss of his only son, **Thoburn Doane** (b. 1900), who died in 1924.

KELTIE or **KELTY**. Scotch term for a bumper of liquor drunk as a penalty; said to be derived from the name of a notorious drinker in Kinross-shire.

KELYNACK, THEODORE NICHOLAS. English physician; born at Wells, Somersetshire, June 26, 1866; educated at University College, London, and at Owens College, Manchester (M.D. 1893); member of the Royal College of Physicians of London. Having long been active in the development of many forms of medico-sociological work, Dr. Kelynack has been in a position to study the alcohol problem from this particular point of view and has written extensively on the physiological and sociological aspects of the liquor question. He has been honorary secretary of the Society for the Study of Inebriety since 1903 and was editor of the *British Journal of Inebriety* from that year to 1924. At the present time he is editor of the *Child* and the *British Journal of Tuberculosis*. Of the many publications which have come from his pen (a list of these will be found in "Who's Who"), "The Alcohol Problem in its Biological Aspect" (1906) ranks among the first. In 1916 he edited "The Drink Problem of To-day." He is a member of the medical staff of Mount Vernon Hospital for Tuberculosis and Diseases of the Heart and Lungs, visiting physician at the Harpenden Sanatorium for Children, joint honorary secretary of the Royal Institute of Public Health, and medical adviser to the National Children's Home and Orphanage, and many other public institutions. In 1904 he married Violet McLaren, of Edinburgh.

He attended the Twelfth International Congress Against Alcoholism, held in London July 18-24, 1909, and in the course of a discussion on Prof. S. E. Henschen's paper, "On Alcoholism and Tuberculosis," said: "Of recent years evidence has accumulated to show that alcoholism definitely predisposes the tissues to tuberculous infection."

Mrs. **Violet Kelynack** was a graduate of the School of Medicine for Women, Edinburgh (M.B.), and of Edinburgh University (Ch.B. 1903). She has given much of her time to the various branches of humanitarian endeavor, and particularly to temperance work. She is a member of the executive committee of the Women's Total Abstinence Union, and was formerly (1908-12) honorary secretary of that body. She is medical secretary of the Medical Women's Federation, and a lecturer on health subjects for the London County Council. She is also a member of the council of the Society for the Study of Inebriety.

KEMP, JENNIE MURRAY. American temperance worker; born at Bellevue, Mich., June 25, 1858; educated in the public schools and at Baker

KEMP

University, Baldwin City, Kansas (B.S. 1877; A.M. 1909).

In 1880 Miss Murray was married to R. N. Kemp, of Cherokee, Kan., and from that point as her home she took active part in the campaign of the next year which put Prohibition into the State Consti-



MRS. JENNIE MURRAY KEMP

tution. She also joined the Independent Order of Good Templars in that State. Her membership in the W. C. T. U. dates back to her college days, when she served as secretary of the first local organization formed in her home town. After filling various local offices, she served successively as president of Crawford County W. C. T. U., and president of the Third Congressional District organization. During the seven years that she held the latter position the membership grew to such proportions that it was called the "Mighty Third." For three and a half years she edited *Our Messenger*, organ of the Kansas W. C. T. U. In 1903 she became circulation manager of the *Union Signal* and the *Young Crusader*, official papers of the National W. C. T. U., published at Evanston, Ill. After nine years of this work she took a year's rest in Oregon, where, in 1914 she became campaign manager for the W. C. T. U., and in that year Constitutional Prohibition was carried in that State. In the same year she was elected president of the Oregon W. C. T. U., and retained that position until called by the Federal Food Administration, in October, 1917, to become a lecturer in its interest.

From February, 1920, until November, 1922, Mrs. Kemp, as national organizer of the W. C. T. U., was located in San Francisco. During the latter year she served as secretary to the North California W. C. T. U. in its campaign for the Wright Law. A notable feature of this campaign was the organization of a committee of 5,000 women in San Francisco, under whose auspices was arranged a "March of Allegiance" of more than 10,000 white-clad women down Market Street, with banners

KEMPER

bearing the slogan "We support the Constitution of the United States." The Wright Law was carried by an enormous majority, and was thus the first victory for Prohibition enforcement in California.

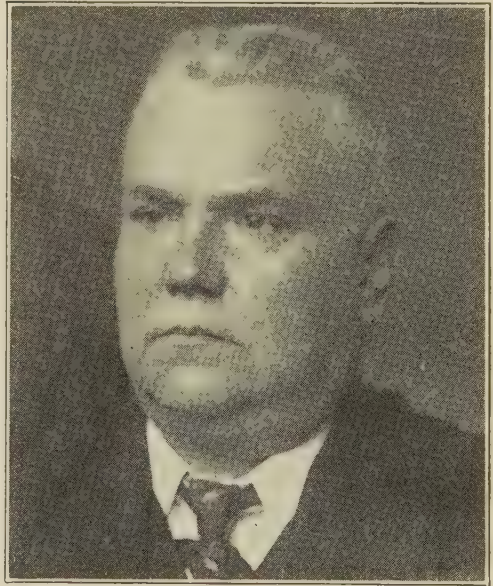
At the close of the campaign she was called to the headquarters of the National W. C. T. U. at Evanston, Ill., as director of field services.

In 1924, after 50 years of active W. C. T. U. work, Mrs. Kemp returned for a well-earned rest to San Francisco, where, she says:

[I] am serving at desk with my pen, and gathering information and strength for the 1928 campaign.

KEMPELS, GUSTAV. Lithuanian jurist and temperance advocate; born May 7, 1874; educated in the high school and University of Moscow (Cand. Leg. 1900). In 1900 he removed to Riga, where he practised as a lawyer and barrister. He married Milda Blumberg, of Semgale, Faun-Svirlanka, Aug. 30, 1910.

While a student Kempels began his temperance activities as chairman of the high-school pupils' abstinence circle "Atvasse" (1892); and subsequently he became secretary of the *Ansekis* abstinence society (1900) and chairman of the Anti-alcohol Society (1908). In 1922 he was a delegate of the Latvian Antialcoholic Society to the Con-



GUSTAV KEMPELS

gress of the World League Against Alcoholism, held at Toronto, Canada, and in the same year he was appointed editor-in-chief of the Latvian temperance newspaper *Jaunā Balss* ("New Voice"). In 1925 he was elected by the city council of Riga as honorary curator for enforcing the law to reduce the consumption of drink in that city.

KEMPER, PAUL EMMETT. American Methodist Episcopal clergyman and temperance worker; born at Brownsville, Ohio, Dec. 14, 1875; educated in the public schools of Brownsville and Gratiot and at Northwestern University, Evanston, Illinois. He married Miss Eva L. Peterson, of Gra-

KEN

tiot, in 1898. He was ordained a deacon in the Methodist Episcopal Church at Jackson, O., in 1909 and was made an elder in 1911, at Newark. He held pastorates at Perryton, Conn., 1907-11; and in Ohio at Philo, 1911-14; First Church, Crooksville Station, 1914-17; Neal Avenue Station, Newark, 1917-20; and First Church, Nelsonville, 1920-22.

He had been interested in the cause of Prohibition ever since the fight for it began. While stationed at Crooksville he was assistant manager of the campaign in Perry County, and during his pastorate in Newark he was manager of two campaigns in Licking County. In all of his pastorates he has been active in Prohibition and law-enforcement work. While at Nelsonville he was head of an important committee of the Citizens' League of that town, whose activity was largely responsible for the complete dry victory which was won



REV. PAUL EMMETT KEMPER

in the fall election of 1923. In 1922 Kemper was appointed superintendent of the Anti-Saloon League of Arkansas.

At a meeting of representatives of the federal departments concerned in the enforcement of federal laws, and representatives of civic organizations, held in New Orleans, Feb. 27, 1926, Kemper was elected one of the vice-presidents representing the Anti-Saloon League organizations of Arkansas, Alabama, Mississippi, and Louisiana.

KEN. A slang English term for a low resort, especially one where liquor is supplied; as, a "drinking-ken."

KENRICK, GEORGE S. See CENTRAL TEMPERANCE ASSOCIATION.

KENT, EDWARD. Governor of Maine and pioneer promoter of the Maine Law; born at Concord, N. H., Jan. 8, 1802; died in Bangor, Me., May 19, 1877. He graduated from Harvard in 1821, Ralph Waldo Emerson and Josiah Quincy being among his classmates. He studied law, and in 1825 began to practise in Bangor, then a city of some

KENT COUNTY

2,500 inhabitants. He was repeatedly elected to local offices, and from April, 1827, to December, 1828, was Chief Justice of the Court of Sessions. In 1828 he was sent to the State Legislature from Bangor.

In 1836 Kent headed the petition to the Legislature asking for Prohibition, which petition was referred to a committee headed by Gen. James Appleton, and which formed the basis of the famous Appleton Report to the Legislature (see APPLETON, JAMES). In the fall elections of 1836 he was elected mayor of Bangor, and, on taking his office the following year, he came out squarely for Prohibition (see MAINE). In 1838 he assumed office as governor, having been elected at the previous fall election. In his inaugural address he again advocated Prohibition and strongly supported General Appleton's campaign which almost succeeded in securing a Prohibitory Law that year. In 1840 the election to the governorship fell to the Legislature, which chose Kent to succeed himself. In 1843 he was appointed commissioner to settle the Maine boundary-line in connection with the Ashburton Treaty. In 1849-53 he was United States Consul at Rio de Janeiro. In 1855 he received the honorary degree of LL.D. from Waterville College (now Colby University). In 1859 he was appointed Associate Justice of the State Supreme Court, and he retained his seat until 1873. On his retirement in that year he was chosen president of the Constitutional Commission of Maine.

Kent was one of the leading workers in the Maine Temperance Union, and had a hand in most of the reform movements of his time in the State.

He was twice married: (1) In 1853, to Miss Sarah Johnston, of Hillsborough, N. H., who lived but a short time after her marriage; (2) to Miss Abbie Annie Rockwood of Lynn, Mass.

KENT COUNTY TEMPERANCE FEDERATION. An English temperance association, founded April 19, 1893, for the purpose of uniting the efforts of all of the temperance organizations in the county of Kent. It grew out of a Temperance Congress held at Maidstone, Kent, April 17-19, 1893. Similar Congresses have been held, practically without a break, in various Kentish towns every year since.

The first president of the Federation was the Very Rev. Robert Payne Smith, D.D., Dean of Canterbury; the first secretary, Mr. Jesse Hawkes, of Maidstone; and the first treasurer, Mr. William Brownscumb, J.P., also of Maidstone. Mr. H. EDMONDS was the first chairman of the executive committee, and he was annually reelected to that position until 1919.

The operations of the Federation have covered the whole county of Kent, and the organization has grown until it has more than 30 county and district societies and about 130 other temperance bodies affiliated with it. A special point is made of supplying the county press with temperance matter, by which means temperance propaganda is spread throughout the homes of the subscribers to the weekly newspapers.

The Federation was particularly active through the period of the World War. The rest-rooms and huts conducted by the Y. M. C. A. were visited by representatives of the Federation, and large numbers of soldiers were addressed, with beneficial results. Special War posters were exhibited, the King's War pledge-campaign was assisted, and the

County United War Needs Committee was also aided by the Federation. During the War large numbers of men were brought to the naval and military training-camps in Kent. The Federation conducted several successful pledge-signing campaigns among these men. The seventeen months ending July 31, 1922, formed one of the most successful periods in the history of the Federation. More than 900 public meetings, conferences, etc., were held, with an estimated aggregate attendance of 103,900 persons. More than 800 of these meetings were conducted by the secretary, Mr. John A. Whyte.

A notable feature of the Federation is the number of prominent men that have been present at its annual meetings. Generals, admirals, statesmen, scientists, divines, and social reformers of every school have attended these gatherings; and the knowledge and inspiration they have brought have radiated to the towns, villages, and hamlets of Kent. To this result is largely due the fact that the work of the Federation is of a standard that has not been excelled by any other county temperance organization in England.

At its Annual Congress, Oct. 19, 1925, the Federation adopted a resolution approving the appeal of the British chambers of commerce to the Prime Minister to inaugurate a National Economy Campaign. In this resolution it was stated that the national weekly expenditure on liquor amounted to £6,000,000 (\$30,000,000).

The present president of the Federation is Alderman H. Judge, J.P., of Tenterden; the secretary is Mr. John A. Whyte (now in the thirteenth year of service); and the headquarters are at 27 King Edward Road, Maidstone.

KENTUCKY. A south-central State of the United States; bounded on the north by Illinois, Indiana, and Ohio; on the east by West Virginia and Virginia; on the south by Virginia and Tennessee; and on the west by Indiana, Illinois, and Missouri; area 40,598 sq. mi.; population (1920) 2,416,630. It was admitted to the Union June 1, 1792. The capital is Frankfort (pop. 9,805); other cities are Louisville (pop. 234,891), Lexington (pop. 41,534), and Covington (pop. 57,121). The chief industry of the State is agriculture.

The territory now occupied by Kentucky was the first to be settled west of the Alleghany Mountains. It was claimed by Virginia as a part of the land granted by her charter of 1609, although it was occupied only by a few Indians. The region was explored in 1750 by Dr. Thos. Walker, who was in search of a suitable place for settlement for the Loyal Land Company, and in the following year by Christopher Gist, who traveled west

Early History from the mouth of the Scioto River by the Ohio Company. Daniel Boone visited Kentucky in 1767, after which travelers to the region were numerous. The first permanent white settlement was established in 1774 by James Harrod at Harrodsburg. The settlers were constantly opposed by the Ohio Indians, but in October of the same year the latter were defeated by Virginia troops in the Battle of Point Pleasant, after which they signed a treaty relinquishing all claim to the land south of the Ohio River. Later in the year a group of North Carolina land speculators made a treaty with the Cherokee Indians to purchase all lands south of the Ohio and between the Kentucky and Cumberland rivers. This land was

named "Transylvania," and a month later Boone and his followers established a settlement in that territory at Boonesborough. In 1776 the region was made a county of Virginia, and in the following year the first court was held at Harrodsburg. In 1786 the territory of Kentucky was separated from Virginia, the former acquiring Statehood in 1792.

From the beginning the settlements in Kentucky were menaced by the Indians on the north and by the Spanish on the South, which hindered the growth of the State. The trouble with the Indians was finally settled by their decisive defeat by Gen. Anthony Wayne in the Battle of Fallen Timbers, near Toledo, Ohio (Aug. 20, 1794), and that with the Spanish by the Louisiana Purchase in 1803, which opened up the Mississippi River for free navigation to all.

Before Prohibition Kentucky was famed for its whiskies, Bourbon County, in the Blue Grass region, having lent its name to the corn liquor of that name formerly made and consumed in the United States. Notwithstanding the large investment her people had made in the manufacture of liquors, Kentucky began early to restrict and out-

Early Liquor Legislation	law the licensed saloon. Previous to 1850 liquor legislation in Kentucky followed the general trend of that in the other Southern States, concerning itself mainly with regulating the sale of liquor in taverns, for which a license fee was required with a penalty for selling without license, and prohibiting the sale to slaves without the owner's consent. After that time, however, a number of local acts were passed prohibiting licensing, prohibiting selling, providing local option in special localities having schools and churches, and granting Prohibition or local option in districts, towns, and counties. These acts became very numerous and culminated in a general local-option law, passed in 1864, although special acts continued to be enacted for localities by the Legislature. Between 1871 and 1891 25 counties were given Prohibition by special acts of the Legislature.
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At this time the law provided for the granting of liquor licenses by the County Court, which was required to give ten days notice of such action; such grant could be prevented if protested by a majority of the legal voters of the neighborhood; the license fee was \$100 for retailing spirits only; malt liquor only \$50; or all three \$150; selling without license was fined \$20 to \$100. A State license was required besides a local license from the community. Druggists were required to have licenses for the sale of liquor, and to sell only on prescription of a physician. The County

Licenses	Court had the power of suppressing licenses for violations of bonds, and could also fix the prices to be paid in taverns for wines, liquors, lodgings, diet, etc. The privilege of selling liquors was not implied in any license to keep a tavern or coffee-house, boarding-house, etc., unless the licensing authority specified the privilege in such license. It was a breach of the dealer's bond if he sold liquor to an intoxicated person or to any known inebriate (penalty, \$25 fine), and any relative of the inebriate could recover a like sum if notice had previously been given by the relative forbidding such sale.
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By a law of 1887 on the written petition of at least 20 legal voters in any civil district, town, or city, the county judge could order a poll to be

opened at the next regular election to decide whether or not liquors should be sold in such district, town, or city. The question to be voted on was: "Are you in favor of the sale of spirituous, vinous, or malt liquors in this district, town, or city?" If a majority was against it, liquor could not be sold, under penalty of \$25 to \$100. Such an election could only be held once in two years.

In the same year adulteration of liquor was made punishable by a fine of \$500 for each offense, or a



OLD BREWERY, LOUISVILLE

MAIN BUILDING IN BACKGROUND; FRONT PART TORN DOWN

minimum of \$20 for each adulterated gallon. It was made illegal to buy or sell liquor within a mile of any place of public worship during service, except in licensed houses, under penalty of \$10; or within a mile of any lock or dam where the Federal Government was improving a stream, under penalty of \$50 to \$100 (this did not apply to incorporated places or to Henry, Anderson, or McLean counties). Selling to an "infant" under 21 years without direction of the father or guardian was a punishable offense, as was also selling on Sunday, or keeping a bar or store for the sale of liquor on Sunday. No liquors could be sold in a room where billiard- or pool-tables were kept, under a penalty of \$60.

In 1894 a law was enacted permitting on a petition of 25 per cent of each precinct, a vote on local option in a precinct, magisterial district, or municipality. Under this law the number of dry counties was increased to 59, with much dry territory in most of the remaining counties. Two years later

Local-option Vote Granted

the county-unit law was enacted, and under its provisions the number of dry counties was increased to 94. In 1909 the governor of Kentucky ordered the closing of the Louisville saloons on Sunday, and the city reduced the number of its saloons during the year. At that time, also, one entire county, five districts, one precinct, and two other municipalities were added to the no-license column, abolishing thereby 180 saloons, and making 77 per cent of the State dry. At this time there were only 40 places in all sections of the State where liquors could be sold at retail. There was also a good enforcement law prohibiting even the wholesaling of liquor in dry territory.

During 1910-11 a campaign was opened to secure a county-unit law on local option. During these years the liquor interests attempted to secure the return of saloons in 30 instances, and failed in all but 3; the dries tried to vote saloons from 8 places and succeeded in 3 counties and 2 municipalities. At this time there were over 3,000 persons, including druggists and liquor-dealers, holding Federal liquor-tax receipts. The temperance forces were in control of the Legislature in 1912, and the character of the legislation was greatly strengthened by the attitude of the administration. During the session of that year the Legislature removed the exception from the county-unit law, making it apply uniformly to all counties and to all cities, after which 3 counties voted dry by a vote of 2 to 1. The Legislature also prohibited the sale in dry territory of liquors (containing $\frac{1}{2}$ of 1 per cent alcohol) requiring a Federal license-tax stamp. Some legislators supported these temperance measures because they were forced to by the Democratic party which was pledged to do so, and this was especially true in the Senate.

At this time the Kentucky Grand Lodge of Free Masons took an emphatic stand against the handling of liquor as a trade by any of its members, and declared that a man who engaged in the retail liquor trade could not be promoted and that a lodge promoting such a dealer would be suspended.

At the beginning of 1914 there were 236 distilleries operating in Kentucky and a total of 43,404,840 gallons of spirits had been produced in 1913, besides 821,640 barrels of fermented liquors. By the law of 1894 the signatures of 25 per cent of the total number of voters in each precinct was required on the petition for a local-option election. This virtually prevented elections in wet counties, as all such counties had at least one precinct where the required percentage could not be secured. In the legislative session of 1914 the temperance forces had a safe majority both in the House and in the

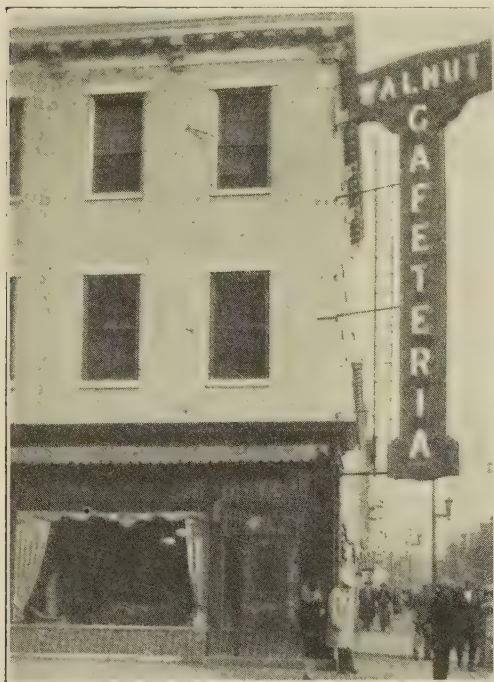
Dry Majority in Legislature

Senate, and an amendment to the petition law was adopted requiring a petition of 25 per cent of the vote in the entire county to be affected. By elections under this law 10 more counties were placed in the dry column, thus reducing the number of wet counties to 13. Of the wet counties, 5 had saloons in only one city, and 3 others in but two places. The amendment to the petition law

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also required the saloons in counties voting dry to close 60 days after the election instead of at the expiration of the license, as was permitted under the old law. The same Legislature also enacted an excellent shipment law and a search-and-seizure law, and considered the question of submitting a Prohibition amendment to the people of the State which was approved by the House but defeated in the Senate. During the year Governor Beckham, a friend of the temperance cause, was appointed to the Senate.

In the following year the number of dry counties increased to 106. State-wide Prohibition was the issue in the primary election held that year, and the Hon. H. V. McChesney, the Prohibition candidate for the Democratic nomination for governor, received 69,722 votes, but was defeated by the Hon. A. O. Stanley by a vote so remarkable in many ways as to indicate the practise of questionable tactics. Stanley received a majority of 471 votes



CAFETERIA, LOUISVILLE
FORMERLY A SALOON AND BEER-GARDEN

at the election in November. At the same time the Hon. James D. Black, the Prohibition candidate of the Democratic party for lieutenant-governor, was elected by a majority of 10,000 over his wet opponent, and the Hon. J. P. Lewis, a dry Republican candidate for secretary of state, also won over a wet opponent.

During 1917 the number of breweries was reduced to 17, which produced 673,272 barrels of fermented liquors, and the number of distilleries to 166, which produced 34,407,614 gallons of spirits. At this time a total of 2,537 persons held Federal liquor tax-receipts. During the year one more county voted dry, bringing the number of dry counties up to 107.

In the following year the Eighteenth Amendment

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was ratified by the Kentucky Legislature (Jan. 14, 1918) by a vote of 67 to 11 in the House of Representatives, and 28 to 6 in the Senate, making Kentucky the third State to ratify and the first wet

Eighteenth Amendment Ratified the State Constitution providing for State-wide Prohibition was submitted at this time, also, by a vote of

28 to 5 in the Senate and 80 to 11 in the House. It was adopted by a majority of 10,717 at the election in November, 1919, and became effective July 1, 1920. The Legislature of 1918 further enacted a strong law prohibiting owning or operating moonshine stills, and a law prohibiting the carrying or shipping of liquor for beverage purposes into dry territory, a law imposing heavy penalties for drinking on trains and empowering train men to arrest those who violated it. It also set aside one day each year, the fourth Friday in October, to be observed as Temperance Day in every public and high school in the State.

The Report of the Commissioner of Internal Revenue for the year ended June 30, 1920, showed that of the 53,406,552 gallons of whisky and other spirits in the United States, 30,320,504 gallons were in Kentucky warehouses—7,234,456 more than in all the rest of the United States.

About this time the mayor of Louisville made the following statement concerning the effects of Prohibition: "The police records show that drunkenness has fallen off 85 per cent during the last three years in Louisville. . . ."

During the year an enforcement law was enacted, which, because of too moderate penalties, was not equal to the situation. In 1922, however, the Legislature enacted a law the penalties of which increased with each successive violation, and for chronic violators reached as high as \$10,000 fine and ten years in the State prison. It also required a

Enforcement Laws bond of \$1,000 to \$5,000 as a guarantee that the defendant convicted of violations of this law would keep the peace for twelve months. At

the election of November, 1923, the people of Kentucky elected what was said to be "the driest force of officials ever elected in the State." This was true even of Louisville, the former great whisky and beer center.

The Kentucky courts handed down a number of decisions during 1923 which tended to hamper the Prohibition enforcement service. Judge Allen, of the Chancery Division of the Jefferson Circuit Court in Louisville, held that sections 21 and 22 of the Federal Prohibition Act were penal in their nature and could not be enforced by proceedings in Kentucky State courts. Judge Cochran ruled that Federal officers could stop and search automobiles without warrants when they had reasonable ground to suspect that the vehicles contained liquors. The Fayette Circuit Court held that peace officers had no such right. The Court of Appeals held that a bootlegger's reputation might be introduced as evidence.

A report of the Federal Prohibition director of the State shows that during the period from July 1, 1921, to March 31, 1923, 2,529 arrests were made by that department; 4,219 cases taken to Federal courts; 1,150 distilleries and stills seized, and 183 automobiles confiscated; property to the value of \$263,548 seized and destroyed, and property worth \$169,888 was seized and not destroyed. As a re-

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sult of these efforts 3,185 convictions were secured.

Early in 1924 the Legislature enacted the Ouster Bill, which gave the governor authority to remove from office officials who were incompetent, derelict, or negligent in the discharge of their duties, and since that time enforcement conditions in Kentucky have improved. During that year the appointment of Judge Moorman in the Western District was a victory for the Prohibition forces of the State, and the penalties imposed by him and by Judge Cochran in the Eastern District discouraged violations of the law. The example of the Federal Courts was followed, also, by the judges of the State courts. The largest fine ever assessed against a Prohibition Law violator in Kentucky was inflicted by Judge Cochran in the Federal District Court at Lexington when Isaac Miller, a wealthy farmer, convicted for the third time of violating the Law, was fined \$20,000 and sentenced to prison for one year.

Ouster Bill of 1924 Concerning the results of Prohibition in the State, the following statement was made by John B. Clinton, warden of the State Prison at Eddyville, in June, 1924:

I have been warden of the Kentucky penitentiary nearly twelve years. My observation has been that intoxicating liquor was the direct cause of 65 per cent of the felonies committed prior to the enactment of the Eighteenth Amendment to the Federal Constitution and about 30 per cent since that adoption. The person who makes the statement that Prohibition has not reduced crime misstates facts.

The Anti-Saloon League of Kentucky grew out of the Interdenominational Temperance Federation, which had functioned in that State for some years and which was merged into the League Oct. 27, 1904. The first officers were: Dr. M. B. Adams, president; and Dr. George W. Young, superintendent. Dr. Young was the pioneer in the temperance movement in Kentucky, and he was largely responsible for the organization of branches of the League in the Southern States. For many years he was the executive head and general director of the Kentucky Local Option League, which, through his efforts, was also merged into the Anti-Saloon League in 1904. He later became assistant superintendent of the National Anti-Saloon League. During 1909 the League led the fight for local option in 37 counties which resulted in 35 temperance victories. The League also took an active part in both primary and general elections, in order to defeat the return of Hon. A. O. Stanley to the

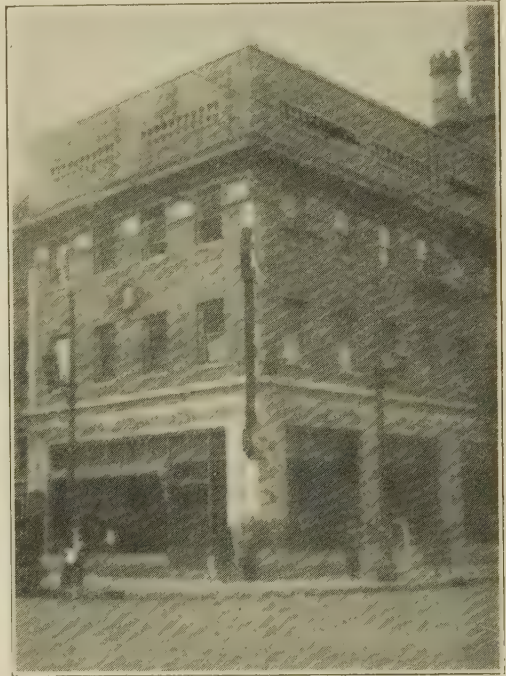
Anti-Saloon League Senate, in 1924. At that time John J. Howe, Jr., made a creditable run, but failed to defeat Stanley at the primary. The League then supported Fred M. Sackett, who was elected by a majority of 24,516. The campaign against Stanley created as much interest as that of a Presidential election. At this time many thousand pieces of propaganda literature were sent out and the official organ, the *American Issue*, was widely distributed. Ira Champion, assistant to Wayne B. Wheeler, attorney for the National A.-S. League, gave valuable assistance during the campaign.

The Kentucky League conducts a continuous campaign of education and publicity throughout the State, providing special temperance speakers for the regular services in the Protestant churches. The Kentucky edition of the *American Issue* has 10,000 subscribers. In addition, pamphlets, folders, etc., are constantly sent out through the mail. The

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present (1927) superintendent is A. C. Graham who was elected Dec. 3, 1924.

The Woman's Christian Temperance Union of Kentucky had its beginning as a branch of the Woman's Missionary Society; and the chief organizers of the work were Dr. and Mrs. Judson, and Colonel and Mrs. George W. Bain. Dr. Judson, who was a personal friend of Miss Frances E. Willard, was appointed pastor of the Centenary Methodist Church at Lexington, Ky., and he organized the first local Union in that city, of which Mrs. Judson was made president. Other local Unions were organized and the first State Convention of the organization was held in Lexington in 1881, the National Convention being held at Louisville in the following year. Mrs. George W. Bain was the first ac-



BANK AND INSURANCE OFFICES AT 6TH AND WALNUT, LOUISVILLE
FORMERLY A SALOON AND DANCE-HALL

tive president of the State W. C. T. U., and she was followed by Mrs. Cleaver, of Lebanon, who held office but a short time, after which Mrs. Charles Neild of Louisville was elected. In 1886 Mrs. Frances E. Beauchamp took the active responsibilities of leadership. She was elected State secretary, had charge of the central office, and did much organizing work. Such work was difficult at that time, for even the ministers were opposed to it on the ground that the work savored of woman suffrage. Miss Margaret A. Watts served as State president during 1894-95, after which Mrs. Beauchamp was elected to that office and was reelected annually thereafter as long as she lived. She also served as recording secretary of the National Union. She led the Union into every line of work for humanity's betterment, and by agitation, petitions, and

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legislative work, secured many reforms in the prisons of the State. Other results of the work of the Union were the establishment of the Greendale Reform School for juvenile delinquents, and the Settlement School at Hindman out of which the Pine Mountain School was developed.

Total abstinence for the individual and prohibition of the liquor traffic was the constant watchword of the Kentucky Union, and every method that meant a move in the right direction found support in its ranks. Mrs. Beauchamp was secretary of the National Committee of the Prohibition party, and the Union was always faithful in securing the 1,000 names necessary to put the ticket on the ballot at each election. The Union also fought in all the battles for local option in the State. The official organ of the Union, the *Kentucky White Ribbon*, was established in 1902, Mrs. Beauchamp serving as editor until 1921 when Mrs. Ludie Day Pickett took up the work.

Legislative work received much attention from the Union; and an anticigaret law and one requiring provision for scientific temperance instruction in the public schools were secured by its efforts. Other activities included work for a law prohibiting the sale of liquors within one mile of State institutions and military posts; the circulation of petitions to secure the right of women to vote at local-option elections; securing school suffrage for women; special temperance work at the State Fair; conducting a campaign in 1914 to secure the submission of a Prohibition amendment to the State Constitution by the Legislature; campaigns against cigarettes and legalized gambling; and the fight for the ratification of the Eighteenth Amendment and for enforcement measures.

Mrs. Beauchamp died in 1923, after which Mrs. J. H. Spillman was made president. The latter was succeeded Oct. 8, 1924, by Mrs. Ludie D. Pickett, an active worker in the Union for 30 years, who still holds that office (1928).

The Prohibition party in Kentucky was organized shortly after the formation of the national party and the State was among those which sent delegates to the national organizing convention.

In 1876 Kentucky gave 818 votes for the Prohibition candidate for President, Clay Green Smith, of that State. In the next Presidential election the State gave 258 Prohibition votes, and in the State election of 1882 the number reached 4,392, after which the Prohibition vote steadily increased until National Prohibition was secured.

The Sons of Temperance and the Good Templars had organizations in Kentucky for many years and gave valuable assistance in the many temperance campaigns conducted in the State. Also, in 1834 the Kentucky Legislative Temperance Society was organized.

KENTUCKY LOCAL OPTION LEAGUE. See KENTUCKY.

KENYA COLONY AND PROTECTORATE. Territories which were formerly known as the "East Africa Protectorate," and which include the coastline from the River Umba to the River Juba as well as large territories in the interior. They were annexed to Great Britain July 23, 1920, under the name "The Colony of Kenya," and the coastal territories, rented from the Sultan of Zanzibar, were

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concurrently proclaimed the Kenya Protectorate.

Kenya has an area of about 208,320 square miles and a population estimated at about 2,520,000 including 35,982 Asiatics and 9,651 Europeans. Under the Kenya Protectorate Order in Council, 1920, the governor of the Colony is governor of the Protectorate, also; and the Council of the Colony can legislate for the Protectorate.

The climate of the lowlands near the coast is fairly healthy for the tropics, and in the highlands the mean average temperature at noon is 78°.

The chief products are coconuts, rice, maize, and other grains, coffee, sisal, cotton, flax, and sugarcane. Stock-raising is also being developed.

In 1922 spirits, wine, and beer of the total value of £99,450 (\$497,250) were imported. Under the Customs Tariff Amendment Ordinance of 1921 an *ad valorem* duty of 30 per cent is payable on these beverages. The official Annual Report on the Colony for 1924 states:

The sum of £426 [\$2,130] was also collected in Excise Duties on the manufacture of beer. The 1923 Beer Ordinance became operative from the 1st of January, 1924, and the collection of Excise Duty is in the hands of the Customs Department.

KENYON, WILLIAM SQUIRE. American lawyer, Senator, and Prohibition advocate; born at Elyria, Ohio, June 10, 1869; educated at Iowa (now Grinnell) College, and the law school of the Iowa State University. In 1893 he married Mary J. Duncombe of Fort Dodge, Iowa. Entering upon the practise of law at Ft. Dodge, he became successively prosecuting attorney for Webster County (five years), District Judge of the Eleventh Judicial District (two years), and assistant to the Attorney-general of the United States (1910-11). In April, 1911, he was appointed to the Senate of the United States, as a Republican, to fill the vacancy occasioned by the death of Senator Jonathan P. Dolliver, and in January, 1913, he was elected for the regular term, 1913-19. He was reelected for the term 1919-25, but resigned in 1922. In January of that year he was appointed judge of the U. S. Circuit Court, 8th District.

The public record of Senator Kenyon with regard to the alcohol problem is familiar to thousands outside the State which he so faithfully represents. Indeed his consistently aggressive warfare on the liquor traffic, State and national, forms an outstanding chapter in the history of America's prolonged and repeated campaigns against it. After testing him out as prosecutor, judge, and Senator, the liquor interests set out to destroy him as a political possibility; but he countered with a ringing challenge, a paragraph of which is quoted below. The occasion was his campaign for reelection to the United States Senate in 1913. Speaking to the Iowa Legislature he said:

I propose to take no thought for tomorrow politically. I have a course mapped out to fight a battle in the legislative halls of the nation in the next two years, to do something for human rights and moral laws and decency in politics. If espousing the unpopular cause of temperance means a short public life, then mine must be a short one; for I stand for principle and for right, and here I intend to stand.

The Legislature sent him back to the Senate—to the firing-line where patriotic men were battling to break the stranglehold of Bacchus on American institutions and American homes. Senator Kenyon introduced in the Senate the bill known as the "Sheppard-Kenyon Interstate Liquor Ship-ment Bill," an important measure to prevent the

KEPHIR

importation of liquor into dry territory; and the debate which followed was one of the most memorable in both houses of Congress. Under a slightly different title the bill passed, but only to encounter the veto of President Taft upon the ground of alleged unconstitutionality. The Bill had, however, been carefully drawn by a large committee of brainy men, most of them lawyers of national reputation, including United States Senators and Representatives from every section of the Union. The Bill was passed over the Presidential veto, in record time and without debate. Senator Kenyon also took an active part in securing the passage of the Eighteenth Amendment. His home is at Fort Dodge, Iowa.

KEPHIR or **KEFIR**. A kind of kumiss made by inducing fermentation in milk with masses of kephir-grains, a sort of fungus. It is used as food and medicine in the northern Caucasus region.

KEPLEY, ADA HARRIET (MISER). American attorney, Unitarian minister, author, and reformer; born at Somerset, Ohio, Feb. 11, 1847; died at Effingham, Ill., June 14, 1925. She was educated in the public schools of St. Louis, Mo., at the University of Chicago (LL.B. 1870); and at Austin (Ill.) College (Ph.D.). In 1867 Miss Miser married Henry B. Kepley, a well-known attorney of Effingham. Mrs. Kepley was a member of the Illinois bar, and was ordained a Unitarian minister at Shelbyville, Ill., on July 24, 1892. At one time she was president of the Federated Women's Clubs of Illinois. An advocate of woman suffrage, she filled a number of important county and State offices in organizations formed for the realization of that end. For many years she was a newspaper correspondent, and for eleven years was editor of the *Friend of Home*, a monthly periodical. She also published many pamphlets on political and sociological subjects, and was the author of "A Farm Philosopher" (1912).

Mrs. Kepley is perhaps best known for her work in connection with the abolition of the liquor traffic. For many years she was identified with the National Woman's Christian Temperance Union, and also with the Illinois W. C. T. U. As editor of the *Friend of Home*, she defended the Prohibitory laws of her county and State and demanded their strict enforcement. Her editorials were positive and well-directed. She made it her business to expose the hidden roots of the liquor traffic in her town and county, and pointed out to her readers the grantors, grantees, petitioners, and bondsmen for the local dram-shops.

KERCKHOVE, ALBERT Van der. Belgian lawyer, editor, and temperance advocate; born at Roubaix, France, Aug. 29, 1865; educated at the universities of Paris, Douai, and Brussels, from which he holds the degrees of Doctor of Law, Doctor of Literature, and Doctor of Science respectively. In 1900 he married Marie Y. Ceule Brook of Brussels. He is an advocate in the Court of Appeals in that city. During the World War, under the pseudonym of *Fidelis*, he was editor-in-chief of the clandestine journal *La Libre Belgique* ("Free Belgium"), for which reason he was condemned to death by the Germans and imprisoned until the conclusion of the War.

Kerckhove has been for many years an active advocate of temperance. He has edited various temperance journals, tracts, and almanacs, and

KERR

has attended numerous temperance conferences. At the Fourteenth International Congress Against Alcoholism, held at Milan, Italy, in 1913, he strongly urged a large reduction in the number of retail liquor-shops, the attractions of which, he claimed, the ordinary workman seemed powerless to withstand. For some years Kerekhove has been general secretary of the *Ligue Patriotique contre l'Alcoolisme*.

KERELI. Among the Guianese Indians, chewed fresh cassava-bread, which has been previously soaked in sugar-cane juice. The bread is chewed by women and children until thoroughly saturated with saliva, and is then spat out again. Sometimes men assist in the chewing operation, but in certain districts of Guiana it is considered to be women's work exclusively. Kereli is used in making PAIWARRI, KASSIRI, BELTIRI, and other native fermented drinks.

KERN-SUPPER. In rural England, a supper at the conclusion of the ingathering of the harvest. In former times such feasts were carousals at which large quantities of ale were consumed, and mummers, speechmaking, singing, and various other forms of enjoyment were indulged in. Another name for these feasts was "mell-suppers."

KERR, NORMAN (SHANKS). British physician, author, and temperance advocate; born in Glasgow, Scotland, May 17, 1834; died at Hastings, Sussex, England, May 30, 1899. He was edu-



NORMAN KERR

cated at the Glasgow High School and at the old Glasgow University (M.D., C.M. 1861). He began life as a journalist on the staff of the *Glasgow Bulletin*, and later was employed by the *North British Daily Mail*. In his twenty-first year he organized the City Hall Saturday Evening Concerts, which were a feature of Glasgow life for many years. In 1861 he became a ship's doctor on board the Allan Canadian mail steamers, which gave him the opportunity to travel in America

and to study the working of Prohibition in Maine and other States, and ten years later he commenced to practise medicine at Bedford, England. In 1874 he removed to London and was there elected medical officer of the St. Marylebone Home for Incurables, retaining that post until the year before his death, when he was retired with a pension. He was vice-president of the International Congress of Medical Jurisprudence.

Kerr was twice married: (1) In 1871 to Eleanor Georgiana Gibson, of Ballinderry, Ireland; and (2) in 1894 to Edith Jane Henderson, of Newry, County Down.

Throughout his entire life Kerr was an ardent champion of temperance. At the age of 21 he became a director of the Coffee Tavern Company of Glasgow, thereby indicating that he was a practical temperance reformer.

While a student at Glasgow University he organized a students' total-abstinence society with about 100 members, one third of whom were medical students. During this same period he cooperated in a plan whereby ministers of various denominations preached temperance sermons in Glasgow City Hall. Kerr was one of the founders of the Glasgow Abstainers' Union, and was present at the inauguration of the United Kingdom Alliance at Manchester (1853). He was vice-president of the Marylebone Temperance and Band of Hope Union and for many years honorary secretary of the Emmanuel (Maida Hill) Branch of the Church of England Temperance Society.

In the early years of his practise Kerr had not been a strict total abstainer, but soon after settling in London an incident in his professional life caused him to become a teetotaler. He was called up in the middle of the night by a drunken patient. When the Doctor enjoined the patient to stop drinking, the latter replied: "You take what you want and why not I?" Doctor and patient thereupon struck a bargain that they should sign the pledge together. This they did, and for years the patient was a consistent worker for temperance.

After six years residence in London Kerr was the recipient of a handsome testimonial, consisting of a horse, carriage, and portraits of himself and wife, which was presented to him on behalf of the subscribers by Dr. (afterward Sir) Benjamin Ward Richardson.

Kerr was especially interested in the study of inebriety. He was honorary secretary of the Home for Inebriates Association and chairman of the Drunkards' Legislative Committee appointed by the British Medical Association. He was, also, corresponding secretary of the American Association for the Cure of Inebriates, which brought him into contact with the leading temperance physicians in America. He was an honorary member of the American Association for the Protection of the Insane and Prevention of Insanity. In England he was consulting physician to the Dalrymple Home for Inebriates, at Rickmansworth (opened in 1884), which was the practical outcome of his theories.

During the latter part of his life most of his time and attention was given to furthering the aims of the (British) Society for the Study of Inebriety, of which organization he was the founder (1884) and first president (1884-99). As president of the Society he was also chairman of the International Congress on Inebriety, which was

held in the Westminster Town Hall, London, in 1887. In July, 1886, he had presided over the final session of the British and Colonial Temperance Congress in Princes' Hall, London.

Dr. Kerr was the moving spirit and guiding hand of the Society for the Study of Inebriety. The minutes of the Society after 1884 were a monument to his knowledge of inebriety and his influence upon the medical profession in general. At the annual meetings he presented a review of the progress made during the preceding year and gave an address upon some phase of the inebriate question. In 1885 he dealt with inebriety as a disease; in 1887 he discussed the pathology of inebriety; and in 1889 he considered inebriety in relation to longevity.

Kerr contributed much to the success of the temperance movement in England and elsewhere by his pen, and practically all of his addresses and papers were published in some form or other. Some of his better-known works are: "The Action of Alcoholic Liquors in Health" (1876); "Mortality from Intemperance" (1879); "The Relations between Intemperance and Insanity, and Alcoholism and Drug Habits"; "Wines: Scriptural and Ecclesiastical" (1881); and "Inebriety or Narcomania; its Etiology, Pathology, Treatment and Jurisprudence" (1888).

One of his biographers (John Stuart, in the *United Temperance Gazette* for September, 1899), wrote of him:

Dr. Kerr was a fighter without pugnacity; a controversialist without bitterness; a truth-seeker without enemies. He was a gentleman at heart, a man of courage, a master of his subject, a physician of repute, a magician with his pen, and second to none in authority upon the medical and physiological aspects of Temperance.

Yet among these he had one special goal—to make the world understand that inebriety was not a vice, a sin, or a crime, but a disease.

To commemorate Dr. Kerr's life-work in the scientific investigation of inebriety the British Society for the Study of Inebriety founded the NORMAN KERR MEMORIAL LECTURESHIP.

The second Mrs. Kerr was also an active worker in the temperance cause; she was a vice-president of the British Women's Total Abstinence Union.

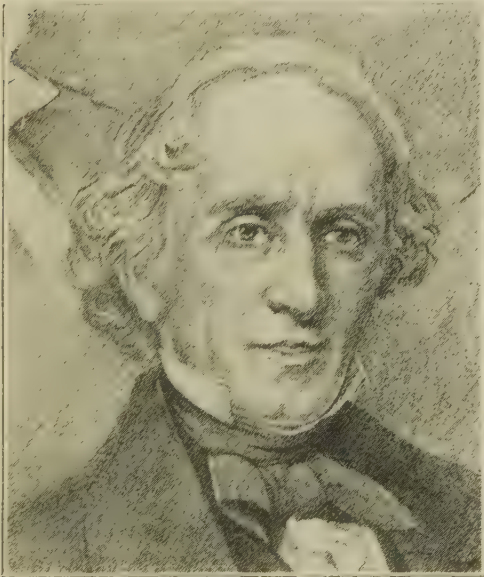
KERSHNER, J(OSEPH) HAYDEN. American educator and Prohibition worker; born at Lane, Kansas, May 3, 1889; educated at the Fowler (Kan.) Friends' Academy (1909) and at the Friends' University, Wichita, Kan. (A.B. 1914; A.M. 1914). In 1915 he married Mary Franklin, of Wilmington, Ohio. In 1925 he took a postgraduate course at the University of Southern California. In 1920-21 he taught in the high school at Udall, Kan., after which he served for three years as principal of the Turon (Kan.) high school. In 1924-25 he was principal of the Harper (Kan.) high school, and at the present time (1928) he is superintendent of schools at Zenda, Kan.

Kershner became a field worker in Oregon for the Prohibition party in 1914, the year in which that State went dry. The following year he served as executive secretary of the Prohibition State Committee of Kansas, and was placed in charge of the party activities in that State. During this year he managed the tour in Kansas of the Flying Squadron. In 1916 he was elected chairman of the Kansas Prohibition State Committee, in which capacity he still serves. He was a field worker in the Iowa State Prohibition campaign in 1917, and in the spring of 1918 he visited the colleges and universities of Ohio under the auspices of the In-

KETTLE

tercollegiate Prohibition Association. In the fall of that year he was a field worker for the Prohibition party in the State of Minnesota.

KETTLE, ROBERT. Scottish merchant, philanthropist, and pioneer temperance reformer; born at Kintillo, Perthshire, Dec. 18, 1791; died in Glasgow March 23, 1852. Owing to the humble circumstances of his parents he received merely an ordinary parish-school education, but a natural love for books and study enabled him to overcome this handicap. After completing an apprenticeship as a hand-loom weaver, he went to Perth, where for five or six years he was clerk to a wealthy manufacturer. In 1815 he removed to Glasgow and there secured a position with a large cotton firm. For a time he was associated in evangelistic work in that city with Dr. Thomas Chalmers, then in the zenith of his fame. He commenced business, in yarn, on his own account in 1829, and eventually became a successful merchant and a great phi-



ROBERT KETTLE

lanthropist. According to A. S. Cook, in "Pen Sketches and Reminiscences of Sixty Years" (Aberdeen, 1901), Kettle was one of the "foremost in every good work for the moral and social elevation of the people."

Kettle was one of the first to champion the cause of temperance in Scotland. Together with several of his religious and philanthropic contemporaries, he resolved (1828) to practise abstinence, and in December, 1830, he became treasurer of the Scottish Temperance ("Moderation") Society, which had been organized under the name "Glasgow and West of Scotland Temperance Society." During 1831-35 he was one of the secretaries of the Society.

Up to 1836 Kettle had believed in the "moderation" idea, but he then realized that abstinence from ardent spirits only would not eradicate the evils of intemperance. In 1837, therefore, he united with several friends in forming, on a total-abstinence

KETTLEWELL

basis, the West of Scotland Temperance Society, which henceforth met weekly at the Independent Chapel in Albion Street, Glasgow. This society was the second temperance organization to be established in the city of Glasgow. At the inauguration of the Scottish Temperance Union in September, 1838, Kettle was chosen chairman of its executive committee; and for eight years he was editor of its *Journal*. In July, 1848, he succeeded the Rev. William Reid, of Glasgow, in the presidency of the Scottish Temperance League, which post he retained until his death.

Kettle was an able public speaker, and while president of the League lectured extensively in behalf of the temperance cause in Glasgow and throughout the western counties of Scotland. The year following his death an excellent memoir of him was published by Reid (Glasgow, 1853).

KETTLEWELL, WILLIAM. British Wesleyan clergyman and temperance organizer; born at York, England, Feb. 19, 1847; educated in the public schools of his native city and at Wesleyan Theological College, Montreal, Canada (1872). Although young Kettlewell had been given an education which would have fitted him for a mercantile career, such an outlook did not appeal to him: he decided to enter the ministry instead, and accordingly commenced the study of theology. When he was 23 years of age he removed to the province of Ontario, Canada, where he continued his theological studies, and finally became a candidate for the Methodist ministry in 1872. During his probation he served for four years as assistant pastor in Exeter and London. Following his ordination (June, 1876) he held the following pastorates, all of them in the province of Ontario: Niagara Falls, Jerseyville, Hamilton, Ingersoll, Oakville, Norwich, Paris, Galt, Mount Forest, and Central Church, St. Thomas.

Kettlewell was extremely successful in his chosen profession, and was four times elected chairman of his district, as well as president of the newly organized Hamilton Methodist Conference in 1895. On Sept. 6, 1876, he married Miss Sarah Coyne, of St. Thomas, Ont.

In his childhood and youth Kettlewell had a bitter experience of the drink curse, and as a result of this, and under the influence of a heroic mother, he became a lifelong enemy of the liquor traffic. Shortly after reaching Canada he became affiliated with a number of temperance reform organizations, which connections strengthened his determination to advocate the principles of temperance and Prohibition. He became one of a number of extreme Prohibitionists, who were responsible for the passage of much Prohibitory legislation in the Dominion during the closing years of the nineteenth century. In 1870 he became a member of the Canadian Sons of Temperance, and, a short time later, he affiliated himself with the Royal Templars of Temperance, later being twice chosen presiding officer of the Ontario Branch of that body. In 1884 he was elected chief of that organization in the Dominion, and he has served as a member of its executive council to the present time.

Throughout this period Kettlewell was actively interested in securing the passage in the Ontario and Dominion parliaments of more adequate Prohibitory and reform legislation. His efforts in behalf of the temperance cause along this line have extended over a period of more than 50 years. In

1875 he was a delegate to a temperance conference, which resulted in the organization of the Ontario Branch of the Dominion Alliance for the Total Suppression of the Liquor Traffic. He has been for almost half a century one of its staunchest supporters, presiding at many of its meetings and being among the chief speakers at many of its conventions. From 1907 to 1922 he represented the Methodist denomination in the Dominion Alliance, serving as senior field secretary, and at the present time he is a member of the subexecutive committee of that body.

Kettlewell served for a time as chairman of the Union Provincial (Ontario) Committee, which organization was largely responsible for the successful outcome of the plebiscite campaign of 1893, when a majority of 182,000 was secured in favor of the passage of Prohibitory legislation. More recently he was for a number of years secretary and convener of the Methodist General Conference



REV. WILLIAM KETTLEWELL

Standing Committee on Temperance and Moral Reform, which organization very actively cooperated with the Council of the Dominion Alliance in securing temperance legislation. During the campaign of 1896 he served as chairman of the Ontario Plebiscite Committee, which resulted in the voters of that province declaring themselves (1898) in favor of Prohibition by a majority of 39,214. During the struggle to enforce county option which followed, much opposition was shown to the Prohibitionists in some of the counties; and Kettlewell, chairman of county executives, was mobbed several times and had his parsonage burned. In spite of such treatment, however, he strove untiringly for the cause of Prohibition; and when the victory shall have been finally won in the Dominion, the important part undertaken by Kettlewell in the struggle must not be forgotten.

KHAMA. A chief of the Bamangwatos, Bechuanaland, Central South Africa; born at Dinoka-

nen, a place among the Makgadikgadi Flats, in the desert northwest of Serowe, the present capital of the Bechuanaland Protectorate, about 1827; died in Serowe Feb. 22, 1923.

Khama was the son of Sekhome Kgari, a cruel and crafty sorcerer who had had his brother, Khama II, killed and had then usurped the chieftainship of his other brother, Macheng, and of Keamogetse, the daughter of Segkotlo, a Monwato. He was a descendant of 300 years of savage and pagan ancestry, and, according to all laws of precedent and eugenics, "he ought to have become nothing but a super-savage, a scheming, relentless black butcher." But fate decreed otherwise, for when he was about twelve years of age he came under the teachings and influence of the great African missionary David Livingstone. (At the age of 21 he was taught the fundamentals of reading and writing at a mission school.) As a result of his friendship with the great explorer, Khama became a Christian while still quite a young man, and he broke completely away from the ancient beliefs and superstitions of his ancestors. Throughout his whole life—and he lived to become one of the oldest sovereigns in the world—he was largely influenced by missionaries of various denominations.

Although he had been recognized as chief of the Bamangwato as early as 1872, he did not actually take over the chieftainship until 1875, upon the death of his mother, Keamogetse. When he assumed control, his country was in a dreadful social and moral state. Sometimes the head of a murderer was presented to the chief, in order that he might "drink the blood of his subjects." If a husband should die, his brother must either take his widows to himself or apportion them to some one else. Most of the tribesmen had two, and often three, wives. Theft was not punished: the stolen properly was merely restored or made good.

Such was the condition of Khama's country when he came to the throne. He was not daunted, however, by the stupendous task which lay before him. Where his forefathers had won fame by their military genius, Khama decided to establish and maintain his power upon the basis of morality. He was so successful in his attempt to bring this about that he has become known as one of the three great men who have appeared in the history of the Bantu peoples.

The first thing that he did upon assuming control was to proclaim religious freedom and toleration for heathens and Christians alike. Under the influence of the Christian missionaries who came to his country, he introduced many reforms in the Protectorate. Some of his outstanding reforms were the abolishing of witchcraft, prohibiting the practise of selling women as cattle, and stopping the custom of burying live babies with dead mothers.

Practically the whole of King Khama's life was spent in a bitter struggle against the liquor traffic. He was one of the pioneer Prohibitionists of the world, and held his temperance views in a country where there was practically no restriction on the sale of intoxicating spirits. His efforts to save his people in Bechuanaland were well known. Shortly after coming to the throne, he decided to suppress the sale and use of intoxicating liquors, having noticed the demoralizing influence that the native beverage, Kafir beer, had had upon his tribesmen. He prohibited the manufacture and sale of this



KHAMA, KING OF THE BECHUANAS
HE PROHIBITED THE TRADE IN INTOXICATING LIQUORS IN BECHUANALAND ABOUT 1877

drink in his country, and further decreed that no foreign spirits should be imported into the Protectorate. Strenuous as his efforts were, they were not entirely successful, for he was obliged to contend almost continually with violators of this last decree. The white settlers, in particular, became so troublesome that he was finally obliged to drive them out of his kingdom. In spite of his repeated warnings these settlers persisted in their efforts to bring intoxicants into the land of the Bamangwato, and in 1888 King Khama made the following appeal to Sir Sidney Shippard, the British Commissioner:

I appeal against the attempt to flood my country with drink after all the long struggle I have made against it, withstanding my people at the risk of my life, and just when they themselves have come to see how great a salvation my drink laws have proved to be. It were better for me that I should lose my country than that it should be flooded with drink. But to fight against drink is to fight against demons and not against men. I dread the white man's drink more than all the assegais of the Matabele, which kill men's bodies, and it is quickly over; but drink puts evil into men and destroys both their souls and their bodies forever. Its wounds never heal.

Khama made it a crime to sell or to give liquor to the natives, and also made it a crime for a native to receive it either as a gift or as a purchase. That was made the law for the whole Protectorate, and there was little evasion. Native beer was not at first included in this stringent law, but later some corrective legislation was introduced to take care of it. Khama was forced to make his fight alone, as the British Government did not aid him in enforcing his temperance measures. The Rev. J. S. Moffat, in commenting upon this phase of the liquor situation, wrote as follows:

Absolute Prohibition works well in Basutoland and in British Bechuanaland, and would work better in the latter if the Colonial Government were sincere in its enforcement.

Sir Sidney Shippard, in his annual report, stated:

There has been an almost total absence of serious crime throughout British Bechuanaland: this is partly due to strict enforcement of the salutary laws prohibiting the supply of liquor to natives.

In speaking of the enforcement of the liquor laws in Khama's country, at a meeting of the Colonial Institute, on Dec. 6, 1898, Sir Sidney said:

The liquor traffic is in fact the greatest possible curse so far as the natives are concerned, destroying to a great extent their utility as laborers, and leading to increase of crime, and consequently to heavy expenditure on prisons and convict stations.

In Bechuanaland, where I held office under the Crown for ten years, the law prohibiting the supply of liquor to the natives was most strictly enforced, the penalties were severe, and in no case was any remission allowed, the result being that in the main liquor was effectually kept from the natives, who under this system became prosperous, happy, peaceable, as was proved by the almost total absence of crime among them.

Khama prohibited the sale of intoxicating liquors to both natives and Europeans, except at a single refreshment-room at one station of the new railway to Bulawayo, where that railway passed through Bechuanaland. Even at that station, he strictly prohibited the sale and supply of any intoxicating liquor to his native tribesmen. It has been said by reliable persons in close touch with conditions in his portion of South Africa that Khama's country is more free from crime and disorder than any other native territory in South Africa. His policy with regard to the passage and enforcement of liquor legislation affords a striking and encouraging example of what can be effected where the will exists.

Khama held to his Prohibition convictions throughout his reign of 50 years. From time to time he relaxed the order against *Kafir beer*, once allowing it to be used by men over 40 years of age, but when he discovered that this "little door" was letting in a flood of evil influence, he called his young men together (1911) and issued a final order against it. His influence and example extended far beyond the borders of his own country. On one occasion he advised Lewanika, chief of the Barotsi, to drive out the white man's drink, if he wished to be his (Khama's) friend, and Lewanika proceeded in such a drastic way that he alarmed the French missionaries, who thought that he would never be able to enforce his Prohibitory laws.

Khama had removed his capital to Phalapye in 1889, but he found that it was not an ideal place for a native town, so in 1902 he applied to the British authorities to remove it to Serowe, some 45 miles distant. One of the first buildings to be erected in the new capital was a church, costing almost £8,000, which would do credit to any town of equal population in the world. It is said that Khama was very proud of his church; it figures on his tribal flag, and it stands as a memorial of his influence as a Christian chief.

In 1895 King Khama, in company with Bathoeng, chief of the Bangwaketsi, and Sebele, chief of the Bakwena, paid a visit to England, to petition the British Government for independence and for protection from liquor-dealers. The independence of the three tribes was assured and the chiefs were told by Secretary for the Colonies Joseph Chamberlain that "white man's strong drink shall not be brought for sale into the country now assigned to the chiefs, and those who attempt to deal in it or to give it away to black men will be punished."

Khama was known to be the most advanced native chieftain in all Africa, as well as one of its most renowned warriors, and a wily diplomat capable of holding his own against the machinations of scheming white men. While still a prince of the Bamangwato people, Khama won their respect and loyalty despite the treachery of his father Sekhome, who was jealous of him. He armed a picked band of his father's soldiers and mounted them on horses, which gave his tribe an immense advantage over the other surrounding tribes. Because of his bravery in battle, and his chivalrous treatment of defeated tribesmen, he won the name of "The Knight of Africa." He also abolished the slave-trade, prevalent at the time of his accession in Bechuanaland and elsewhere in Africa, and made his capital the asylum of fugitive slaves from the entire section. By a long campaign of education among his people, and by bitterly opposing the Portuguese, Boer, and English liquor-traders, Khama succeeded in protecting his people from the ravages of the liquor evil.

King Khama was six feet tall, slender, and quick in his movements, an expert rider and marksman, and possessed of unusual modesty, a characteristic quite unknown among his people at that time. Practically his entire life was spent in contending against intrigues within his own family and from without, and his success was all the more remarkable because of the obstacles he had to surmount to attain it. Upon his death he was succeeded by his son, Sekhome II, who is believed to be intent upon following in his father's footsteps.

See, also, BECHUANALAND.



SEROWE, CAPITAL OF BECHUANALAND, SOUTH AFRICA

(See Page 1462)

KHAMAR

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KHAMAR. Same as Chemer. See WINE IN THE BIBLE, under WINE.

KHAMMURABI. See HAMMURABI.

KHAN. In Turkey and other Oriental lands, an unfurnished inn, generally belonging to the government, and often designed for the gratuitous use of travelers and pilgrims, who supply their own food. Khans of the better class are used by traders and their trains, and those seeking shelter pay certain charges. In Syria the khan is usually built around a courtyard, with sheds or booths for animals on the ground floor, the travelers sleeping on elevated platforms.

KHANJA. A spirituous drink with which the Russian soldiers became acquainted during the Russo-Japanese War (1904-05). According to Prof. J. Y. Simpson, of New College, Edinburgh ("Some Notes on the State Sale Monopoly and Subsequent Prohibition of Vodka in Russia" London, 1918), the term "khanja" is of Chinese origin, but inquiry has failed to discover the source-word. The drink, as prepared in Russia, is a kind of "half-and-half" of ordinary Kvass (see KVASS OR KVAS) and methylated spirit. On the prohibition of vodka in Russia at the commencement of the World War (1914) khanja-drinking had a considerable vogue.

KHARJJURA. A wine fermented from dates, used by the inhabitants of ancient India. In its preparation ripe dates were mixed with jack fruit, ginger, and the juice of the soma.

KHAYATT, REGINA. Egyptian suffragist and temperance worker; born at Assiout Oct. 11, 1881; educated in the American Mission schools of her native city. In 1896 she was married to Dr. Habib Khayatt Bey, of Cairo, an Egyptian Senator.

Madame Khayatt has always been actively interested in political and social questions, and is a leader in the movement for emancipation of the women of her country. She is the founder and president of the National Woman's Christian Training Center, a member of the Woman's International Suffrage Alliance, treasurer of the Woman's Political Society, and a committee member of the Société de la Nouvelle Femme d'Egypt, Société de Puériculture, and Mohamed Aly Dispensary for Child Welfare. She is, also, treasurer of the Woman's Christian Temperance Union of Egypt and a leader in the movement to secure Prohibition in that country.

KICKAPOO INDIANS. See ABORIGINES OF NORTH AMERICA.

KIDDLEYWINK. (1) A provincial English term for a small shop, particularly an ale-house. (2) A woman of unsteady habits.

KIFF, MARTIN HALL. An American soldier, evangelist, and Prohibitionist; born at Belmont, Maine, June 1, 1839; died at Los Angeles, California, Sept. 24, 1921. He was educated in the common schools of his native town and was a pupil for one year at Belfast (Me.) Academy. Early in life he went to sea where he became the captain of a vessel and saw so much of the evils of drink that he soon became the inveterate foe of the liquor traffic. During the Civil War he served with the

KILLEN

Union forces as a member of the Maine contingent. For three years he was chairman of the board of selectmen at Union Haven, Maine, and in 1874 he was elected to the Maine Legislature.

In 1881 Kiff moved to Tower City, North Dakota, where he at once began the fight to bring the Territory into the Union as a Prohibition State. In 1884 he became an active member of the Prohibition party, having been engaged in temperance work since 1874. From 1886 to 1890 he was a member of the North Dakota Legislature and at his own expense traveled, spoke, and organized public sentiment until, to the surprise of every one, the State was admitted into the Union without the stain of rum upon her flag. From this time forward Kiff was called the "father of Prohibition" in North Dakota.

Not satisfied with this State victory, however, he thereafter spent his time fighting for national Prohibition. From 1894 till 1902 he was State chairman of the Prohibition party, and was a member of the Prohibition National Committee from 1896 to 1911. He also served several terms both as secretary and as treasurer of the State Prohibition organizations. He was an enthusiastic worker and soon became a speaker of great power and marked ability. In 1911, after saving his adopted State for Prohibition, he turned his business over to his son and moved from Tower City to Southern California, where he spent the remaining years of his life. For a number of years he was a member of the Prohibition Headquarters Committee of Southern California.

Kiff was twice married: (1) In 1861 to Mercy A. Delano; (2) in 1912 to Mrs. Dina Simpson, of Los Angeles.

KILDERKIN. A measure of capacity, which varied at different times and according to the nature of the material. In general it was equal to two firkins. Addison writes, in the *Spectator*:

Will Funnell . . . was reckoning up how much liquor had passed through him in the last twenty years of his life, which, according to computation, amounted to twenty-three hogsheds of October, four tuns of port, half a kilderkin of small beer.

Compare BARREL.

KILL DIVILL. An old term for Barbados rum.

KILLEN, MARY EVELYN (MEREDITH). American temperance advocate; born on a farm near Petersburg, Del., Sept. 10, 1871; educated in the local district school, at Felton (Del.) high school and Seminary, and at Swarthmore College (for two years). In 1893 Miss Meredith married John Walton Killen, a farmer and nurseryman, of Felton, Del.

Early in life Mrs. Killen had begun to take an interest in the temperance cause, joining the local Band of Hope; and after her marriage she entered actively into the work of the Woman's Christian Temperance Union of Felton, and has since served that organization in various official positions. In 1908 she was made president of the Union, an office which she held for eight years; and since 1916 she has been recording secretary. In 1911 she became recording secretary of the Kent County Union and held that position for eleven years, after which she served as vice-president for one year and as president for two years, resigning in May, 1925. In 1923 she was elected vice-president of the State Union, and, after a year's service she succeeded to the presidency, which office she still holds. She is,

KILL-ME-QUICK

also, general secretary of the Felton Young People's Branch of the Union.



MRS. MARY EVELYN KILLEN

KILL-ME-QUICK. A liquor made by natives of the Cape Province and the Witwatersrand, South Africa. Its ingredients are brewery yeast or hops, black sugar, kari moer, and crushed bark of the umkwenwe or other herbal yeast. The hops, or brewery yeast, are allowed to simmer in a pot for three to four hours; the crushed bark is then mixed with the black sugar and the kari moer and added; and the whole is run into a cask. This is filled up with cold water and buried in the ground where it is allowed to ferment, sugar being added from time to time. Within 48 hours a strongly intoxicating liquor has been produced. Quite often the drink is called "dante."

KILTUM. Name applied to rum in Dutch Guiana.

KING, DEBORAH G. AKIN. American Woman Crusader and Prohibition advocate; born in Rensselaer County, N. Y., March 29, 1839; died March 8, 1922. Miss Akin was educated in the schools of Troy, in her native county. In 1858 she was married to SHEPHERD H. KING, and later removed with him to Lincoln, Nebraska, where he became well known as a leading dentist, and more widely known as a Prohibition party official.

Mrs. King was one of the original Crusaders in Lincoln—a party of thirteen—while her husband was one of the group of men that stood on guard to see that no harm came to the women. Mrs. King was from the first a member of the Lincoln W. C. T. U. and took active part in its meetings. She became a forceful speaker, and continued for many years to be in demand as a campaigner in various State contests, as well for equal suffrage as for Prohibition. Other interests—patriotic, social and religious—claimed much of her time. In August, 1886, she was elected National Inspector of the Woman's Relief Corps at the national encamp-

KING

ment of the Grand Army of the Republic, held at Portland, Me., and later also at the Minneapolis encampment. Not the least notable of the many kindly services of Mrs. King and her husband was the adoption (having no children) of five little girls whom they reared as if their own.

KING, DELCEVARE. American business man and Prohibition advocate; born at Quincy, Mass., Dec. 28, 1874; educated at Harvard College (A.B. 1895). He became connected with various business enterprises in his native place and is at this time president of the Summit Thread Company, vice-president of the Granite Trust Company, and treasurer of the Quincy Real Estate Trust. He is also an officer in several other business concerns.

King became connected with the Quincy No-License League in 1900, and later was made a director in the Massachusetts Total Abstinence Society. As a result of aggressive work on the part of the temperance forces between the years 1900 and 1906 the majority against license in Quincy was pushed up from 780 in the former year to 2,044 in the latter year. In 1906 the Massachusetts No-License League was formed, of which King was made chairman and Dr. Charles W. Eliot, honorary president. After an active and prosperous career the League was incorporated with the Massachusetts Anti-Saloon League, and King was chosen vice-president of the latter organization, which position he still holds. He is also chairman of the Allied Temperance Organizations of Massachusetts,



DELCEVARE KING

and a member of the Executive Committee of the Scientific Temperance Federation. Besides giving much of his time to the various Prohibition campaigns he has been active in social betterment enterprises. In 1923 King offered a prize of \$200 in gold for the "best word to stigmatize those who scoff at the Prohibition Law and other laws." It was won by Mrs. Kate L. Butler, of Dorchester, Mass., who submitted in the competition the word

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"scofflaw." From time to time he issues, at his own cost, numbers of pamphlets, leaflets, fillers, etc., concerning temperance and Prohibition.

KING, EDWIN JOHN FLEWELLEN. British temperance worker; born at Scarr, Lydeard St. Lawrence, Somerset, England, Nov. 24, 1873; educated in a local school. After leaving school, at the age of ten, he worked for his father in the milling business for eleven years, and then obtained employment on the railways in South Wales as inspector and repairer of signals.

King had been a total abstainer since childhood. When six years old he became a member of the Band of Hope at Scarr; he joined the Good Templar Lodge at Wiveliscombe when he was fifteen; and at the age of seventeen he was made Chief Templar, being elected to this office three times in succession, and becoming a member of the Grand Lodge. For some years he was superintendent of



EDWIN JOHN F. KING

the Baptist Band of Hope at Barry, in Wales. This led to his appointment, in 1900, as assistant organizing secretary of the Cardiff and District Temperance and Band of Hope Union, then embracing 150 societies, with an aggregate membership of 20,000.

In 1902 King, at the suggestion of Mrs. Harrison Lee (see Mrs. LEE COWIE), went to New Zealand as a missionary among the Maoris, and the same year he took part in the Prohibition campaign which was then being waged there. Two years later he returned to England and married, in 1904, Ethel Mary Mitchell, of Tumarumba, New South Wales, a niece and adopted daughter of Mrs. Lee. In August of that year he sailed for Victoria, Australia, and at the beginning of 1905 was elected secretary of the Melbourne Total Abstinence Society, a position which he filled with notable success for nearly six years. After his resignation (1910) he was for two years organizing secretary of the Australian Social Reform Bureau. He took

KING

an active part in the New Zealand No-license campaign of 1911. From 1912 to 1921 he was engaged in Y. M. C. A. work, resigning in the latter year in order to enter business for himself as a rubber merchant in Hastings and Napier. In May, 1924, he joined the staff of the New Zealand Alliance, with which organization he still continues to be associated.

King introduced the Pollard system (see POLLARD, WILLIAM JEFFERSON) of dealing with drunkenness into Australia, and he was one of the prime movers in organizing the first branch of the British Medical Temperance Society in Victoria. He also founded the first Band of Hope Union in the latter State, and initiated its organ, the *Clean Sweep*.

KING, JOHN. English clogger, railway employee, and temperance advocate; born at Walton-le-Dale, near Preston, Lancashire, Dec. 25, 1795; died near Southport, Lancs., Jan. 29, 1885. His parents belonged to the Society of Friends and his father materially assisted John Wesley and his friends in their early efforts to establish Methodism. In early life John was apprenticed to his father to learn the business of a clogger, and he followed this occupation until 1840, when he entered the employ of the Lancashire and Yorkshire Railway Company. He remained with the Company until 1871, when his eyesight failed him. An operation restored it sufficiently to enable him to take charge of a gatehouse and crossing.

King was an energetic worker for the temperance cause in northwestern Europe for more than a half-century. During his youth he had been addicted to drink; but on June 18, 1832, he signed the "moderation" pledge with Samuel Smalley at a temperance meeting held in the Grimshaw Street Chapel, Preston, and affiliated himself with the PRESTON TEMPERANCE SOCIETY, which was at that time operating upon a moderation-pledge basis. It was soon discovered that some of the members of the Preston Society were becoming intoxicated on their beer allowances, so the principle of total abstinence was advocated. On Aug. 23, 1832, he and JOSEPH LIVESEY signed a total-abstinence pledge in the latter's shop, and on Sept. 1 King signed the famous pledge of the SEVEN MEN OF PRESTON, which was destined to be adopted (in a slightly modified form) by the Preston Temperance Society and other temperance organizations of the district. From this time King became an active worker for the cause of total abstinence, and he developed into an able speaker. He assisted in the establishment of the Chester Temperance Society (1834), and several similar organizations in Nottinghamshire.

King was not an educated man, but he was an earnest, faithful, and laborious worker for the temperance cause, and he made many friends. On one of his visits to London, he was presented with a gold medal bearing his name, date of birth, the date of his signing the pledge, and the following inscription:

Presented, January 4th, 1858, in St. John's Hall, Clerkenwell, by teetotal friends in London, as a token of respect and gratitude, to John King of Preston, who was the first man that signed the *teetotal* pledge in England.

He received another substantial proof of regard in 1873, when he was in straitened circumstances through the failure of his sight. A penny national subscription was set on foot among the Good Tem-

KING

plars, and the sum of £230 was obtained, with which an annuity was purchased for him. Upon his death an appeal, made by S. Norbury Williams, of Manchester, realized a sum of £132, a portion of which was used to erect a monument over his grave at Southport, the remainder being given to his widow.



JOHN KING

KING, SHEPHERD H. American dentist and Prohibition advocate; born in Berkshire County, Mass., June 8, 1835; died at Lincoln, Neb., Nov. 29, 1916. He received his common-school education at Hoosic Falls, N. Y., afterward taking a course at Washington Academy, Cambridge, in the same State. He then studied civil engineering, and, removing to the West, practised his profession in Minneapolis, Minn. At the outbreak of the Civil War he enlisted in the Sixth Minnesota Infantry and served for three years, becoming first lieutenant of his company. In 1858 he married Deborah G. Akin, of Troy, N. Y. After the War he studied dentistry and settled at Lincoln, Neb., where he built up a successful practise, in which he continued until a few years before his death.

Active in temperance work for many years, King was one of the organizers of the Prohibition party in Nebraska, and served as secretary of the Prohibition Amendment State Committee. He was also an active Good Templar, and did much temperance work in association with John B. Finch. He was a new arrival at Lincoln in the days of the Woman's Crusade, but he stood by the group of women, his wife (see KING, DEBORAH G. AKIN) among them, who entered the saloons to pray. He also took an active part in promoting the woman-suffrage amendment to the Constitution of the United States.

KING, WILL LOUIS. American attorney and Prohibition advocate; born at Hubbard, Iowa, Feb. 22, 1897; educated in the public schools and at Drake University, Des Moines, Ia. (B.A.; LL.B.

KING-HALL

1922). In 1919 he was a member of the Iowa House of Representatives, and in 1922-23 he was an attorney at Cedar Rapids, Ia.

King has been interested in the work of the Anti-Saloon League since 1917, when he became a State lecturer for the Iowa League, serving in that capacity until 1923. In 1924 he was assistant superintendent and attorney for the Montana and Wyoming Leagues; in 1925 he was State superintendent of the Wyoming organization; and in 1926 he became attorney and legislative counsel for the Wisconsin League. He resides at Milwaukee, Wis.

KING-HALL, Sir GEORGE FOWLER. British admiral; born at Weymouth, Dorset, England, Aug. 14, 1850; eldest son of Admiral Sir WILLIAM KING-HALL, K.C.B. He was educated for his father's profession, and at 13 years of age entered the Royal Navy on H. M. S. "Britannia." He was promoted captain in 1891, and given command of H. M. S. "Narcissus." On April 5, 1892, he married Miss Olga Ker, daughter of Richard Ker, County Down, Ireland. He was chief-of-staff to Admiral Sir John Fisher on the Mediterranean Station, and commissioner at Wei-Hei-Wei on its transference to the British. He became rear-admiral in 1904, vice-admiral in 1908, and admiral in 1912. He was Commander-in-Chief of the Australian Naval Station 1910-13. He was created C.V.O. in 1907 and K.C.B. in 1911.

As an advocate of total abstinence King-Hall exerted great influence among seamen. For a number of years he was president of the Royal Naval Temperance Society. Following are some excerpts from an article which the Admiral contributed to the *Naval and Military Record* in June, 1915:

With reference to the paragraph in your issue of the 11th March, under the heading of "Grog and Gunnery," from long experience and close inquiries, I have come to the conclusion that the spirit ration does lessen the efficiency of the service.

One great objection to the ration is, that a certain percentage of the men do not care for it, and give it away to their messmates, which is strictly against the regulations, but for various reasons it is a practice most difficult, if not impossible to prevent.

The spirit ration is not issued in the Royal Australian Navy, and I have been assured that if it were offered there would be no desire to accept the offer.

I cannot but think . . . that in these strenuous times of strain and work, and what the Navy may have to meet, it is most essential that the whole bodily system should be tuned up to the highest state of efficiency, ready for prompt action at a moment's notice, the eye, hand, will power and nerves in perfect adjustment, working together, especially in gun firing. For the perfection of these qualities total abstinence from alcohol is most essential.

KING-HALL, Sir WILLIAM. British admiral; born in 1820; died July 29, 1886. He entered the Royal Navy at nine years of age. He served in the Burma and Carlist wars and in the Syrian expedition of 1840. After the capture of Jean d'Acre, in which he participated, he was promoted captain and commanded ships in the Kafir and Russian wars. During the operations in China he took part in the capture of Canton and the Taku Forts. He became superintendent of Sheerness Dockyard in 1855, and of Devonport in 1871. During 1877-79 he was commander-in-chief at the Nore. By successive promotions he reached the rank of admiral and was created K.C.B.

King-Hall's active interest in the temperance cause began about 1866 as he witnessed the evils produced by drink in the navy and elsewhere. From that time he became an ardent temperance reformer, and frequently occupied the chair at the meet-

KING OF CHRISTMAS

ings of the National Temperance League, and similar bodies. When he was in command of H. M. S. "Russell," at Falmouth, he called up the men and read to them the record of the punishments of the past year. To the surprise of the crew, it was shown that more than two thirds of the offenses had been occasioned by strong drink. He then offered to give up his wine if the men would abandon their grog for the next three months, and gave them two days to think it over. When the time for decision arrived, 46 of the men, including the worst offenders, accepted his conditions, and he started a total-abstinence society. At the end of the quarter the original signers were approved as having kept their pledge and they were joined by 30 other men. At Sheerness and at Devonport he was similarly active in the cause. At the latter place he estab-



SIR WILLIAM KING-HALL.

lished a successful Band of Hope in the Dockyard. He was father of Sir GEORGE FOWLER KING-HALL.

KING OF CHRISTMAS. See LORD OF MISRULE.

KING PHILIP'S WAR. A conflict waged between the New England settlers and the Indians in 1675-76. It was caused chiefly by the liquor traffic. See ABORIGINES OF NORTH AMERICA.

KING'S ALE. The name given in England to ale brewed on the occasion of the visit to the brewery of the reigning monarch. Dr. John Wolcott ("Peter Pindar") thus satirizes the visit paid by George III to Whitbread's brewery in London:

Red-hot with novelty's delightful rage,
To Mister Whitbread forth he sent a page,
To say that majesty proposed to view,
With thirst of wondrous knowledge deep inflamed,
His vats, and tubs, and hops, and hogsheads famed,
And learn the noble secret how to brew.

Edward VII visited the breweries of Burton-on-Trent. The ale brewed on such occasions was always of extra strength.

KING'S COUNTY HOME. See INEBRIATE INSTITUTIONS.

KINNAIRD

KINGSLEY, CHARLES. English Episcopal clergyman and author; born June 12, 1819, at Holne Vicarage, Dartmouth, Devon; died at Eversley, Hampshire, Jan. 23, 1875. He was educated at private schools, King's College, London, and Magdalen College, Cambridge. Ordained to the ministry of the Episcopal Church, he was appointed in 1842 to the curacy of Eversley, Hampshire, and not long afterward he was presented to the rectory of that place. Here he spent most of the remainder of his life. He was generally known as a "broad" churchman. In 1844 he married Fanny Grenfell.

He was appointed chaplain to Queen Victoria in 1859, and in the following year was chosen professor of modern history at Cambridge. He held a canonry in Chester Cathedral for a time, but exchanged it in 1873 for a canonry at Westminster.

Kingsley was a voluminous and popular author, and his works ran through many editions, both in England and in America. His most notable books are, perhaps, "Westward Ho!" a historical romance (1855), "Hypatia," a philosophical novel (1853), and "Alton Locke" (1849), a politico-economic novel. It is in the last-named work that he describes the horrors of intemperance in London thus:

Go, scented Belgravians, and see what London is. Look! there's not a soul down that yard, but's either beggar, drunkard, thief, or worse. Write anent that! Say how ye saw the mouth o' Hell, and the twa pillars thereof at the entry—the Pawnbroker's shop o' one side, and the Gin-palace at the other—twa monstrous devils, eating up men and women and bairns, body and soul. Look at the jaws o' the monsters, how they open and open and swallow in anither victim and anither. Write anent that! . . . Are not they a mair damnable, man-devouring Idol than any red-hot statue of Moloch, or wicker Magog, wherein the auld Britons burnt their prisoners? Look at those bare-footed, bare-backed hizzies, with their arms round the men's neck, and their mouths full o' vitriol and beastly words! Look at that Irishman pouring the gin down the babbie's throat! Look at that rough o' a boy gaun out o' the pawnshop, where he's been pledging the handkerchief he stole the morning, into the ginshop, to buy beer poisoned wi' grains of paradise and cocculus indicus, and salt, and a damnable, maddening, thirst-breeding, lust-breeding drugs! Look at that girl that went in with a shawl on her back, and cam' out without ane! Drunkards frae the breast!—harlots frae the cradle!—damned before they're born!

KINNAIRD, ARTHUR FITZGERALD KINNAIRD, 11th Baron. British banker and Young Men's Christian Association leader; born in London Feb. 16, 1847; died Jan. 30, 1923. He was educated at Eton and Trinity College, Cambridge (M.A.). The only son of the tenth Baron Kinnaird, he succeeded his father in 1887. A director of Barclay's Bank, London, and a large landowner, occupied with multifarious business interests, Lord Kinnaird devoted a considerable portion of his time to the moral and social well-being of others and of young men in particular. For some years he was president of both the British and the Scottish National Y. M. C. A. For more than 50 years he worked actively on behalf of boys and young men in connection with Boys' Homes and Refuges. Various hospitals and religious and philanthropic societies enjoyed not only his benefactions, but also the scarcely less valuable assistance of his business counsel and guidance. Lord Kinnaird was Deputy Lieutenant for Perthshire and Kent, and a Knight of the Order of the Thistle.

Both in and out of Parliament Lord Kinnaird always supported temperance legislation. He took part in several Band of Hope enterprises. His specialty, indeed, may be said to have been the preventive and constructive features of the reform movement. Refreshment-houses and clubs free

from the temptations of the public houses where drink is sold were, he considered, essentials of the social uplift program. A member of the National Temperance League and of the Sunday Closing Association, he gave active help to numerous other temperance bodies, always striking a cheerful note as he recounted the progress of the temperance movement. In an autographed letter to the managing editor of the *STANDARD ENCYCLOPEDIA*, he notes the effect of the World War upon the temperance reform in the following paragraph:

"I believe this war shows that true temperance has made enormous strides in Britain. There never was before such a sober army."

KINNEY, NARCISSA EDITH (WHITE). An American teacher and temperance reformer; born at Grove City, Pennsylvania, July 24, 1854; died at Portland, Oregon, Jan. 5, 1901. Miss White was educated in the public schools of her native city and at the State Normal School of Pennsylvania, Edinboro. Before she was fifteen she entered the teaching profession, becoming an instructor in the State Normal School. Later she was chosen principal of the Edinboro Union School, at New Erie, Pa., and was also employed for a time as a county institute instructor. In 1888 she married Marshall J. Kinney, of Astoria, Ore.

In the fall of 1880 she had become interested in the temperance movement, and shortly afterward she was elected president of the Grove City (Pa.) Woman's Christian Temperance Union. A few years later she became president of Mercer County W. C. T. U., in which capacity she built up a powerful organization. Next she was made Superintendent of Temperance Instruction in the normal schools of Pennsylvania, her work here receiving commendation from Miss Frances Willard, and she succeeded in organizing the State by districts in such a systematic fashion that it soon became a model for all other States. Appointed organizer of the national W. C. T. U., she was sent in the fall of 1884 to the State of Washington to assist the W. C. T. U. there in securing from the Washington Legislature the enactment of temperance laws. Due largely to her persuasive eloquence, a stringent scientific temperance law was unanimously enacted by both houses of the Legislature. She also aided in the passage of a local-option bill.

In 1891 Mrs. Kinney organized a Chautauqua Association for the State of Oregon, and for several years she served as its secretary.

In 1894 she was elected president of the Oregon W. C. T. U., which position she held for four years and then resigned, owing to ill health. She lectured in every State in the Union and throughout Canada. Two of her most brilliant lectures were: "The Lady or the Tiger—Which?" and "Witnessing for Christ against the Saloon." Her last lecture was delivered at the National Convention of the W. C. T. U., held at Seattle, Wash., in 1899. At its close she received a remarkable ovation from the audience, numbering about 18,000.

KINO. An astringent drug, the dried sap of any of several tropical trees. The more important is the Gambia kino (*Pterocarpus erinaceus*). Kino is often one of the ingredients of artificial wine.

KIPLING, RUDYARD. British author; born in Bombay, India, Dec. 30, 1865; educated in England at the United Services College, Westward Ho, North Devon. Returning to India, he became

(1882), when only seventeen, subeditor of the *Civil and Military Gazette* at Lahore, in which town his father, John Lockwood Kipling, an artist of ability, was curator of the Museum. Five years later he joined the editorial staff of the Allahabad *Pioneer*. In 1886 he published a volume of verse entitled "Departmental Ditties," and the following year his collection of stories "Plain Tales from the Hills" appeared. In 1887-89 he made a tour of the world, his travel sketches being published in the latter year under the title "From Sea to Sea."

On reaching England he found himself already popular, and from that time there came a steady outflow of literature from his pen. A full list of his works may be found in "Who's Who."



RUDYARD KIPLING

Allusions to intoxicating liquor are plentiful in Kipling's prose and poetry. References to the lighter aspects of social drinking are seldom found, but the act or habit is usually coupled with one or the other of its disastrous consequences. A wonderfully close observer, Kipling depicts the shame, ruin, sorrow, and horror wrought by alcoholism in his own peculiar style. Even John B. Gough himself does not more vividly depict the horrors of the drunkard's fate than does Kipling in the person of *McIntosh* ("Plain Tales from the Hills"). All the misery of the secret drunkard is shown in the struggles of *Moriarty* (*Ib.*) to get free. *Hans Breitman*, who "drank beer all day and all night" and "paddled across the deck," typifies a familiar figure, gross, beer-swollen, exuding beer at every pore ("Life's Handicap"). *Leary*, borrowing money of his sweetheart to spend in drink, illustrates the moral degradation which dogs the heels of inebriety (*Ib.*). The ludicrous yet mournful follies which a man will commit when "drink is in and wit is out," are exemplified by *Brugglesmith* ("Many Inventions"). A hideous portrait is that of *Corinthian Kate*, who drowns the memory of her other vices in liquor ("From Sea to Sea," vol. i).

The terrifying visions which sometimes throng the besotted brain of the drunkard are set forth with warning distinctness in "The Dream of Duncan Parrenness" ("Life's Handicap"); and the fearful physical ravages caused by alcohol are illustrated in "The Light That Failed."

Kipling was unfavorably impressed by the treating habit as it existed in America ("From Sea to Sea," i. 455). He could not fail to notice the powerful influence which the saloon had in American politics, the *modus operandi* of which he describes at length ("From Sea to Sea," i. c.).

On his first visit to America Kipling in one paragraph voiced his honest misgivings in regard to the policy of Prohibition. Noticing that in a certain town some were able to obtain liquor from the druggist on a medical prescription, he gave as his opinion that the drawback of Prohibition is that "it makes a man who wants a drink a shirker and contriver" ("From Sea to Sea," ii. 159). Later his views were modified, as the following extract from "American Notes" (pp. 159-161) shows:

The other sight of the evening was a horror. The little tragedy played itself out at a neighboring table where two very young men and two very young women were sitting. It did not strike me till far into the evening that the pimply young reprobates were making the girls drunk. They gave them red wine, then white, and the voices rose slightly as the maiden cheeks flushed. I watched, wishing to stay, and the youths drank till their speech thickened and their eye-balls grew watery. It was sickening to see, because I knew what was going to happen. My friend eyed the group and said: "May be they're children of respectable people. I hardly think, though, they'd be allowed out without any better escort than these boys. And yet the place is a place where every one comes, as you see. They may be Little Immoralities—in which case they would not be so hopelessly overcome with two glasses of wine. They may be—"

Whatever they were, they got indubitably drunk—there in that lovely hall, surrounded by the best of Buffalo society. One could do nothing except invoke the judgment of Heaven on the two boys, themselves half sick with liquor. At the close of the performance the quieter girl couldn't keep her feet. The four linked arms, and, staggering, flickered out into the street—drunk, gentlemen and ladies, as Davy's swine, drunk as 'lords! They disappeared down a side avenue, but I could hear their laughter long after they were out of sight.

And they were all children of sixteen and seventeen. Then, recanting previous opinions, I became a Prohibitionist. Better is it that a man should go without his beer in public places, and content himself with swearing at the narrow-mindedness of the majority; better it is to poison the inside with very vile temperance drinks, and to buy lager furtively at backdoors than to bring temptation to the lips of young fools such as the four I had seen. I understand now why the preachers rage against drink. I have said: "There is no harm in it, taken moderately"; and yet my own demand for beer helped directly to send those two girls reeling down the dark street to—God alone knows what end.

If liquor is worth drinking, it is worth taking a little trouble to come at—such trouble as a man will undergo to compass his own desires. It is not good that we should let it lie before the eyes of children, and I have been a fool in writing to the contrary.

KIRBY, JOEL. An English commercial traveler and temperance advocate; born at Rotherham, Yorkshire, June 21, 1807; died in Yorkshire Oct. 16, 1896. At the age of fourteen years he was apprenticed to a cabinetmaker at Barnsley, Yorkshire, with whom he spent the customary seven years. In 1832 he married Miss Z. B. Wheen, of Bilman House, Mexborough, who was a total abstainer. After several years as a commercial traveler for a Sheffield firm, he went into business on his own account.

Kirby became a total abstainer in 1837, but he had previously been a member of a "moderation" temperance society. He was an able public speaker,

and frequently lectured on the chemical nature of ardent spirits and the advantages of total abstinence. A strong supporter of Prohibition, he belonged to numerous organizations striving toward that end. He was for many years president of the Sheffield and Mexborough temperance societies, and was also a member of the British Temperance League, the Sunday Closing Association, the Band of Hope Union, and the United Kingdom Alliance.

KIRBY, WILLIAM JAMES. British Methodist minister and Prohibitionist; born at Lynn, Norfolk, England, April 7, 1852; educated at Harrow-on-the-Hill, Middlesex, and privately in London. After spending three years in London as a local preacher, he went to Canada in 1875 to enter the Methodist ministry and was ordained in June, 1879. His denomination is now known as the United Church of Canada. Kirby was twice married: (1) to Mary Ann Palmer, of Ely, Cambridgeshire, on Aug. 6, 1879 (d. 1900); and (2) to Miss F. E. Leiper, of Carsonville, N. B., on June 3, 1908.

Throughout his ministerial career of more than 50 years, Kirby has taken an active interest in the Canadian temperance movement. In 1875 he affiliated with the British Order of Good Templars, and four years later he joined the Sons of Temperance at St. John, N. B. In 1879, also, he became a member of the Independent Order of Good Templars, the Temple of Honor and Temperance, and the Blue Ribbon Club. During his residence in Prince Edward Island he served the Sons of Temperance as Grand Worthy Chaplain, G. W. Patriarch, and Superintendent of Juvenile Work. He joined the National Division of North America on July 11, 1894, and was made Most Worthy Chaplain, to which office he was reelected in 1908, at Saratoga Springs, N. Y. At the present time he is Most Worthy Patriarch for the Grand Division of New Brunswick, in addition to holding numerous similar offices. He is a member of the New Brunswick Temperance Alliance. Kirby now resides at Moncton, N. B., where he is serving as supply when needed.

KIRCHENBIER or KARKBIER. Literally, church-beer; beer formerly drunk at the churching of women in Germany.

KIRI. See KARREE or KIRI.

KIRK, HELEN. Scotch reformer and temperance worker; born at Dunblane, Perthshire, Dec. 27, 1828; died in Edinburgh April 11, 1895. She was reared in an apartment over her father's public house, and early learned to hate the liquor traffic. When she was about twelve years of age she became converted while on a visit to her brother in Edinburgh, and upon her return home she refused to be any longer connected with the drink trade. With the assistance of the Rev. John Kirk, of Edinburgh, she secured the position of assistant to the matron of the Paisley prison. After some time she returned to Dunblane and engaged in Sunday-school teaching and prison-mission work. In January, 1851, she married Mr. Kirk and immediately entered zealously into religious and social-service work.

In 1851 Mrs. Kirk united with the Edinburgh Total Abstinence Society and became editor of the *Dew Drop*, a juvenile temperance monthly, in which capacity she served ably for 40 years. In the following year she published an anonymous

pamphlet on "The Water Cure," in which she taught mothers that they should rear children without strong drink. She was a member of the United Kingdom Alliance, and assisted that organization in a number of its canvassing campaigns. In 1859 she was chosen first president of the Edinburgh Ladies' Prayer Union, which office she held for many years, and in the following year commenced giving Gospel addresses to women. Her "Women's Prayer" was published in 1861, and about that time she came out strongly against the use of fermented wine at the Communion service.

Mrs. Kirk held a number of offices in social-reform organizations. She was secretary of the Scottish Women's Sabbath Alliance, projector of the Dewdrop Anti-Narcotic Union (formed in 1871 to educate children against tobacco and strong drink, but which was finally succeeded by the Juvenile Templar Order), treasurer of the Edinburgh Branch of the British Women's Temperance Association, and president of the Young Women's Gospel Mission. In 1873 she wrote, at the request of the editor of the *Christian World*, "An Appeal on Behalf of British Women Against the Use of Tobacco."

During the early days of the Good Templar Order in Scotland, Mrs. Kirk affiliated herself with that organization, and upon the institution of the Grand Lodge of Scotland was elected a representative from Edinburgh. In 1874 she was placed upon the Juvenile Templars' Executive Committee of the Grand Lodge, and in 1875 she was elected Grand Worthy Vice Templar, being reelected to that position in 1876. In the latter year she was chosen a representative to the Right Worthy Grand Lodge of the World, which body elected her R. W. G. Vice Templar in 1877.

KIRK, J. B. Scottish physician and temperance pioneer; born about 1788; died at Greenock, Renfrewshire, June 11, 1859. A public-spirited citizen and an able surgeon, he was in the van of the early temperance reformers in Scotland and was one of the most enthusiastic of the advocates of total abstinence in Great Britain. He signed a total-abstinence pledge in 1829, and for the next 30 years was actively engaged in some phase of temperance endeavor, in spite of the fact that he was greatly handicapped by a paralytic stroke which he suffered in 1832. In 1829, together with John Dunlop and two others, he founded the Greenock Temperance Society, which was based on the principle of total abstinence from all spirituous and fermented liquors.

Kirk was one of the first members of the medical profession in the United Kingdom to investigate the action of alcohol on the human body. He wrote on various aspects of scientific and medical temperance and was much in demand as a speaker at temperance gatherings.

KIRK, JOHN. Scottish minister and temperance writer; born at Saint Ninians, Stirlingshire, in 1813; died in Edinburgh Oct. 26, 1886. In boyhood he was apprenticed to a blacksmith at Bannockburn, Stirlingshire, with whom he spent several years. Early acquiring a taste for reading and study, he decided to devote himself to the ministry. A friend, Greville Ewing, paid his college expenses and after completing his divinity course under Dr. Wardlaw he was ordained, his first charge being the Independent (Congregational) Church

at Hamilton, Lanarkshire, in 1830. In 1845 he went to Edinburgh, where he preached for a time in the Waterloo Rooms, there forming a congregation which later purchased the Brighton Street Church for him.

Kirk was a total abstainer from the time he was ordained to the ministry. He early became one of the champions of the temperance movement, and waged relentless war against the manufacture and sale of intoxicating liquor. He advocated total Prohibition, not only from pulpit and platform, but also with a fluent pen. Kirk was one of the founders of the *Christian News*, which publication he edited for more than 25 years. When the United Kingdom Alliance met with bitter opposition and much gross misrepresentation upon its first introduction to Scotland, he was one of its strongest supporters. He favored every effort to aid the temperance cause, becoming a member of the Independent Order of Good Templars and serving as the first Grand Worthy Chaplain of Scotland, in addition to being an ardent friend of the Band of Hope movement.

Kirk wrote much for the temperance press of the United Kingdom and was much in demand at national and international temperance meetings. He wrote a paper for the International Temperance and Prohibition Convention which was held in London in September, 1862, and also contributed a paper to the Social Science Congress held in Edinburgh in October, 1863. Some of his works were: "Light out of Darkness"; "The Way of Life Made Plain"; "The Progress of the Suppression of Public-House Licenses in Scotland" (1864); "Britain's Drawbacks" (1868); "Medical Drinking" (1874).

After 1845 Kirk's name began to be heard frequently in connection with various kinds of public temperance work, and his ability and consistency in the advocacy of temperance reform were so much admired that he was often the recipient of gifts and testimonials from his friends and admirers. In 1858 he was one of the chief promoters of the Scottish Permissive Bill and Temperance Association, and in November of that year his temperance colleagues in Glasgow presented him with a purse in appreciation of his aid in advancing the temperance and Maine-Law movements in Great Britain.

KIRKINTILLOCH. A burgh, or borough, in Dumbartonshire, Scotland, on the Forth and Clyde Canal, about 6¼ miles (by rail) north-northeast of Glasgow. It is a mining town with a population of about 11,500 and an electorate of about 5,000. Its inhabitants elect a Labor town council.

In 1920 Kirkintilloch voted upon "No License" and "No Change," the former receiving a majority of 647 votes over the latter. On May 28, 1921, its eleven liquor licenses were canceled. The "Alliance Year Book" for 1925 gives (p. 127) the following remarkable experiences of the town since the year 1921:

In 1921 the rates were 6s 9d in the £; in 1924 they were 5s 1d.

In 1914 the rate of infant mortality was 136 per 1,000; in 1923 it had fallen to 71 per 1,000. It should be noted that the birth-rate showed an increase.

In 1922 savings-bank deposits increased by £6,000; in 1923, by £13,000. In the newly established Municipal Bank the deposits during 1923 were £22,856.

In 1921 the value of War Savings Certificates owned in the town was £7,285; in 1922 this had gone up to £33,146. In 1923 Housing Bonds to the value of £63,000 were owned.

In 1914 only 43,000 gallons of milk were consumed in the town; in 1922 the total was 153,000 gallons.

KIRKPATRICK

In the old "public house" days the magistrates' courts were held usually twice a week, but since the town has been dry they are sometimes not held for six weeks. As the former number of police is not needed, a reduction of 25 per cent is under consideration.

The "Alliance Year Book" remarks:

It is not surprising that when the renewed opportunity came in 1923 the people of Kirkintilloch voted for the continuance of the conditions which brought them blessings like these.

KIRKPATRICK, LESTER ERNEST. American lawyer and temperance advocate; born in Madison County, Iowa, Aug. 16, 1872; educated in the public schools and Gibbon Collegiate Institute, Gibbon, Nebraska. After leaving college he was admitted to the bar (1892) and began the practise of law at Broken Bow, Neb., which he continued until 1903. He married Estella Holcomb, of Broken Bow, Aug. 16, 1893. From 1899 to 1902 he served as county attorney of Custer County. In January, 1903, he moved to Seattle, Wash., where he continued the practise of his profession until 1916. Since then he has been engaged in other lines of work. He served one term as member of the State Legislature of Washington (1907). He has been president of the Elk Coal Company since 1921.

Kirkpatrick has long been interested in the temperance cause. He was a member of the National Executive Committee of the Anti-Saloon League for one term and since 1909 has been president of the Anti-Saloon League of Washington.

KIRREY. See KARREE OR KIRI.

KIRSCHWASSER. Literally, cherry-water; a liquor distilled from the juice of the European wild cherry. The best kind comes from the Vosges and the Black Forest. It has a delicate odor, is thick, sirupy, and colorless.

KIRSEBAER. A cherry brandy made in Copenhagen, Denmark.

KIRTON, JOHN WILLIAM. English Baptist minister and temperance worker; born at East Smithfield, London, Jan. 3, 1831; died in Birmingham, Warwickshire, June 16, 1892. Being compelled to earn his own living after he was fifteen years of age, his education was a very meager one. Later he was taken into the home of a Christian family, with whom he lived for ten years. He secured a position as errand-boy in a mercantile establishment, and ultimately became manager of the business.

During this period he joined the Young Men's Christian Association and became a member of a London teetotal Bible class. Then he served successively as librarian and honorary secretary of the East Smithfield Missionary Society, secretary of the Total Abstinence Information Society, the Ragged School Benevolent Society, the Cromer Street Temperance Society, and the Islington Religious Mission.

Later he became pastor of the Baptist Church at Burslem, Staffordshire, and after four years resigned his pastorate to become a temperance worker. For twelve years Kirton was a special agent for the United Kingdom Alliance, residing for four years at Stafford, and the remaining eight years at Birmingham. During this period he was responsible for winning to the temperance cause such men as Dr. Frederick Temple, Bishop Cowie, Archdeacon Sandford, the Rev. C. Vince, and others. Following his retirement from the United Kingdom

KITCHIN

Alliance, Kirton became Grand Worthy Secretary of the Independent Order of Good Templars.

Kirton was perhaps best known for his literary contributions to the temperance cause, one of which, "Buy Your Own Cherries," had an enormous sale.

KISLOUSCHKA. See KVASS.

KISSERY. A fermented paste, made from a grain resembling millet, eaten in the Sudan.

KISSLYSCHTSCHY. See KVASS.

KITCHEN BARROOM. In New England a colloquial term for an unlicensed place in which intoxicating liquor is sold clandestinely and illegally. Some have held that such barrooms were the result of the refusal of a community to issue licenses. G. H. von Koch, in his "Rusdrycksförbud," a study of the American temperance movement (Stockholm, 1910), says (p. 142), under the heading of "Portland, Maine":

Besides these fairly orderly stores we found in the town a number of kitchen barrooms (*Köskrogar*), where intoxicating liquors were supplied on the sly, and only to persons who were well known to the venders. How many of these places existed could not be ascertained. Although forbidden in the community, the presence of some such can scarcely be avoided.

A former chief of the Boston, Mass., police asserted that at one time there were more than 1,000 kitchen barrooms in Boston.

Compare BLIND PIG AND BLIND TIGER.

KITCHIN, CLAUDE. American lawyer, Congressman, and Prohibition advocate; born at Scotland Neck, N. C., March 24, 1869; died May 31, 1923. He was educated at Wake Forest College, N. C. (A.B. 1888). He married Kate B. Mills, of Wake Forest, Nov. 13, 1888. In the same year he began the study of law, was admitted to the bar in 1890 and opened up an office at Scotland Neck, where he continued in the practise of his profession until his death. The son of one Congressman (William H. Kitchen), and the brother of another who also became governor of the State (William Walton Kitchen), young Claude may be said to have come by inheritance into an aptitude for politics; and he proceeded to develop the family trait from the outset of his career. By political faith a Democrat, he was elected to the National Congress in 1901, and served continuously until his death as Representative of the Second North Carolina District. He quickly gained prominence in that body, his ability as an orator being matched by equal facility in organizing a following for the measures which he sponsored, which won for him the place of minority leader. In 1914 he was chosen majority leader of the House—an unusual honor for so young a man—to fill the place of Oscar Underwood, who had been elected to the Senate.

It is worthy of note that he gained this preeminence at no sacrifice of principle. His predecessor in the majority leadership had openly espoused the licensed saloon. Kitchen, far from seeking the same kind of a following, denounced the liquor traffic in all its forms, and publicly predicted that the United States would be a dry nation within a decade. His votes in the House, and his speeches there and elsewhere, together with his strategy as a floor leader of the majority, all disclosed a determination to do his utmost to hasten the fulfilment of the prophecy he had uttered in the days when there was little certainty of its realization within the period he had named. Active in creating the moral sentiment and promoting the legislation

KITTELL

which had placed his native State in the dry column, his ability and courage were found equal, also, to the larger tasks confronting him in the National Legislature.

Kitchin was always a warm supporter of all Prohibition legislation. He was a member of the House that submitted the Eighteenth Amendment and that passed the War Prohibition Act, the Volstead Act, and the Willis-Campbell Beer Law. He was one of the most valuable of Southern leaders for all Prohibition activities.

KITTELL, FERDINAND. American Roman Catholic priest and temperance advocate; born at Ebensburg, Cambria County, Pennsylvania, April 20, 1847; educated at St. Michael's Seminary, Pittsburgh, Pa. In 1863 he entered the College of the Propaganda at Rome, Italy, and in 1871 was ordained to the priesthood in the Basilica of St. John Lateran in that city. The following year he returned to America and was appointed president of St. Francis College and assistant at St. Michael's Church, Loretto, Pa. In 1873 he was transferred to St. Michael's Seminary. When, three years later, the diocese of Pittsburgh was divided and the Seminary was closed, he was appointed secretary to Bishop Tuigg, of Pittsburgh. In 1877 Kittell was sent to Rome, where he effected the reunion of the dioceses of Pittsburgh and Allegheny under Bishop Tuigg. In 1881 he was again sent to Rome where he remained for eighteen months. On his return he resumed his duties as diocesan secretary and also acted as chaplain to Mercy Hospital. About this time he invented his adjustable candelabrum, which came widely into use. After serving pastorates at St. Patrick's, Newry (1884), St. Mary's, Hollidaysburg (1887), and St. Mathew's, Tyrone (1889), he in 1891 took charge of St. Michael's Church, Loretto, Pa., where he has ever since remained.

Father Kittell, who had long strenuously advocated the temperance cause, became prominent through his attacks upon the "holy beer" of St. Vincent's Arch-Abbey, Latrobe, Pa. Here a brewery, which had been established about a half-century earlier by the Benedictines and which had received the approval of Pope Pius IX, was owned and operated by the monks. In 1893 Father Kittell, in the *Catholic Citizen* and other church papers, began a series of attacks upon the brewery. Two years later a considerable number of priests in the local diocese signed an unsuccessful petition to Monsignor Satolli, Apostolic Delegate at Washington, D. C., for the abatement of the nuisance. In 1896 Father Kittell spent several months in Rome, and on the eve of his return to America addressed to the Pope a petition relating to the brewery. In this petition the following paragraphs (translated from the Latin originals) occurred:

That the said Benedictine brewery from its very start has brought, and still continues to bring, great scandal to the faithful and unspeakable shame on the diocese of Pittsburgh and on the entire Church in the United States.

That instead of laboring in the sacred cause of temperance, according to the suggestions set forth in the letter of your Holiness to Mgr. Ireland, Archbishop of St. Paul, the said Benedictine monks are doing nothing to promote this holy virtue; on the contrary, they are gaining considerable revenue by multiplying the occasions of the opposite vice.

That forty years ago Mgr. O'Connory, the first bishop of Pittsburgh, tried to suppress this scandal in the very beginning, but he did not succeed.

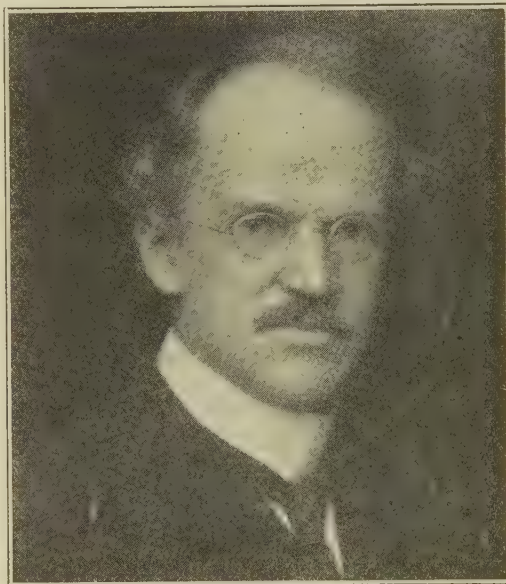
That even the fathers of the Third Plenary Council of Baltimore made some attempts to the same end, but without any practical result.

KJELLBERG

The petitioner prayed the Pope to have the scandal stopped. Father Kittell believes, however, that the petition was never laid before the Pontiff.

In 1898 the *New Voice* made a strenuous attack on the brewery, which was taken up by Father Kittell and many other Catholics, with the result that the production of beer at the brewery for the public market was discontinued, although the monks continued to brew for themselves.

KJELLBERG, KNUT ERIK OSSIAN. Swedish educator and temperance advocate; born at Goteborg, Sweden, April 9, 1867; died March 25, 1921. He was educated in the schools of Goteborg, at the University of Upsala (Med. Cand. 1894; M. D. 1901), and at the Karolinska Institute, Stockholm (L.M. 1898). In 1892 he was married to Miss Helga von Bahr, of Upsala. From 1900 to 1911 he was amanuensis in the medical department of the



KNUT E. O. KJELLBERG

National Academy of Fine Arts (of Sweden), and from 1911 until his death he was professor of anatomy in the Academy. In 1914 he was Director of the Royal Committee on Temperance Education. Kjellberg was recognized as the central figure in Swedish educational work and was also known as a far-seeing humanitarian. The *Reformatorn* ("Reformer") of March 31, 1921, contained an obituary of Kjellberg, in which occurred the following passages:

Knud Kjellberg was dear to all who had in any way taken part in the work for temperance and popular education. In earlier years he was known as the foremost representative of the group of physicians who joined the temperance movement from a motive of social service, against the old arguments brought forth from the medical authorities as to the harm that very small doses of alcohol do. He was critical, but, in spite of this, he put forth social and ethical motives for personal teetotalism. During his later years he probably was somewhat doubtful as to the Prohibition political program, but he never wavered from his conviction regarding teetotalism.

Kjellberg has been like the agriculturist, who sows in the dark soil the seed of hope for a coming harvest. His words have been most precious seed that has grown

KLAMATH INDIANS

in thousands of souls, and the harvest has been the most noble that any one can think of: a deeper hunger for knowledge, a warmer longing for the spiritual realists among great multitudes of our people. . . .

What he, a single-handed man, has founded, must be further built upon by the many; and the Swedish temperance movement should, in a solemn moment, when a man as Kjellberg leaves us, take it as an imperative message to put all our energy into it for the greatest work that our time has to do to create a high and noble civilization.

KLAMATH INDIANS. See ABORIGINES OF NORTH AMERICA.

KLOCKARS, JOHANNES. Finnish Member of Parliament, educator, editor, and temperance advocate; born at Malaks, Vasa County, Finland,



JOHANNES KLOCKARS

Sept. 7, 1867; educated at the Vasa Lyceum and the University of Helsingfors (Cand. Phil. 1893). He was twice married: (1) to Lilli Haggman (d. 1900); and (2) to Karin Wahlbeck in 1911. In 1891 he became president of the Kronoby public high school, in which capacity he served until 1918, when he was made a director of the Fram Publishing Company and editor of the temperance newspaper *Fram* ("Forward"). He is now a member (*Riksdagman*) of the Finnish Parliament.

For more than three decades Klockars has been active in temperance work. He has served as president of the Kronoby Young People's and Temperance Association (1892-1903), and as secretary (1905-11), and since 1912 president of the Swedish Temperance League in Finland (*Finlands Svenska Nykterhetsförbund*). Since 1918 he has been editor of *Fram*, the official organ of the League.

KLOSTER, ASBJORN. Norwegian editor and temperance leader; born at Stavanger, Dec. 21, 1823; died Jan. 18, 1876. His early education was meager, since the straitened circumstances of the family required his help as a wage earner in his boyhood. Later he was taken to Scotland by visiting members of the Society of Friends, who placed him in the Friends' Agricultural School at Great Ayton, Yorkshire. Returning to Norway, he opened a

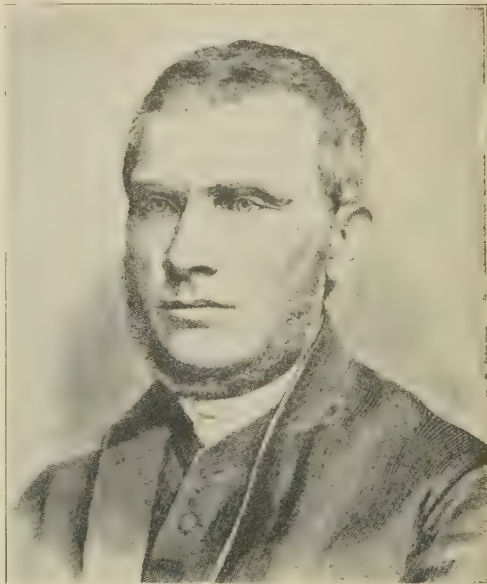
KLOSTER

private school and became active in the religious and educational interests of his home town.

Kloster's observation of the effect of intoxicants upon all classes of people convinced him of the ineffectiveness of all attempts to deal with the evil of drunkenness by recommending moderation. The ax must be laid at the root of the tree. He was one of the earliest of the Norwegians to advocate this doctrine in public address, and after consultation with a number of friends he called a meeting at Stavanger, where, on Nov. 26, 1859, a group of nine people pledged themselves to the cause of total abstinence. On the 29th of the same month a society of 30 members was organized under the name "Stavanger Junior Abstinence Society Against the Use of All Intoxicating Liquors" (*Stavanger Yngre Avholdsforening mod Brugen av Alle Berusende Drikke*). This was the first total-abstinence society established in Norway.

Kloster had prepared the way for this movement by several years of lecturing and the distribution of helpful literature in many communities adjacent to Stavanger. He now gave himself entirely to the work of travel and public speaking in behalf of the new movement, forming societies in a number of places. The work prospered, and Kloster's next effort was to issue (1860) a temperance periodical. This was *Avholdsbladet* ("Abstinence Journal"). In 1861 the title was changed to *Menneskevennen* ("The Philanthropist"). In 1861 the office of this periodical was moved to Christiania, but in 1864 publication was resumed at Stavanger.

Kloster continued his travels and his lecturing, visiting England, Iceland, Denmark, New Zealand, and the Faroe Islands. He was successful in his



ASBJORN KLOSTER

work, and was held in high esteem, being referred to in various places as the "Father Mathew" of Norway. The local societies which he established held their first general convention in Bergen in 1862 and organized The Norwegian Total-abstinence Society. (Sec NORSKE TOTALAVHOLDSELSKAP, DET.)

KNAPP

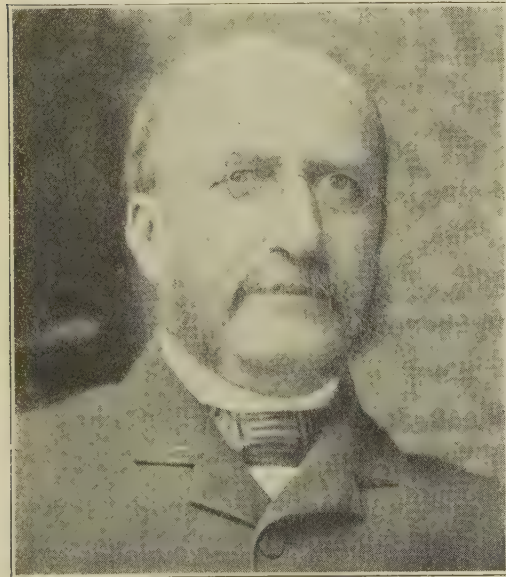
On Dec. 1, 1912, the friends of temperance in Norway erected in Stavanger a stately monument to Kloster's memory.

KNAPP, EDWARD JAMES HOWES. Australian civil engineer, architect, and licensed land surveyor; born in Sydney, New South Wales, Dec. 30, 1835; educated at private boarding-schools (at that time there was no college or university in New South Wales).

In his capacity of Government land surveyor Knapp has surveyed thousands of acres in the interior, and he has been instrumental in making great changes and improvements in the city of Sydney.

Active for many years in promoting the cause of total abstinence, he became secretary of the New South Wales Local Option League, later the New South Wales Alliance, in 1882. To this position he gave sixteen years of efficient service, retiring in 1898 owing to ill health. On his retirement the committee of the Alliance presented him (Nov. 18, 1898) with a testimonial appreciative of his valuable services. He has also acted as honorary secretary of several relief funds, raised for the sufferers of coal-mine and flood disasters. Knapp has, too, been active in his efforts to correct misapprehension and to counteract the falsehoods regarding the temperance propaganda which were so widely circulated by the liquor interests.

A total abstainer and a non-smoker all his life Knapp was, as he says, "for 75 years actively engaged in trying to rescue drunkards from the Devil Alcohol, before any attempt was made or any temperance association was formed in N. S. W." He was never a member of any total-abstinence as-



EDWARD J. H. KNAPP

sociation, preferring to be "a free lance to fight the liquor on my own." He is the author of "A Brief History of the Temperance Movement in New South Wales." He was active also in the woman-suffrage movement.

Owing to increasing age, Knapp retired from

KNIGHTS OF FATHER MATHEW

active work several years ago, and is now (1927) living quietly at "Havant," Gordon, near Sydney.

KNEIP. A white arrack made in Java. According to Morewood "it is generally boiled strong and sent to India."

KNEIPE. German term for (1) a social gathering of university students, often accompanied by drinking (see COLLEGE DRINKING CUSTOMS); (2) a beer-saloon.

KNIGHT, HENRY CHARLES. Irish temperance worker; born about 1845; died in 1886. A member of the Society of Friends, from his boyhood he was attracted to the temperance movement. While quite young he became a diligent student of the various phases of the movement, and a devoted worker in the cause of temperance reform. In 1885-86 he was president of the Irish Temperance League. Knight was, also, an active supporter of Bands of Hope, of the Sunday-closing movement, and of kindred associations, and was a pronounced Prohibitionist. In all of his temperance and philanthropic enterprises he received the whole-hearted cooperation and active help of his wife, **Mary Ellen Knight** (1845-72), a staunch adherent of total abstinence.

KNIGHTS OF FATHER MATHEW. An American Roman Catholic total-abstinence, benevolent, and insurance organization, founded at St. Louis, Missouri, April 26, 1872, and deriving its name from Father Mathew, the Irish apostle of temperance, who had visited the city in 1850. In 1871, certain advocates of temperance in St. Louis decided to organize a semimilitary temperance society of Catholic young men between 21 and 35 years of age, and on the date mentioned above it was incorporated under the name "Knights of Father Mathew of St. Louis." The organization soon had more than 100 members. Being clean, select, healthy men, with a most expensive and attractive uniform, and splendid discipline and drill, the Knights not only evoked local pride, but achieved a wide reputation in competitive drills. They attended in a body the Exposition held at Philadelphia in 1876, and formed a conspicuous feature in the parade on July 4.

About the year 1880 it was decided to add the feature of life insurance to that of temperance, and a new charter, under the title "Knights of Father Mathew," was secured (July 18, 1881). The objects of the order are as follows:

First, to unite fraternally, practical male Catholics, and to give all possible moral and material aid in its power to its members. . . .

Second, to encourage all persons, by virtue and example to abstain from all intoxicating drinks and to cement the bonds of charity and union that should exist among all Catholics.

The order consists of Supreme and Subordinate Councils. The Supreme Council is the governing body of the order. There are approximately 1,100 members scattered throughout Missouri, Illinois, and Kansas. There are two classes of members: beneficiary and associate. There is a women's division, known as the "Ladies' Auxiliary of the Knights of Father Mathew." Indeed, the order is sometimes known as the "Knights and Ladies of Father Mathew."

In January, 1894, the Knights of Father Mathew modified their constitution so that its Subordinate Councils might affiliate with the Catholic Total Abstinence Union, and in 1895 about 50 societies of the Knights, with 2,387 members, joined the Union.

Since the incorporation of the organization in 1881, more than \$2,000,000 has been paid out to the beneficiaries of deceased members.

A monthly journal is published and sent to the members of the organization. The Supreme Spiritual Director is John P. Shelly, and the present Supreme Recorder is Joseph M. McCormack, of St. Louis. The central headquarters of the society are located at 4053 Lindell Boulevard, St. Louis.

KNIGHTS OF JERICHO. A temperance association for youths, founded in Lansingburgh, New York, between 1845 and 1850. It was an offshoot of the **SONS OF TEMPERANCE**. In 1845 the Cadets of Temperance, a society for boys and girls, was organized at Philadelphia, Pa. Some of the youths who were too young to be admitted to the Sons of Temperance were too old to associate with the Cadets. An intermediate order was, therefore, inaugurated with the title of "Knights of Jericho," the obligation taken by its members reading in part as follows:

I . . . according to my own desire, in this Lodge of Knights of Jericho, do most solemnly and sincerely promise and covenant, upon my sacred word of honor as a man (or woman), that I will not make, buy, sell or use as a beverage any spirituous or malt liquors, wine or cider, or any other alcoholic beverage, whether enumerated or not; but will use all honorable means to prevent their manufacture or use or the traffic therein; and this pledge I will keep and maintain inviolate.—H. A. Scomp, "King Alcohol in the Realm of King Cotton," Chicago, 1888.

The organization was dedicated to "Humanity, Temperance and Charity," and in it may be found the germ of Good Templary. At a meeting of a lodge of the Knights of Jericho, organized in 1850 at Oriskany Falls, Oneida County, New York, it was decided to change the name of the society to "The Order of Good Templars." (See **INTERNATIONAL ORDER OF GOOD TEMPLARS**.) In 1854 there were 47 lodges of the Knights in Georgia.

KNIGHTS OF TEMPERANCE. A temperance society of youths from 14 to 21 years of age, founded under the auspices of the **CHURCH TEMPERANCE SOCIETY** in 1885. It was a semimilitary organization, each company having a captain and nine other officers. The following pledge was taken by each member:

I promise with the help of God to abstain wholly from strong drink as long as I continue a member of this Order. Moreover, I acknowledge it always to be my duty to avoid whatever words and deeds are indecent or profane. I distinctly understand that to break this promise . . . will make me liable to suspension or dismissal from this Order.

The society was intended to emphasize temperance, purity, and reverence.

KNITTING-CUP. In early England, the wine drunk in the church after a wedding; also the drinking-cup in which the wine was passed round.

Compare **BRIDE-ALE**.

KNOBELSDORFF, CURT von. German army officer and temperance lecturer; born in Berlin in 1839; died Jan. 24, 1904. Entering the army while still a youth, he became an officer at an early age. Early in 1861 he married Fräulein von Thümmeler. In the war of 1866 he was slightly wounded. In the Franco-Prussian War (1870-71) he commanded a company as first-lieutenant. His regiment fought at Weissenburg and Wörth, where out of every four officers one was killed and two were wounded. He was decorated with the Iron Cross, and returned from France, with the rank of captain, to the gar-

ison of Mainz (Mayence), Germany, where he led the superficial life of his class.

In 1875 Knobelsdorff visited Heinrichsbad, near St. Gall, where his views were greatly changed; and thenceforward he endeavored to be both a soldier and a Christian. Among his friends was the famous traveler, Dr. Baedeker, and when the latter mentioned that he never drank spirits, it made a great impression upon Knobelsdorff, who had always been fond of drink and, although not a regular drinker, was in great danger of becoming one. He resolved to give up drinking and smoking. In the spring of 1881 he was promoted major. Soon after this promotion he was called upon by the commander of the division to report whether he had been associating with people of low position, whether he had been attending mission-meetings in uniform, and whether he had been holding public Bible-meetings at his place of residence. He truthfully answered these charges and was sent to Königsberg in Prussia as a sign of the commander's displeasure. A certain well-meaning doctor, who was interested in his welfare, advised him repeatedly to give up his total-abstinence principles in order that he might appear less conspicuous. In this way he could remain as good a Christian as ever and still avoid constant friction with those with whom he was associated. The continued questions and expressions of astonishment at dinners and entertainments were annoying to his family and close friends. After nearly two years of total-abstinence Knobelsdorff gave it up, resolving, however, to remain as temperate as possible. But his passion for drink grew rapidly. In 1887 he was transferred to Brieg, where he was miserable on account of his passion for drinking, and of the perception that, as an army officer, he could not free himself from it and devote his whole strength to his best ideals. In spite of the fact that his father and grandfather had been generals, and that he would have to surrender all his military honors and his chances of promotion, he resolved to devote himself entirely to the service of God, and never to drink again. In November, 1887, he offered his resignation, which was accepted; and he was granted the rank of lieutenant-colonel.

A new life now began for Knobelsdorff. He entered the missionary school of St. Chrischona, near Basel, Switzerland. At a meeting in Bern, in 1888, he was quartered with the Rev. Mr. Bovet, and there gained an insight into the temperance movement of the Blue Cross, which brought about his resolution to devote himself to the work of that society, of which he served for a time as president. In Swiss Christian circles he soon became well known and received many invitations to lecture on temperance. At Whitsuntide, 1888, Baron Jasper von Oertzen had called together clergymen and laymen for a conference on evangelism. Knobelsdorff spoke at the closing dinner, whereupon a clergyman from Berlin suggested his parish to him as a first field for his labors. This invitation was accepted, and Knobelsdorff did a wonderful work in Berlin in the reclaiming of victims of drink.

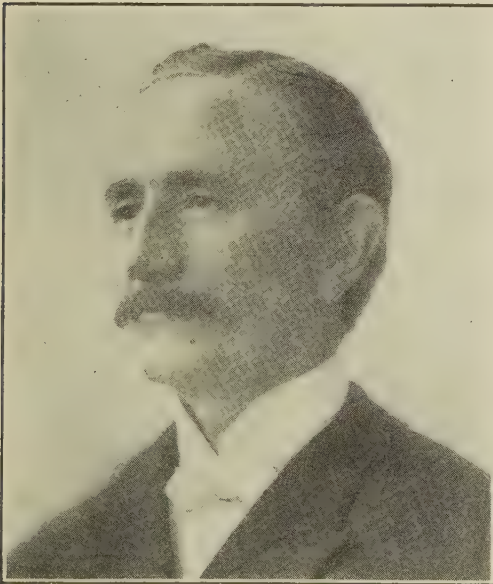
In October, 1894, Knobelsdorff visited America, where he lectured in German in behalf of the Young Men's Christian Association. He visited Brooklyn, St. Louis, Quincy, New York, Buffalo, and Philadelphia. A second invitation to America (in 1895) was declined for lack of necessary time. In Budapest he, with three others of the Interna-

tional Evangelical Alliance, was accorded a ceremonious audience by Emperor Franz Joseph. In March, 1900, he traveled in the Holy Land, where he lectured in many places. Being a Knight of St. John, he stayed in the St. John Hospice and lectured on the Mount of Olives. He gave lectures in both the French and the German languages. During the greater part of his lifetime he resided in Berlin.

Knobelsdorff was an earnest worker for the cause of temperance wherever he went, and undertook numerous agitation movements. In his time he was the most effective fighter for the Blue Cross in Germany.

KNOCK-OUT DROPS. A colloquial term for a powerful narcotic drug administered illegally to produce stupor for improper purposes, usually robbery. Hydrate of chloral, picrotoxin (an alkaloid of *Cocculus indicus*), and extract of hazel-nut are all used, generally concealed in some form of alcoholic liquor or in any substance that disguises the taste; and sometimes administered in wine, beer, or other liquor to stupefy women for immoral practices. In low saloons in the Northwest it was a not uncommon custom to place "knock-out drops" in the liquor of lumbermen who came in from the lumber camps with accumulated wages. When stupefied they were searched and robbed. This practice was known as "rolling the lumberjack."

KNODELL, JAMES RUDOLPH. American Congregational clergyman and temperance worker; born at Sherbrooke, Nova Scotia, Canada, April



REV. JAMES RUDOLPH KNODELL

10, 1849; died July 13, 1915. His common-school education was supplemented by studies under private tutors, following which he entered the Chicago Theological Seminary and graduated in 1879.

Ordained to the ministry of the Congregational Church he served various pastorates in California, all the while fulminating against the rum traffic

and taking a leading part in the pioneer work of organizing the churches against it. Repeatedly solicited to give himself entirely to the temperance cause, it was while he was pastor of the Pilgrim Congregational Church at Oakland, Calif., that a call came which he could not ignore. While local Anti-Saloon Leagues were being organized in the California churches, he led in the organization of one in his own church. He at length accepted the position of assistant superintendent of the California Anti-Saloon League, and devoted himself energetically for two years to campaign and organization work. Later, when the Anti-Saloon League in California was reorganized, he was offered the superintendency, but he returned to the pastorate, although accepting the presidency of the State League. Five years later, in 1907, he again took up active temperance work, being placed in charge of the Northern District of California. He was later transferred to Oregon, where, as State superintendent, he was active in the campaigns which prepared the way for the victory of 1914.

Knodell is affectionately remembered by thousands of people in the two great States which he served by his high personal qualities no less than by his pulpit and platform labors.

KNOGGIN. See NOGGIN.

KNOX, JANETTE HILL. American teacher and temperance reformer; born at Londonderry, Vermont, Jan. 24, 1845; died at Bradford, Vt., July 29, 1925. The daughter of a Methodist minister, Miss Hill was educated in the Vermont public schools, at the Vermont Methodist Seminary, Montpelier, Vt. (L.L.A. 1869), at Baker University, Baldwin, Kan. (A.B.), at Boston University (A.M. 1879), and at Allegheny College, Meadville, Pa. (Ph.D.). On Jan. 9, 1871, she married at Craftsbury, Vt., the Rev. M. V. B. Knox, Ph. D., D.D., of Schroon Lake, New York, and soon afterward the couple removed to Baldwin, Kan., where Mrs. Knox was a teacher for a number of years. Late in the seventies the Knox family returned East where Mr. Knox became a member of the New Hampshire Conference of the Methodist Episcopal church, serving pastorates at Claremont, Lebanon, Littleton, and Manchester.

About this time Mrs. Knox became interested in the Woman's Christian Temperance Union, due partly to the fact that she was a distant relative of Frances Willard. In 1881 she was elected president of the New Hampshire W. C. T. U., which position she held for eleven years. In 1892 Dr. Knox became president of the Red River Valley University at Wahpeton, North Dakota, and he and Mrs. Knox were active in that institution for a number of years. During her residence in North Dakota Mrs. Knox was chosen vice-president at large of the State W. C. T. U., holding that office for eight years.

During the opening years of the twentieth century the Knox family moved East once more, settling in Boston, Mass. Mrs. Knox immediately resumed her work in connection with the W. C. T. U., and was elected corresponding secretary of the Massachusetts State Union, holding that position for another eight years. From 1904 she was also managing editor of its official organ, *Our Message*. She wrote frequently for religious and temperance periodicals and often lectured on temperance subjects before Chautauqua gatherings, teachers' con-

KNOX

ventions, and similar meetings. She was the author of "Justa Hamlin's Vocation."

Mrs. Knox was an ardent advocate of Prohibition and woman suffrage, and for many years was an active member of various home and foreign missionary societies. During the later years of her life she resided at Stoneham, Mass.

KNOX, THOMAS. Scottish social and temperance reformer; born at Greenlaw, Berwickshire, in 1818; died in Edinburgh Dec. 4, 1879. As a young man he went to Edinburgh, where he embarked upon a successful business career and eventually became a member of the firm of Knox, Samuel, and Dickson. He was also a justice of the peace.

For more than 40 years Knox was a teetotaler, and an active champion of the principles of total abstinence. He became well known as a temperance and social reformer, and his two books, "Chronicles of the Canongate" and "Social Glimpses of Edinburgh," led to the bringing about of many social and sanitary improvements in the city. His idea of awakening public interest in the social misery of drunkards' quarters was responsible for the appointing of committees of investigation and prepared the way for the amelioration of the miserable conditions.

An authority on educational subjects, Knox was the author (in 1857) of a series of letters on "Temperance Teaching in Schools," which were published in the columns of the *Commonwealth*, a Glasgow newspaper conducted by Robert Rae, in which he strongly insisted that the Scottish Temperance League should urge the introduction of scientific temperance instruction into the day-schools of Scotland. He declared that the young were abstainers by nature, and that it was the League's proper business to keep them so. Temperance reformers throughout Scotland took up the cry, and a temperance conference was held in Edinburgh on Nov. 7, 1861, to see what might be done about the matter. The Band of Hope movement experienced a revival of interest and success in Scotland and a number of prizes were offered for youthful temperance essays.

Knox was one of the early agitators in favor of the Sunday closing of public houses in Scotland, and rendered efficient service to that movement in the early fifties. For years he was president of the Edinburgh Total Abstinence Society, and he was also one of the vice-presidents of the Scottish Temperance League.

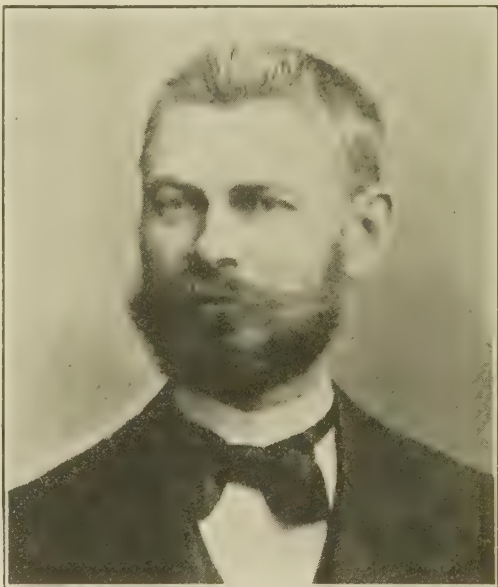
It was, however, as a temperance orator that he is best remembered throughout Scotland. As a young man he discovered that alcoholism was one of the main sources of want, crime, and social misery, and for the remainder of his life he devoted much of his time to speaking at many great temperance gatherings such as those held at Exeter Hall and the Crystal Palace in London. During the early days of the temperance movement, it was often necessary for temperance speakers to submit themselves to great discomfort in order to make their tours of the more inaccessible parts of the United Kingdom, and Knox traveled many miles in all sorts of weather to fill some of his engagements.

In 1851 he founded the *Temperance Advocate*, one of the leading temperance publications of Scotland, of which he was for many years the editor. He was at the same time a contributor to the *Temperance Record* and other temperance papers.

KOKEMAAR

KÖHLER, CARL JULIUS WILHELM LUDWIG. German physician, government official, and temperance advocate; born at Celle, Hanover, Germany, May 14, 1847; died at Göttingen, Prussia, Oct. 28, 1912. After studying at the Lyceum in Hanover (1866-65) and at Heidelberg University (1865-68), he graduated from the University of Berlin in June, 1868 (M.D., *Honoris causa*). He also held an honorary degree from the University of Giessen (Upper Hesse). On May 26, 1873, he married Elise Neumann, of Naumburg, Saxony.

Köhler held a number of important government offices in Germany, viz: Referendary at the district court of appeals at Naumburg (1868-72); government assessor at Marienwerder, West Prussia, and at Coblenz, Rhine Province (1873-76); subprefect of



CARL J. W. L. KÖHLER

West Prussia (1876-78); assistant to the Imperial Chancellor (1878-81); counselor to the Imperial Chancellor (1881-85); director of the Imperial Board of Health (1885-1900); and president of the same Board (1900-05). He was for many years a member of the German Federal Council and of the Reichstag. For his service in connection with the execution and defense of the vaccination law he received the Prussian Medal for Merit. He was chairman of the Cholera Commission in 1892-93 and of the Plague Commission, and was closely identified with the Meat Inspection Law.

Many of the publications of the Imperial Health Office, including the "Alcohol Leaflet" and other literature against the misuse of alcoholic beverages, owed their existence to Dr. Köhler; some of them were published in English, French, and other languages. His works were extremely influential in the field of scientific temperance instruction in Germany and elsewhere.

KOJI. A mash used in the manufacture of SAKÉ.

KOKEMAAR. A highly intoxicating wine, prepared in Persia from the kernels of fruits.

KOLI. A spirit distilled by the inhabitants of ancient India from the jujube.

KOMMOVITZ. A cheap brandy distilled from the refuse of grapes. It is a popular Serbian beverage.

KONGO, or CONGO, BELGIAN. See **BELGIAN KONGO.**

KONGO, or CONGO, FRENCH. The French possessions in west-central Africa, known since 1910 as **FRENCH EQUATORIAL AFRICA.**

KONIAGAS. A tribe of western Eskimo. See **ABORIGINES OF NORTH AMERICA; ALASKA.**

KOREA (Japanese, *Chōsen*). A peninsula, part of the Empire of Japan. The name means "morning splendor." Lying between 24° 18' and 43° N. lat., and between 124° 36' and 130° 47' E. long., Korea stretches southward from Manchuria for a distance of about 600 miles, its extreme breadth being 135 miles. Korea has an area of 85,223 square miles, and a population (Census Oct. 1, 1925) of 19,519,927. The overwhelming majority of the foreign-born inhabitants are Chinese, who number about 35,000. The largest city, Keijo-fu (Seoul), has a population of more than 297,000, including about 77,000 Japanese.

Little more than half of the rural land is cultivated. A large majority of the people are engaged in agriculture. The chief native crop is ginseng, which grows wild in the distant mountains. The chief center of its cultivation is the district around Sunto. Ginseng is a Government monopoly, and, despite extensive smuggling, yields a large part of the State's revenue. Among the principal products are rice, barley, wheat, soy beans, cotton, hemp, and tobacco. Gold to the value of about 3,300,000 yen (1 yen=about 50 cents U. S.) annually is produced, and iron, coal, and copper are also mined.

The traditional founder of the Korean nation was Kija, a Chinese, who left his country and established a kingdom about 1133 B. C. Annexation to China took place in 108 B. C. Punitive expeditions of the French and Americans attacked parts of Korea, in 1866, 1867, and 1871, to avenge the killing of French missionaries and American adventurers. Korea, having preserved its isolation, was compelled by Japan (1876), with the consent of China, to open part of its land for Japanese settlements. This preceded a long period of revolutions.

The Korean Emperor, Yi Hiung, abdicated in 1907. In July, 1909, General Terauchi, Japanese Minister of War, became resident-general, with instructions to bring about annexation, which was peacefully effected Aug. 22, 1910. By an Imperial rescript of 1919, Korea is to be treated as an integral part of Japan, and Koreans are accorded equal rights with the Japanese. In the same year certain changes were introduced, in order to assimilate the Korean administration more closely to that of Japan.

Korea is divided for administrative purposes into 13 provinces (*Do*), subdivided into 329 districts (*Tuand Yun*). At the head is a governor-general.

The popular religion is a degraded Shamanism. The worship of ancestors is as strictly observed as in China. Buddhism has been discredited for centuries, and since 1885 there has been a large number of converts to Christianity. The English Church established a mission in 1890, and there

are now about 3,500 Christian churches, with about 2,600 pastors. There are still nearly 300 Buddhist oratories, with more than 400 priests. American missionaries maintain two hospitals at Seoul and one large hospital has been established there by the Japanese Government. The Red Cross has a membership of about 40,000 Koreans and Japanese. More than 250 Protestant missionaries (American and British), 60 Roman Catholic missionaries, and one Russian-Greek Church mission are laboring in Seoul. Most of the missions have schools for boys and girls throughout the country, the Japanese Educational Department supervising all of them.

After the absorption of Korea by Japan its old laws were superseded by those of the ruling country, including the measures relating to the liquor traffic.

Drinking is very common in Korea and has been on the increase since the establishment of Japanese rule. Various brands of Japanese saké and beer are widely advertised, and drinking-places are much in evidence throughout the country.

There are thirteen kinds of beverages made and used in Korea:

1. *Takchu*, a thick, unstrained spirit, made of the glutinous and common rice and wheat yeast, containing 3 to 8 per cent of alcohol;
2. *Paikkam*, similar to *Takchu*, but made of the sediment of *Yakchu* with yeast;
3. *Hapchu*, the same as *Takchu*, except that it contains 10 per cent of alcohol;
4. *Yakchu*, a sweet wine used as a summer drink and made of glutinous and common rice and wheat yeast. It is the clear liquid fermented in a bamboo basket which is so placed at the center of the brewing tank that the liquid can be dipped out easily. It contains 10 to 20 per cent of alcohol, 1.122 per cent of sugar, .2564 per cent of acid, and 5.309 per cent of liquid paraffin.
5. *Kwahachu*, a summer drink made of a mixture of fermented and distilled spirits and some of the dry sprouts of barley, and containing 10 to 20 per cent of alcohol;
6. *Chungchu*, a Japanese wine made of common rice and yeast, and containing 16 to 18 per cent of alcohol;
7. *Patochu*, a grape wine containing 10 per cent of alcohol and .6 to 1 per cent of acid;
8. *Kwasilchu*, a fruit wine made of Oriental apples or berries;
9. *Sochu*, a distilled spirit much in use, made of common rice or a mixture of glutinous rice, millet, and yeast, and containing 28 to 40 per cent of alcohol.
10. Japanese *sochu*, a mixture of various grains, broken rice, and yeast, containing 30 to 45 per cent of alcohol;
11. *Koryangchu*, a distilled spirit made of the Chinese broom-corn (*susu*) and yeast, and containing 50 to 65 per cent of alcohol;
12. *Hongchu*, a kind of sweet red wine made by mixing the distilled spirit with red coloring matter, sugar, and water;
13. *Kamhongno*, a kind of distilled spirit made by adding honey and a boiled mixture of red-colored yeast and a little wine to any distilled spirit.

The grape and fruit wines used in Korea are mostly imported, as the quantity of grapes produced in the country is but small. The Government has established several vineyards in Korea. The fruit wine industry is still in the experimental stage. According to the Government reports the native drink most used is *Takchu*, or, as it is commonly called, *Sul*.

According to figures issued by the Government the annual imports of intoxicating liquors into Korea during 1923 amounted to 59,865 *koku*, or 2,376,640.5 gallons; the exports, to 2,005 *koku* or 79,598.5 gallons (1 *koku*=39.7 gallons).

The temperance movement in Korea has been fostered by the American and English Christian missions and by the Japanese. The first temperance organization was a branch of the Japan Temperance Society, founded at Chemulpo in 1898. Since

that date many local temperance societies have been established, which are affiliated with the National Temperance League of Japan. The Methodist and Presbyterian churches, which include the great majority of the Protestant Christian community, stand strongly for total abstinence. The Methodist churches, there as elsewhere, are organized into temperance societies. The Salvation Army, also, carries on temperance work through the country; and annually an issue of the *Army periodical*, which is widely circulated, is devoted to temperance.

A foreign auxiliary of the Woman's Christian Temperance Union was formed in Korea in 1911 through the cooperation of the women missionaries and other foreign residents. One of the leaders in the movement was Dr. Mary M. Cutler, a medical missionary of the Methodist Episcopal Church, who had spent many years in hospital work in Korea, and who afterward served as treasurer of the organization. The Union has published a temperance tract in the Korean language, entitled "The Three Evils—Alcohol, Tobacco, and Sexual Excesses," which has had a large circulation. At the present time (1925) the president of the Union is Mrs. Anna B. Chaffin, of the Women's Bible School, Seoul. The organization now supports a traveling secretary, who is a native Korean woman, and it is preparing temperance literature for use among the people of the country.

The great hindrance to temperance work in Korea is the lack of scientific temperance instruction. The economic situation throughout the country is very depressing, and, as elsewhere, discouragement leads to drinking and the vices which usually accompany it. Temperance reform is necessary for the regeneration of the Korean people.

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KORMA. A term used for beer by the Greek rhetorician and antiquary Athenaeus in his "Deipnosophistai" (Banquet of the Learned), Book IV, 36.

Curiously enough, *corma* is the genitive of the Irish *cuirm*. (See *CURML*.)

KOROVIN, ALEXANDRE. Russian physician and temperance advocate; born in Moscow Aug. 18, 1865; educated at the Second College and the University of Moscow (M.D.). He married Aimée Kovrein, of Moscow, in 1891. For two years (1895-96) he studied the problem of alcoholism in England, Switzerland, France, and Austria. Late in 1896 he returned to his native city, where he founded the first Moscow Total-abstinence Society, of which organization he served for fifteen years as president. He was for eight years (1897-1905) superintendent of an inebriate asylum, and in 1909 he organized the First Pan-Russian Exposition of the Fight Against Alcoholism. The next year he founded the Russian Society of Abstaining Physicians, and was elected president of the Moscow section. He organized, also, the First Pan-Russian Antialcoholic Congress in 1910, and two years later was the author of a series of 500 lantern-slides on various phases of alcoholism. In 1913 he organized a number of antialcoholic study-courses for physicians, railway employees, students, instructors, etc.

Korovin is a member of the Russian Antialcoholic Commission for the Defense of the Public

Health, the Moscow and Kazan temperance societies, the International Order of Good Templars, and many antialcoholic organizations in England, Belgium, Switzerland, and Germany. He was for twenty years coeditor of the *Messenger de Tempérance* ("Temperance Messenger"), and is the author of a number of books, etc., the titles of which he thus lists in French:

"Projet de statut pour asyles d'alcooliques" (Draft of a law for inebriate asylums).

"Asyles pour alcooliques en Angleterre, Suisse, et Allemagne" (Inebriate Asylums in England, Switzerland, and Germany).

"Études méthodiques de l'alcoolisme individuel" (Systematic Studies of Individual Alcoholism).

"Lutte sociale avec l'alcoolisme" (Social Struggle Against Alcoholism).

"Conséquences de l'alcoolisme et la lutte sociale" (Consequences of Alcoholism and the Social Struggle).

"Les médecins russes et le problème alcoolique" (Russian Physicians and the Alcohol Problem).

"Alcoolisme et philanthropie" (Alcoholism and Philanthropy).

"L'école rurale et l'alcoolisme dans le gouvernement de Moscou" (Rural Schools and Alcoholism in the Government of Moscow).

"Suicides et consommation d'eau de vie en Russie" (Suicide and the Consumption of Brandy in Russia).

"La guerre mondiale et l'alcool" (The World War and Alcohol).

"L'alcool comme médicament pendant la guerre" (Alcohol as a Remedy During the War).

"Le mouvement d'abstinence en Russie" (The Abstinence Movement in Russia).

"La question du vin et de la bière (lettre aux autorités publiques et municipales)" (The Wine and Beer Question—A Letter to the Public and Municipal Authorities).

Since 1919 Dr. Korovin has been a staff physician for the municipal ambulance in the city of Moscow, where he resides.

KOUMISS or KOUMYS. See *KUMISS*.

KOUMYSCHKA. A beverage of ancient Russia, manufactured by the Votiaks, a tribe of Finno-Ugrians dwelling between the Kama and Vetluga rivers in eastern Russia. The secret of making the beverage was carefully guarded by the Votiak women, who had exclusive charge of the process, due to the fact that koumyschka was sacred to the gods of the tribe. It was offered to the Supreme Being in an attempt to appease his anger, to bring good luck to young married couples, to secure a bountiful harvest for the farmers, to assure good health to the family, and to insure eternal peace to the dead. The reputation of the Votiak woman as a housewife depends upon her skill in distilling the drink. She hides her still not only from Government revenue officials, but from prying friends and neighbors as well.

For the manufacturing of koumyschka, a secluded spot is chosen, preferably on the banks of a spring of cold water, which is necessary for the work. On this spot a fire is built and over it is placed a cast-iron pot which has been previously filled with a mixture of fermented grape-juice, some cereal (such as rye, barley, or oats), and either malt or hops. An inverted clay pot is then placed over the first receptacle and the cracks are plastered with clay or dough with the exception of a small opening to which is fitted a copper tube (if the family is wealthy) or an old gun-barrel. A bottle is placed at the other end of the tube or barrel to catch the beverage as it trickles forth.

Primitive though it is, this method of distillation is in regular use; and, although the resulting fluid has an alcoholic content rarely over 20 per cent, it is quite intoxicating.

The following description of the rôle played by

koumyschka in the life of the Votiaks is from a report to the Russian Minister of Finance in October, 1906:

When a Votjak woman becomes enceinte, her first care is to make some koumyschka with which to serve at the birth of the infant. The liquor must be made by the woman herself. When the child is born the midwife offers koumyschka to the new mother. A young woman, on becoming engaged, occupies herself immediately with the manufacture of koumyschka, and notifies all the friends of her childhood to drink to her health. After the marriage the young couple bring to the house a receptacle for koumyschka. In the Spring, at the commencement of work in the fields, in order to obtain Heaven's benediction, a trench in the field to be cultivated is made, in which are placed an egg, a morsel of beef, and an omelet, on which are thrown a glass of beer and a small glass of koumyschka. After sowing the field, a priest habited in white says prayers before a great fire, holding in one hand a loaf, in the other a glass of koumyschka. All the family of the farmer, habited in white, fall on their knees around the priest, and ask of Heaven the blessings of a bounteous harvest.

If any one in the Votjak family falls ill, koumyschka is one of the remedies. At the *Boudra*, the principal feast of the Votiaks, the priests say prayers on their knees, holding in their hands cups of koumyschka and asperging with it three times the fire before which they officiate.

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KOZAKE. See SAKÉ.

KOZLIK, OTTO. An Austrian Roman Catholic priest and temperance advocate; born at Pettau, Steiermark, Austria, Nov. 20, 1872; educated at the Neusohl (Hungary) common school, Kesmark Gymnasium (Zips County, Hungary), and at the Theological School of the University of Vienna. On March 24, 1895, he was ordained to the priesthood in the Roman Catholic Church and became chaplain or assistant at Schönggraben, Lower Austria, where he remained for three years. In 1898 he was appointed spiritual adviser at the Kaiser Franz Josef-Spital (Emperor Francis Joseph Hospital), Vienna, remaining there until 1909, when he became pastor at Unter-Olberndorf, Lower Austria, where he still officiates.

Kozlik was one of the pioneer champions of the temperance movement in Austria, and has perhaps contributed more to its furtherance than any other of his countrymen. At the conclusion of the Eighth International Congress Against Alcoholism, held at Vienna, Austria, in 1901, he founded (in November) the Catholic League of the Cross in Austria (*Katholische Kreuzbündnis gegen den Alkoholismus für Oesterreich*), which was originally called the "Austrian Catholic Temperance Society" (*Katholischer Mässigkeitsverein für Oesterreich*), of which organization he has been president since its inauguration. In 1902 he established the Austrian Abstaining Priests' League (*Oesterreichischen Priesterabstinentenbund*) of which he was for many years the secretary. As the official representative of these organizations, Kozlik attended the Ninth International Congress Against Alcoholism, held at Bremen, Germany, in 1903, the Tenth Congress, at Budapest, Hungary, in 1905 (where he participated in several of the discussions), and the Eleventh Congress, at Stockholm, Sweden, in 1907.

Father Kozlik won wide-spread recognition for his remarkable contributions to the literature of the temperance movement on the Continent of Europe. In January, 1903, he published a pamphlet entitled "From the Austrian Battlefield Against Alcoholism" (*Vom österreichischen Kampfplatz*

gegen Alkoholismus) and prepared another leaflet, "Report on the Bremen Congress" (*Bericht über den Bremer Kongress*). He also wrote many articles on the various phases of the temperance movement for publication in the German and Austrian newspapers. For many years he lectured against alcoholism before groups of mothers, working men, teachers, and young people, in Munich, Cologne, Vienna, and Budapest. It was chiefly due to his untiring efforts that the Slovenian Catholic Antialcoholic Society (*Slovenische Katholischen Antialkoholischen Verein*) was established at Laibach, Yugoslavia. During the period he was engaged in building up this society he wrote and published numerous essays and pamphlets against the evil of alcoholism, in German, Bohemian, Slovenian, and Hungarian. In his capacity of editor of the *Barmherzigen Samaritanen* ("Good Samaritan"), official organ of the associated Catholic charities of central Europe, he became known as the leader of the Catholic antialcohol movement; and as a contributor to the *Charitaskalendar* ("Charity Calendar") he assisted in its reorganization as the year-book of the Catholic antialcoholic movement in Austria, Germany, Hungary, and Switzerland. He agitated the formation of a total-abstinence society among the theological students at the Priests' Seminary at Brixen, Tyrol, and urged the formation of reading circles for the study of the alcohol question at the seminaries for priests at Olmütz, Budweis, Brixen, and Laibach. In 1903 Father Kozlik organized the Austrian section of the International Catholic Antialcoholic Association (*Internationale Katholischen Vereinigung gegen den Alkoholismus*), and was for several years its secretary. Through correspondence and personal association he promoted the temperance movement throughout the larger part of central and south-eastern Europe, and has cooperated with the Belgian Catholics in their temperance work, with the Swiss Catholic Abstinence League, and with the American Knights of Father Mathew. The establishment of temperance sanitariums for the reclamation of drunkards has always had his sympathy and support.

He is a regular contributor to the *Volksfreund* ("People's Friend") and *Rundschau in der Alkoholfrage* ("Review of the Alcohol Question"), the respective official organs of the League of the Cross and the Austrian Abstaining Priests' League.

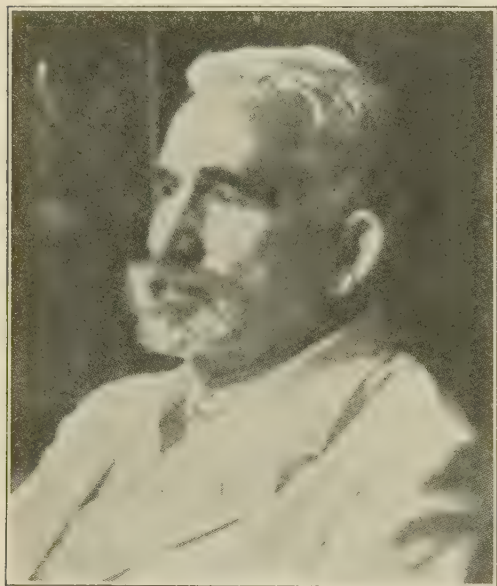
KRAEPELIN, EMIL. German psychiatrist; born in Neustrelitz Feb. 15, 1856; died Oct. 7, 1926. He was educated in the local gymnasium and at Leipzig and Würzburg universities (M.D.; Ph.D. *Honoris causa*). In 1884 he married Ina Schwabe of Neustrelitz.

He became professor of psychiatry at Dorpat (1886), Heidelberg (1891), and Munich (1903), and at the last-named university he was director of the clinic of psychiatry also. He was president of the German Research Institute for Psychiatry at Munich.

Kraepelin was the author of a number of famous experiments with alcohol. These began accidentally, while, as a pupil in the laboratory of Professor Wundt (the originator of modern experimental psychology), he was endeavoring to diagnose certain mental states by the aid of drugs. The results with alcohol were so different from those he had expected, showing depression instead of stimulation, that at the first opportunity he extended his

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operations. With the aid of his pupils at Heidelberg and with specially devised apparatus, he made thousands of tests of the effect of alcohol upon reaction time, perception, association, memory, etc. His findings forced him to the conclusion that alcohol could no longer be considered a harmless luxury. As a result he himself became an abstainer and an ardent promoter of the temperance movement. He joined the Association of



EMIL KRAEPELIN

Abstaining Physicians in German-speaking Districts, and was for some time its president.

Besides the experiments in which Kraepelin worked alone or with his pupils, several others were performed at his suggestion, as those of GUSTAV ASCHAFFENBURG and August Smith.

While relying on scientific investigation to ascertain the truth, Kraepelin appreciated the practical application of the truth thus ascertained and endeavored to point it out. Thus, in an address to university students, he warned them against the claims of wine-merchants that wine quickened the imagination, promoted the association of ideas, sharpened the memory, and promoted good judgment. He declared that the most careful investigations, continued for more than a decade with the most precise apparatus, had demonstrated beyond doubt that the opposite is the case. Alcohol paralyzes the imagination, impairs the association of ideas, weakens and falsifies the memory, and causes very disastrous disturbances of perception and judgment. He appealed to the students to throw their influence against existing drinking customs and to break them down by the same means that had built them up, namely, personal example.

Among the numerous reports of Kraepelin on his investigations and his addresses on the alcohol question are the following: (With Kurz) "Concerning the Influence on Psychical Occurrences Caused by the Regular Use of Alcohol" (*Ueber*

KRAFT

die Beeinflussung psychischer Vorgänge durch regelmässigen Alkoholgenuss), in *Psychologische Arbeiten*, vol. 3, 1900; "New Investigations on the Psychical Effects of Alcohol" (*Neuere Untersuchungen ueber die psychischen Wirkungen des Alkohols*), *Munich Weekly Medical Journal* (1899); "Alcohol and Youth" (*Alkohol und Jugend*), and "The College Youth" (*Die Akademische Jugend*), two addresses to university students; "The Psychology of Alcohol" (*Die Psychologie des Alkohols*), address to the I. O. G. T., Bremen, 1910.

In 1923 Kraepelin contributed to the *International Zeitschrift gegen den Alkoholismus* (No. 6) some interesting results of a series of "New Experiments on the Action of Alcohol on the Mental Faculties." A translation of this article appears in the *Scientific Temperance Journal* for Spring, 1924.

In the spring of 1925 Kraepelin visited the United States for the purpose of making further study of paresis. While in Washington, D. C., he presented a number of facts relative to the alcohol situation in Bavaria, showing remarkable decreases of infant mortality, mental diseases, and crime owing to the reduction of alcohol consumption during the World War.

An obituary in the *International Review Against Alcoholism*, No. 6, 1926, concludes as follows:

Emil Kraepelin is the founder of an important evolutionary epoch in psychiatry. For the abstinence movement he has been its most scientific leader. But, in common with all of us, he believed that it was not a scientific question alone. . . For a long time it was a question of the will, a question of the carrying out of practical individual reforms. . .

We can honor the memory of Kraepelin, our great leader, to the best advantage if we untiringly continue the fight in this practical sense.

See, also, **PHYSIOLOGICAL ACTION OF ALCOHOL**, under **ALCOHOL**.

KRAFT, JOHAN AUGUST. Swedish military and naval non-commissioned officer and temperance



JOHAN AUGUST KRAFT

advocate; born at Ljungarums, Sweden, Jan. 15, 1837; died March 9, 1910. The son of a soldier he became a pupil in the Royal School for Naval Non-commissioned Officers, and in 1855 joined the navy as a non-commissioned officer. After six years in the navy he was transferred to the army, in which he served as a non-commissioned officer in the en-

KRAMA

gineers corps. In 1874 he obtained his honorable discharge from the army, and became an inspector of buildings. Later he was an inspector in a match-factory in Jönköping.

On April 19, 1880, he joined the Independent Order of Good Templars, having been till then addicted to the excessive use of intoxicating liquors. His reformation was immediate and complete and he soon commenced to travel from one end of the country to the other, speaking on total abstinence and Good Templary. He became prominent in the I. O. G. T., serving as Grand Councilor (1885-86), Grand Chief Templar (1886-88), and Past Grand Chief Templar (1888-89). From 1889 to 1893 he was manager of the Abstaining Students' Home at Upsala. Kraft was one of the most popular speakers in the I. O. G. T. He was one of its oldest members in Sweden, and he delivered probably 5,000 addresses in advocacy of total abstinence.

KRAMA. A mixture of wine and water used in the Eucharist by the early Christians and in the Greek Church.

KRASIS. The act of mixing wine and water to form KRAMA.

KRATER. See CRATER.

KRAUSEN. (1) Beer-wort in the first stages of fermentation.

(2) The process of adding *Krausen* to young beer for the purpose of clarification.

KRESGE, SEBASTIAN SPERING. American merchant and Prohibition advocate; born at Bald Mount, Lackawanna County, Pa., July 31, 1867; educated in the public schools and at Eastman Business College, Poughkeepsie, N. Y., graduating in 1889. He was first employed as a bookkeeper in a hardware establishment at Scranton, Pa. In 1892 he became a traveling salesman for a Wilkes-Barre, (Pa.) concern handling tinware specialties. Five years later he entered the five- and ten-cent business under J. G. McCrory and a few months afterward opened a store for the latter at Memphis, Tenn., acquiring a half interest in the business and becoming its manager from the start. Later the two men opened a store in Detroit, of which Kresge became manager with half interest. A year afterward he went to Johnstown, Pa., to assist in buying for all the McCrory stores, returning to Detroit (October, 1898) to resume the management of the store at that place. From that time he has made his home in Detroit.

Kresge bought out his partner's interest and became sole proprietor of the Detroit store. For some time Charles J. Wilson, Kresge's brother-in-law, was associated with him, the firm name being Kresge & Wilson. Some years later Kresge bought out Wilson and conducted the business as S. S. Kresge. In 1912 the business was incorporated under the laws of the State of Delaware, and later reincorporated under the laws of Michigan for \$12,000,000. The S. S. Kresge Company operates a chain of 170 stores, which in a single recent year did a business of \$36,000,000.

For many years Kresge has been interested in the cause of temperance. He joined the Central Prohibition League at Scranton, Pa., about 1890, and has always been careful to inquire into the temperance record of candidates for office. He took a profound interest in the great Michigan campaign of 1916, doing a vast amount of work besides making liberal contributions to the fund for

KREVELEN

expenses. The result of that hard-fought battle was that the State Prohibitory amendment was carried by a majority of more than 68,000, Detroit taking rank as the largest Prohibition city in the world, and becoming an object-lesson in its diminished criminal record. Kresge is a member of the Headquarters Committee of the Michigan Anti-Saloon League, and also a member of the National Executive Committee. He has been twice married: (1) In 1897, to Anna E. Harvey, of Memphis, Tenn.; (2) in 1924, to Doris Mercer.



SEBASTIAN SPERING KRESGE

In 1927 Kresge donated \$500,000, on condition that a similar sum be raised, for the new campaign of education and publicity, launched by the Anti-Saloon League of America.

KREUTZWALD, FRIEDRICH REINHOLD. Estonian physician, poet, and temperance advocate; born Dec. 26, 1803; died Sept. 6, 1882. He was for some time county physician at Voru. At the time of Estonia's national awakening Kreutzwald was one of the most active workers for the independence of his country. He wrote the Estonian national epos "Kalevipoeg" (Kalev's Son).

Kreutzwald was for about 40 years an active worker for temperance. He entered the lists against alcoholism in 1842, in which year he wrote "Viina Katk" (The Spirits Pest).

KREVELEN, DIRK VAN. Dutch clergyman and temperance leader; born in Rotterdam July 19, 1862; educated in the Christian Continuation School, the Gymnasium Erasmianum, Rotterdam, and the University of Utrecht (B.Th.). He was ordained to the ministry of the Dutch Reformed Church in 1890.

Enlisting in the temperance cause, Krevelen delivered his first temperance address May 11, 1899, at an open-air meeting, on the topic "Half Liefde-werk" (Charity that is but half Charity). For many years he has been an active worker in the temperance societies in Holland, serving since 1900 as

member of the managing committee and since 1902 as secretary of the National Christian Temperance Society. Since 1902, also, he has been president of the Dutch Band of Hope Union. He has assisted in the organization of several new societies for temperance work, having been cofounder, in 1903, of the Clergymen's Abstinence Society, of which he has since been a member of the managing committee; in 1907 of Enkrateia (League of Prot-



FRIEDRICH REINHOLD KREUTZWALD

estant Christian Temperance Societies), of which he has since been secretary; and in 1916 of the National League for Local Option, of which he is secretary, as well as of the Young People's Christian Abstinence Society "The Link," of which he is president.

Krevelen has written several pamphlets on abstinence and local option, and has served as editor of the following periodicals: *Het Werk der Liefde* ("The Work of Love"), a scientific monthly (1904-07); *De Wereldstrijd* ("The World's War"), a weekly (1904—); *Enkrateia* (1908 to date); *Het Vrije Volk* ("The Free People"), a weekly (1909 to date); *Ons Liedersblad* ("Our Song Paper" [of the Band of Hope]); and of *Plaatselijke Keuze* ("Local Option") and *De Schakel* ("The Link"), a monthly (1916 to date).

KRISHNA, Sir BHALCHANDRA. East-Indian physician and temperance advocate; born at Palaspe, near Panvel, Bombay, India, Feb. 19, 1852; died Oct. 3, 1922. He was educated at a native high school, Bombay Elphinstone High School, Grant Medical College, and Bombay University (L.M. 1873). His success as a scholar was shown by the fact that he won numerous prizes and scholarships, among them being the Sir Jamsetjee Jejeebhoy Gold Medal and the Charles Morehead Prize. After his graduation from the University he was appointed assistant surgeon at the Sir Jamsetjee Jejeebhoy Hospital in Bombay and then was promoted to a responsible position at Palanpur. Lord

Salisbury, the British secretary of State for India, in referring to Krishna's work in this district, praised him very highly. From Palanpur Krishna went to Baroda, where he became principal of the Vernacular College of Science. His success there won encomiums from the *Diwan* (Prime Minister), and from the agent of the Governor-general. His skill as a physician attracted the notice of the authorities at the College, and he was given some professional duties in addition to his principalship. At one time he held as many as nine separate offices. He was held in such esteem that he was appointed chief medical officer of the State, and *Durbar* (Court) physician. His motto was thoroughness in whatever he undertook. His fame spread to all parts of Gujarat and the adjoining districts, and he was consulting physician to many a native chief in the provinces.

In 1885 Krishna left Baroda and settled in Bombay as a private practitioner. Here he was very successful, and within two years was made a justice of the peace and a Fellow of Bombay University. For a number of years he was syndic at the University. From 1899 to 1897 he represented Girgaon Ward of the city in the municipal corporation, serving for a time as president of the same body. In 1897 he was elected to membership in the legislative council of the governor of Bombay, and on the expiration of his term was returned to the council hall as a representative of Bombay University. In recognition of his services to the Government, he was knighted in 1901. After the institution of the City Improvement Trust he was elected to a seat on the board as a representative of the Bombay municipal corporation.

Soon after his arrival in Bombay Krishna joined the Indian Temperance Association, of which he became later a member of the executive committee, vice-president, and president. As president he delivered several lectures on various phases of the temperance problem in Bombay and Puna. Upon the death of Dr. H. D. Pesikaka, the first president of the Bombay Temperance Council, Krishna was unanimously elected to the post.

In a small publication issued by the Seventh-Day Adventist Publishing House at Lucknow, India, entitled the *Enemies of Health*, Sir Bhalchandra made the following statement:

I have been practising medicine for forty years and during this period I have used no alcohol. Those who come to me for medical attention are advised not to use alcohol at all.

I have worked for many years in Bombay, and within that time have seen numerous Indians lose their lives, while their families have been left destitute as a result of the drinking of spirits.

KRISKA or CRISSIA. A species of weak palm-wine drunk on the Gold Coast.

KRISTIANIA. The Norwegian form of Christianity. See NORWAY.

KRISTIENSEN, HOLGER ALFRED. Danish editor, legislator, and temperance advocate; born at Hammelse, Denmark, March 3, 1875. He was successively a journeyman miller, dairy worker, public-school teacher, bookseller, lecturer, and journalist until 1913, when he was elected a member of the *Folketing* (the lower house of the Danish Parliament). A lifelong abstainer he became a temperance lecturer in 1895, and has been kept actively employed since that time in various parts of Denmark as a promoter of total abstinence. In 1900 he married Tine Bak. Although the editor of

a political daily, *Langelands Folkeblad*, published at Rudkjøbing, his home town, he is not absorbed in Parliamentary and political affairs to the exclusion of a lively and active interest in the temperance reform. He is widely known and esteemed both as lecturer and writer. He has delivered about 2,000 lectures on temperance, and is the author of "Alkoholforbud in den 1930?" ("Prohibition in 1930?"). He is director of Denmark's Temperance Society (DANMARKS AFHOLDSFORENING).

KROGSHUS, GOTFRED. Norwegian printer and temperance worker; born at Steinkjer, Norway, July 22, 1877; educated in the public schools. He learned the printer's trade at Levanger, finishing his training in 1897. He later entered a printing-office at Trondhjem, of which he became head in 1913. The same year he started a printing business under the firm-name of "G. Krogshus & Co.," with which he is still connected. In 1915 he married Mathilda Eggen, of Trondhjem.

Krogshus has been active in temperance work since his sixteenth year. In 1893 he became associated with the Independent Order of Good Templars, and he has been a member of that Order ever since. He served as Chief Templar (for ten years), as District Templar of Trondhjem (1907-08 and 1918-20), and in other important offices of the Order. In 1902 he founded in Trondhjem the temperance paper *Heimkjar* ("The Home Lover"), and was its editor from 1902 to 1911. He was also editor (1911-17) of *Goodtemplarbladet*, the official organ of the I. O. G. T. in Norway, of the Christmas publication *Jul* (1911-13), and of *Solvending* (1914-24). He has also written several works regarding the local history of the Good Templar Order, the *Norsk Goodtemplar-Kalendar*, and "Miraklet i Rusland: Oplysninger, Aktstykker, og Udtalelser om det Russiske Rusdrikforbud," a collection of documents and observations concerning Prohibition in Russia.

KUBACKI, JOHN. See INDIANA.

KUCHI-GAMI-ZAKE. Same as HITOYOZAKE.

KUMANI. A fermented drink of the Indians along the Demerara River, in Guiana, South America. It is made from a composition of cassava-cakes, cassava-sticks or -twigs, and soft wood, all burnt, pounded together, and placed in jars for some weeks to ferment. Portions of the fermented matter are then wrapped in leaves. Kumani is sweet and honeylike, and, when mixed with water, is used as a beverage (C. D. Dance, "Chapters from a Guianese Logbook," Georgetown, British Guiana, 1883, p. 214).

KUMISS, KOUMISS, or KOUMYS. A fermented liquor made from the milk of mares, or sometimes from that of camels, and in common use among the Kirghiz, Tatars, and other tribes of northern Asia. It is an ancient beverage, having been known to the Scythians. According to Morewood, the first person to mention kumiss was the friar Caprini, who was an ambassador from Pope Innocent IV to the Tatars and other Eastern nations in 1245. Caprini states that he received great hospitality at the court of Khan Batu, at the door of whose tent was placed a table on which stood many superb cups of gold and silver, richly set with precious stones, full of cosmos or koumiss, for the accommodation of visitors and strangers. William of Rubruquis, or Rubrouck, another Franciscan friar, who went to the East as an ambassa-

dor from Louis IX of France in 1258, said it was so plentiful in his time, that he knew one person alone who was served daily from the farms with a superior kind of it, made from the milk of 100 mares. Marco Polo found kumiss to be a common drink in the middle of the thirteenth century. He relates that the Khan of Tataria had a herd of white horses and mares numbering 10,000, and that of the milk of the latter none but the members of the royal family were permitted to partake. Morewood gives this method of preparation:

To any quantity of mares' milk, a sixth part of warm water is added, and as it is usual to make the liquor in skins, the mixture is poured into a bag of this kind, in which had been left as much of the old milk as would render the new sour. In summer, fermentation speedily takes place, the first signs of which are the appearance of a thick scum, or substance, on the surface. After this has gathered, the whole mass is blended together, much in the manner of churning, but which process lasts but a few minutes; it is then allowed to remain quiescent for some hours, and again agitated in a similar manner. Thus treated alternately, it soon assumes that stage of vinous fermentation necessary to effect its completion. In summer, this is accomplished in 24 hours; but . . . it can be effected in 12 hours by a forced process. In winter, it requires a longer time, say three or four days, with the assistance of artificial heat and a greater frequency of agitation.

Skarzynski, writing in 1907, says that among the Russians kumiss is used especially by the Bashkirs of the governments of Ufa, Perm, Samara, and Orenburg, as well as by the Kalmucks of the governments of Astrakhan, Stavropol, and the Don. Of its method of preparation he writes:

Two-thirds of mares' milk and one-third of water are thrown into vessels made of horse-hide. This mixture is whipped for some time with long switches. The Astrakhan Kalmucks say that, to be good, kumiss should receive 40,000 strokes of the switch. After three days of preparation kumiss is ready for use.

Kumiss is usually regarded as a hygienic drink. The Bashkir regards it as a holy beverage. He gives it gratuitously. He offers it always to the poor, who are not able to make it, but he never will sell it. "Allah would punish me if I sold kumiss," is one of his sayings. In spite of their Mohammedan religion the Bashkirs are heavy drinkers. In summer they drink kumiss; in winter braga. Formerly kumiss was a common drink of the Yakuts, but since they abandoned their nomad life, its use among them has ceased. According to Skarzynski, the Tatars prepare a kind of kumiss which is particularly strong. The method of its manufacture is a secret. Fermentation in the case of kumiss appears to be dependable upon the action of organisms of two distinct types, one of which is a true yeast, and converts some of the milk sugar into alcohol and lactic acid. Kumiss usually contains 1 to 2 per cent of fat, 2 to 4 per cent of milk sugar, 0.5 to 1.5 per cent of lactic acid, and 1 to 2 per cent of alcohol. Among the Mongols, when a sufficient supply of mares' milk can not be obtained, recourse is had to that of the camel and the sheep. From this a kind of wine is produced, which is generally called "kumiss." The Tatars, however, term it *airen* or *airik*.

BIBLIOGRAPHY.—Samuel Morewood, *History of Inebriating Liquors*, Dublin, 1838, pp. 136-140; Graf von Skarzynski, in *Bericht über den XI. Internationalen Kongress gegen den Alkoholismus*, Stockholm, 1908.

KÜMMEL. A cordial which derives its name from the German word for cummin, with which it is usually flavored, though caraway-seeds are sometimes employed. The best kind is called "Allasch." It is made chiefly in the Baltic provinces of Russia. Compare BROOKLYN KÜMMEL.

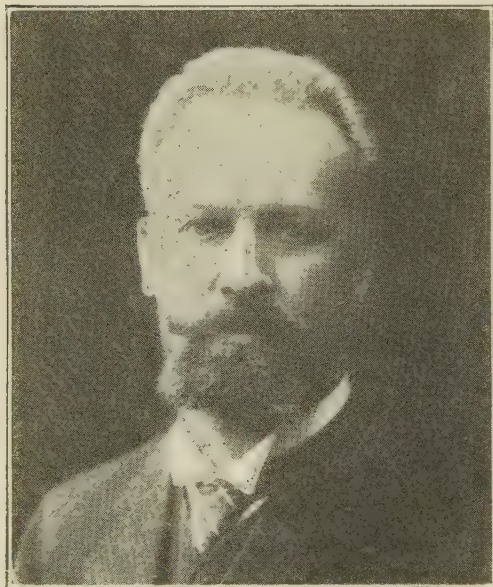
KURMI. The Greek form of CURI (see p. 746).

KURO-BIIRU. The Japanese term for porter; *biiru* is beer.

KVARAN, EINAR H. Icelandic editor, journalist, and Prohibition advocate; born at Vallanes, Iceland, Dec. 6, 1859; educated in the public schools of Reykjavik and at the University of Copenhagen, Denmark. He was married in 1888.

He has been a leading temperance figure in Iceland for many years. Early in life he became affiliated with the Independent Order of Good Templars, in which organization he was quite active for many years, serving for a time as Grand Chief Templar of the Grand Lodge of Iceland. As a representative of the Icelandic Good Templars, he attended the 46th Session of the International Supreme Lodge, held in London, England, in August, 1923, where he was chosen International Lector, in which capacity he still serves (1925). He was also a delegate from the Icelandic temperance organizations to the Sixteenth International Congress Against Alcoholism, held at Lausanne, Switzerland, in 1921, and to the Seventeenth Congress held in Copenhagen, in August, 1923. At both Congresses he spoke before the assembled delegates on the "Progress of Prohibition in Iceland." He is a member of the General Council of the World League Against Alcoholism.

KVARNZELIUS, SVANTE HERMAN. Swedish Member of Parliament and temperance advo-



SVANTE HERMAN KVARNZELIUS

cate; born at Strängsred, Alvsborgs län, Sweden, Nov. 13, 1864; educated in the public schools of Sweden. Since 1886 he has been a tinware dealer at Sundsvall. In 1900 he was elected a Member of the Swedish Parliament, serving in the House until 1911 and in the Senate since then. In 1923 he was chosen governor of Kopparbergs län, Sweden, in which capacity he still serves.

Kvarnzelius has been one of the foremost lead-

ers in the Swedish temperance movement for more than a quarter of a century. He became a member of the Independent Order of Good Templars in Sweden in 1887, and has held several prominent offices in that Order, being treasurer from 1904 to 1909 and Chief Templar from 1909 to 1914. For two years (1911-13) he was chairman of the Royal Temperance Commission, and he has served in the same capacity for the Central Association for Instruction in Temperance since 1910. In that same year he affiliated himself with the Association of Temperance Societies of Sweden (*Sveriges Nykterhetssällskaps Representantförsamling*), to which organization he still belongs.

KVASS or **KVAS.** A Russian word signifying "sour," or "leaven"; the name of one of the popular household drinks of Russia. By some writers the word is spelled "quash," "quas," and "quass." Kvass, a fermented beverage, is made in a number of ways and from different ingredients. According to Morewood (*"Hist."* p. 492), barley-malt, rye-malt, and unbolted rye-meal are thrown into iron pans and stirred with a quantity of warm or boiling water until it resembles thin porridge. Oat-husks are then thrown over it and the pans are placed in an oven for 24 hours. After it has stood for some time, it is drawn off into casks in each of which a piece of coarse rye-bread is put to acidulate it. The casks are placed in a cellar, and in 24 hours it is fit for drinking.

Sometimes the kvass is made of rye-meal only; sometimes of bread steeped in hot water; while in other cases raspberries, honey, cranberries, plums, crabs, in short, any kind of fruit, is made use of.

The kind of kvass called *Kisslyschtschy* or *Kislouschka*, made of boiling water and rye-meal only, foams and effervesces like Seltzer water. Sometimes honey, barley-meal, and rye-bread are used. This beverage is quite strong and is used in winter only by the Bashkirs, kumiss being their summer drink. The alcoholic content of kvass is very low—from 0.7 to 2.2 per cent.

Among the Aleuts on the western islands of Alaska kvass is a mixture of rye-flour, water, and yeast placed in a barrel and allowed to stand until sour. Sugar is then added and the mixture is set to stand for some months. The poorer natives use for their kvass any grade of flour, as well as candy, sweet crackers, etc. Kvass was introduced into the islands from Russia, and is used by both men and women, chiefly on the holidays of the Greek Church. (See ALASKA.)

BIBLIOGRAPHY.—Samuel Morewood, *History of Intoxicating Liquors*, Dublin, 1838, pp. 491-492; Graf von Skarzynski, in *Bericht über den XI. Internationalen Kongress gegen den Alkoholismus*, Stockholm, 1908.

KVIST, LAURS SORENSSEN. Danish legislator and temperance leader; born at Estrup, Denmark, May 28, 1854; died March 24, 1926. He was reared on a farm, and was elected to the Danish Parliament in 1890 and was continuously a member of that body till his death. The last year he was one of the secretaries of the House. He served on the first and second commissions on Temperance, and was an active promoter of the movement leading to the passage by the Parliament of the liquor law of 1912. He was, also, instrumental in securing the enactment of the liquor law of 1925. From 1907 he was a member of the executive of the Danish Total Abstinence Society, and from 1912 a member of the executive of

the Danish Temperance Societies Central Union. He was president of the Committee on Rescue Homes. In 1915 he married Helga Jensen, herself a temperance lecturer.

KWANG-CHAU-WAN. See FRENCH INDO-CHINA.

KWRW. Same as CWRW.

KYLIX. A two-handled drinking-cup in use among the ancient Greeks. In form it was a shallow bowl on a stem and foot. It was often decorated, and was in common use at banquets. It corresponded to the CALIX of the Romans.

KYNETT, ALPHA JEFFERSON. American Methodist Episcopal clergyman and a cofounder of the Anti-Saloon League of America; born in Adams county, Pa., Aug. 12, 1829; died Feb. 23, 1899. He was educated at Cornell College, Mt. Vernon, Iowa, (D.D.), and Allegheny College, Meadville, Pa. (LL.D.). Ordained to the ministry of the Methodist Church, Kynett served as pastor and presiding elder, chiefly in Iowa, until 1867, when he was

not be relied on to work out the country's deliverance. He saw also that any temperance law, to be effective, must be based on intelligent and unified public sentiment; and he preached this doctrine throughout the country. He was at home in every State of the Union, after his election to the Church Extension secretaryship, since it was his duty to visit and address all the annual conferences on the subject of church extension; yet it was the habit of his life to pay his respects to the saloon wherever he went and to urge the preachers and leading laymen to organize against it. He originated the Board of Temperance (now the Board of Temperance, Prohibition and Public Morals) of the Methodist Episcopal Church, and sought to promote the founding of similar organizations in the other religious bodies. He was one of the signers of the call for, and one of the active participants in, the temperance convention held in Broadway Tabernacle, New York city, June 11-12, 1890. Speaking to that great assemblage he said:

Our enemy, the saloon, is entrenched . . . Our forces are scattered. They are found in all political parties—not only the Prohibition Party, but in the Republican and Democratic, whose platforms emphasize other and less important issues . . . They are in all religious sects, Catholic and Protestant . . . They are in all business relations and pursuits . . . To form one line of battle under such conditions is a difficult problem, and yet we must accept the situation as it is and wage war as best we can. We dare not—we must not—surrender the field to this great and terrible enemy . . . For my part, I commend the Pennsylvania experiment. During and following our campaign for Constitutional Prohibition we organized "The Union Prohibitory League of Pennsylvania." In a short time . . . we secured the enrolment of some 30,000 voters . . . We invited (and still invite) "our fellow-citizens of all parties and creeds to unite with us in this declaration . . ." I propose this Pennsylvania plan as "The Line on which all Enemies of the Saloon may Unitedly do Battle."

Kynett proceeded to form and promote the formation of similar organizations in other States. In the "History of the Anti-Saloon League," by Ernest H. Cherrington, is the following paragraph:

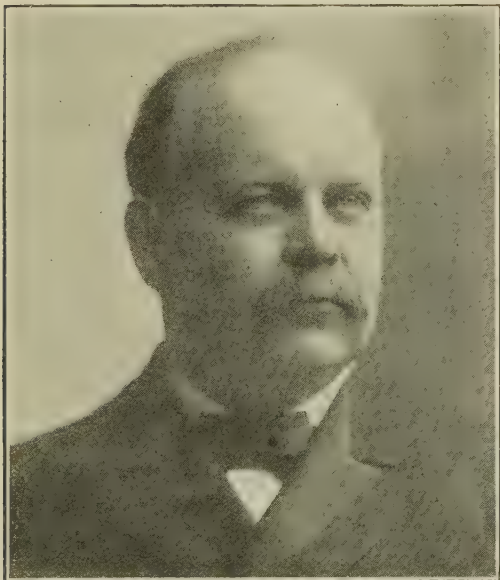
In the meantime, a non-partisan organization of the "Interdenominational Christian Temperance Alliance" had been started by Rev. Dr. A. J. Kynett for the State of Ohio at Columbus the previous February [1893]. Rev. Dr. Taylor (pastor Central Presbyterian Church, Columbus), the president of the Kynett organization, wrote Russell telling him they had an "unorganized organization" and would be glad to merge it into the Anti-Saloon League.

Page 29 of the same work contains the following:

The organization of the National League was not effected until December, 1895. In 1894, Archbishop Ireland, of the Catholic Church, and Rev. A. J. Kynett, D.D., chairman of the Permanent Committee on Temperance and Prohibition for the Methodist Episcopal Church, traveling together on a railway train from Chicago to Philadelphia, discussed the liquor problem at length and agreed upon the advisability of a plan for uniting all the forces opposed to the saloon.

When the National Anti-Saloon League was formed, in December of the following year, Archbishop Ireland was made second vice-president, and Dr. Kynett was elected president of the National Board of Direction. At the Sixteenth National Convention of the Anti-Saloon League of America, held at Atlantic City June 6-9, 1915, Dr. Alpha G. Kynett, son of A. J. Kynett and his successor as Church Extension secretary, presiding at one of the sessions of the Convention, made the following references to his father's work:

I recognize that the high honor which has been accorded me of presiding over a session of this magnificent convention, is in reality a tribute to my father, Dr. Alpha J. Kynett, one of the forerunners and founders of this magnificent Anti-Saloon League. I have been requested to briefly sketch some of the beginnings



REV. ALPHA JEFFERSON KYNETT

elected corresponding secretary of the newly formed Board of Church Extension of the Methodist Episcopal Church. He served in that position for the remainder of his life, a period of 33 years. He was instrumental in securing the erection of hundreds of mission churches in the new communities of the Far West; and the Church Extension Society, which he largely created and managed for that purpose, was among the first of the connectional religious enterprises to illustrate the power of the churches acting in concert to promote educational and moral reforms. During his career as presiding elder in Iowa he conceived the idea of combining the churches of the various denominations in a grand movement to overthrow the liquor traffic; and while he labored personally with lawmakers and took a faithful part with other earnest men in the endeavor to secure a recognition of the temperance issue in political platforms, he early reached the conclusion that political parties as such could

of this great and increasingly successful movement for the banishment of the American saloon from American civilization, and the relation of Dr. Kynett to that movement.

From the beginning of his career he took an active part in the war on the saloon. In two campaigns in Iowa, that of 1856 for Statutory Prohibition and that of 1883 to put Prohibition in the organic law of that state, he took conspicuous part. In 1889 in the campaign for constitutional Prohibition in Pennsylvania, the experiment of local Leagues and alliances of Leagues was inaugurated. This led on, by the process of evolution through the National Temperance Convention in Saratoga in 1891, and the General Conference in 1892, to the appointment and designated work of the permanent Committee on Temperance of the Methodist Episcopal Church and to the seeking of an alliance with organizations of like character and aim for wisely guided and effective service in the cause of temperance until "The Saloon shall go."

In "Christianity in Earnest," in the May-June number of 1901, appears an article on "Citizens' Prohibitory Leagues," written by Dr. Kynett, in which he says:

"In seeking a basis of alliance for political action against the saloon, we must, therefore, provide for honest and earnest differences of opinion on all other questions. No better reason has yet been shown why a Republican or a Democratic citizen should sacrifice his political affiliations and opinions on other questions than why a Catholic or Protestant, a Methodist, Presbyterian, Baptist, or other Christian citizen, should sacrifice his religious beliefs and fellowships for a like purpose . . ."

March 1, 1893, he assisted in a convention at Columbus, Ohio, by which the International Christian Alliance was organized and developed into the Ohio Anti-Saloon League, and June 6, 1893, at the World's Temperance Congress at Chicago, a plea was made for the same kind of organization. The development from the germ afforded by the Union Prohibitory League of Pennsylvania, through the Christian Temperance Alliance, which succeeded it, to the present Anti-Saloon League of Pennsylvania came, and then the long cherished object as to organization—the "American Anti-Saloon League," an organization by conventions responding to the call of the Anti-Saloon League of the District of Columbia, acting on suggestions of Dr. A. J. Kynett and Archbishop Ireland and other earnest workers in the temperance cause . . .

It was in 1899, at the Pennsylvania State Anti-Saloon Convention, after making an address, in which, turning to the boys he said, "It will be yours to take up the work when we older men have gone," that on February 23, Alpha J. Kynett ceased to live on earth. His last recognizable words, spoken to his son and the physician who attended him, were, "Tell them they will have to go on with the work. I can do no more." ("Proceedings of the Sixteenth National Convention of the Anti-Saloon League of America," pp. 108-111.)

Dr. Kynett was nine times a delegate to the General Conference of the Methodist Episcopal Church, covering the period 1864-1896. He was also a delegate to the two Ecumenical Methodist Conferences held during his lifetime.



SPEAR LIBRARY (NOW ONE OF THE SCIENCE BUILDINGS) OBERLIN COLLEGE, OHIO, WHERE, ON MAY 24, 1893, THE ANTI-SALOON LEAGUE WAS BORN

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LABOR AND LIQUOR. The aim of the present article is to present a reliable and unbiased statement of the attitude of labor organizations and labor leaders toward the alcohol problem.

America. The Noble Order of Knights of Labor, founded in Philadelphia in 1869, and having in 1886 about 1,000,000 members, had from the first in its constitution the following proviso:

That no saloonkeeper, bartender, or any person in any way connected with the liquor traffic shall be eligible to membership.

John B. Chisholm, a Pennsylvanian miner, was the author of this clause, concerning which he said:

I want to save this order from the evil that has been the curse of every organization of miners in the history of the labor movement. I want the Knights of Labor to succeed, and this it can never do if in any way contaminated with that which does only harm to the human family. The saloon has nowhere sympathy for labor, and only robs the worker of the hard-earned money which ought to go for the comforts of wife and little ones at home.

In 1887 the Order emphasized its attitude toward liquor by adopting the following resolution:

No local or other assembly member shall directly or indirectly give, sell, or have any ale, beer, or intoxicating liquors of any kind at any meeting, party, sociable, ball, picnic, or entertainment pertaining to the Order. Any member found guilty of violating this law shall be suspended not less than six months or expelled. No fine shall be imposed for this offense. Any local or other assembly so offending shall be suspended during the pleasure of the General Executive Board, or shall have its charter revoked by said Board.

Mr. T. V. Powderly, for many years national head of the Order, and the other general officers publicly took pledges to abstain entirely from the use of intoxicating liquors during their terms of office. In the *Journal of United Labor* for July 2, 1887, Mr. Powderly wrote:

I know that in the organization of which I am the head there are many good men who drink, but they would be better men if they did not drink. . . Ten years ago I was hissed because I advised men to let strong drink alone. They threatened to rotten-egg me. I have continued to advise men to be temperate, and . . . I would prefer to have my exterior decorated with the rankest kind of rotten eggs rather than allow one drop of liquid villainy to pass my lips. . .

In four weeks they [the working men of New York city] spend \$1,200,000—over twice as much money as was paid into the General Assembly of the Knights of Labor in nine years.

On April 11, 1889, the *Journal* said:

When the time comes for the hosts of Labor to speak on this important question, we trust that all will remember that the work of labor reform can be accomplished quicker and better with clear brains and pure water than with muddled brains and poor whisky.

According to a survey completed in the fall of 1926 by the U.S. Bureau of Labor Statistics, labor unions in the United States of America had a to-

tal membership of approximately 4,230,000 workers. The chief labor body is the AMERICAN FEDERATION OF LABOR. The U. S. Department of Labor classified 156 labor organizations as national unions; and of these 107 are members of the Federation, while the remaining 49 are entirely independent of it.

The question of liquor for the working man came squarely before the American Federation of Labor, having a total membership of about 3,500,000, at its convention held at Atlantic City in June, 1919.

The Brewery Workers' delegation, supported by many others, introduced a resolution disapprov-

Liquor for the Working Man	voking the exemption of beer of 2.75 per cent alcohol by weight from the provision of the Eighteenth Amendment. The preamble to this resolution (No. 5) asserted that the Eighteenth Amendment was "principally intended to deprive the workers of America of the means to secure legally a glass of beer after their day's labor."
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At the same convention a resolution (No. 134), passed by the Building Trades Council of St. Louis, Mo., and vicinity, approving President Wilson's recommendation, that the law for the preservation of foodstuffs until peace be declared be modified to permit the manufacture and sale of beer and light wines, was also presented for concurrence therein by the Federation.

Delegate James A. Duncan, with instructions from the Seattle Central Labor Council, introduced at this convention, for concurrence therein by the Federation, the following resolution (No. 195) which had been adopted by the Council:

That whereas we believe it to be practically the unanimous view of the workers of the State of Washington that the right to manufacture and sell booze is neither worth fighting for nor worth having won, and Prohibition in the State of Washington has raised the standard of living by diverting a large percentage of wages formerly wasted in drink to the purchase of better food, better clothing, and better shelter, giving the workers additional fighting power in the struggle with employers for the full product of their toil and has cleared the brains of the workers to meet the problems that confront them, be it resolved that the American Federation of Labor protest against the repeal of the national dry law and that it urge organized labor in all branches to aid in its enforcement.

The Committee on Resolutions recommended concurrence with the resolution of the Brewery Workers' Delegation (No. 5), and it was adopted by the Convention by 26,476 votes to 3,997 against, 1,503 delegates not voting.

With regard to the St. Louis, Mo., resolution (No. 134) introduced by the Building Trades Coun-

oil, the committee recommended that, inasmuch as the subject-matter had already been acted upon, no further action was necessary. The committee's recommendation was adopted.

The Committee on Resolutions recommended non-concurrence with the resolution (No. 195) introduced by the Seattle Central Labor Council delegate, and the recommendation was approved by the Federation.

The A. F. L., at its Denver Convention in 1921, declared itself in favor of "the manufacture and sale of wholesome beer."

Mr. William Green, president of the A. F. L., in reply to an inquiry as to recent actions of the Federation in regard to the Volstead Act, said:

The appeal of the Executive Council issued February 26, 1922, was approved by the 1923 convention held in Portland, Oregon, October 1-12. No action has been taken by the convention since that time.

President Green stated further that the latest official action was the following letter sent President Coolidge by Mr. Green on Dec. 22, 1925:

Mr. President:

The Officers and Members of the American Federation of Labor are greatly interested in the subject of Prohibition Enforcement and the operation of the Volstead Act. Conventions of the American Federation of Labor have given special consideration to this subject and have adopted official declarations regarding it. At the convention of the American Federation of Labor held at Denver, Colo., the following declaration was adopted:

"That the American Federation of Labor, in the forty-first annual convention assembled, in Denver, Colo., declares itself in favor of modification of the Volstead Law so as to permit the manufacture and sale of a national beverage of wholesome beer.

That the Officers and Executive Council of the American Federation of Labor be and are hereby directed to do everything within their power to have the contents of this resolution carried into effect."

The Executive Council of the American Federation of Labor believes this is an opportune time to call your attention to this declaration of the American Federation of Labor and to suggest that you recommend to Congress that the Volstead Act be amended so as to provide for the manufacture, sale and distribution of beer containing 2.75 per cent alcohol by weight. In making this recommendation the Executive Council of the American Federation of Labor is not undertaking to raise an issue against Prohibition, but it believes that if an amendment to the Volstead Law, providing for the manufacture of 2.75 per cent beer is adopted the cause of real Prohibition would be advanced.

The present situation resulting from the adoption of the Volstead Act is, to say the least, very unsatisfactory. The law is being violated and much social disorder prevails because of the attempt of the officers of the law to enforce Prohibition Statutes. We are approximating a condition in our national life which is intolerable. The flagrant violations of the Volstead Act are having a most serious and damaging effect upon our social, economic and political life. The prevalent disregard of prohibition laws is tending to breed contempt for all law. If the present situation continues respect for law will be seriously menaced if not entirely destroyed.

We most sincerely request that you give the recommendations herein made by the Executive Council of the American Federation of Labor your most thoughtful and earnest consideration. We assure you that these recommendations are offered in the firm belief and conviction that, if accepted, present conditions will be greatly improved, and the cause of morality, temperance and good citizenship will be advanced and promoted.

Respectfully submitted,

(Signed) WM. GREEN

President.

In Behalf of Executive Council, American Federation of Labor

Hon. Calvin Coolidge,
White House
Washington, D. C.

On Jan. 9, 1927, the Executive Board of the Union Label Trades Department of the A. F. L., at its sessions held in Washington, D. C., urged Congress to modify the Volstead Law to permit

the manufacture and sale of wines and beer. The Board, representing, it was claimed, 700,000 organized workers, urged Congress to modify the Prohibition Law, "in order that hypocrisy, corruption, and crime might be replaced by a law which would encourage temperance, clean living, and respect for all laws."

As might be expected, in a large body like the A. F. L. the leaders of unions are not unanimous in their attitude toward the alcohol problem.

The late Samuel Gompers, for many years president of the A. F. L., was opposed to Prohibition and the Volstead Act. Several of Mr. Gompers's statements on the subject will be found in his biography, pp. 116-117 of the *ENCYCLOPEDIA*, and in the article on *AMERICAN FEDERATION OF LABOR*.

On the other hand, the late John Mitchell, president of the United Mine Workers, speaking at a mass temperance meeting of about 4,000 workers at Massey Hall, Toronto, during the Convention of the A. F. L. held in that city, argued that the liquor traffic was the enemy of labor and contended that the average working man had no money to spend on drink without robbing his family.

Mr. Tom L. Lewis, Mr. Mitchell's successor, said:

Because the liquor traffic tends to enslave the people, to make them satisfied with improper conditions, and keeps them ignorant, the leaders of the trades union movement are called on to fight the saloon.

A letter was addressed in October, 1926, by the Managing Editor of the *STANDARD ENCYCLOPEDIA* to about a dozen of the more important American labor unions, asking for official information as to the attitude of the several unions toward the Volstead Act and the proposed exemption of light wines and beer. Only five replies were received, as follows:

International Association of Machinists. International President A. O. Wharton writes (Oct. 28):

So far as our records indicate, the International Association of Machinists as such has never gone on record either for or against the use of alcoholic beverages; and I am therefore unable to make a statement which would represent the views of the members of our organization.

Personally I am opposed to the enforcement of the 18th Amendment as represented by the Volstead Law. I am a strong believer in temperance and by observation am convinced that the attempt to enforce the Prohibition law has proved futile, and has brought about a condition in our country which should result in an effort to deal with this question in some other manner than that represented by the Volstead Law.

International Brotherhood of Blacksmiths, Drop Forgers and Helpers. General President Roy Horn writes (Oct. 18):

I wish to inform you that as the Chief Executive of our organization, I do not deem it advisable to discuss the question in any manner whatsoever. The members of our organization being good American citizens, I presume, live up to any and all laws, the same as any other United States citizen. . . . I have become convinced that if many matters, which are now being discussed "pro and con" by officers of Labor Organizations, were left out of the organization, the organizations as a whole would be better off.

Journeyman Barber's International Union of America. General President James C. Shanessy writes (Oct. 20):

Your communication seeking information as to how the Journeyman Barbers stand on the liquor question; be advised that this matter has never come before any of the Conventions of the Journeyman Barbers International Union of America; hence my inability to give you any information on the subject.

Brotherhood of Maintenance of Way Employees. Associate Editor F. Finnson writes (Oct. 13):

Regardless of what my personal opinion may be in

this matter, I may state that our organization as a whole is not committed one way or another as regards the Volstead Act, etc.

The Preamble of our constitution, however, provides that our members must be of good character, sober and industrious.

Several of the larger labor unions of the United States are not affiliated with the American Federation of Labor, and some of these object to the statement, frequently put forth, that American labor as a whole is opposed to Prohibition. Thus the late Warren S. Stone, Grand Chief of the Brotherhood of Locomotive Engineers (an unaffiliated organization of 90,000 men, employed on the 2,768 railroads of the North-American continent), in an article entitled "Prohibition from a Labor Leader's Standpoint," in the *Scientific Temperance Journal* (Spring, 1924) said:

The Brotherhood of Locomotive Engineers at their International Convention in 1918, with 902 votes present by a unanimous vote of all delegates, declared in favor of nation-wide Prohibition.

And Congressman John G. Cooper, of Youngstown, O., another member of the Brotherhood of Locomotive Engineers, said in a public meeting in 1919:

There are many labor organizations that do not oppose Prohibition of the liquor traffic, and a goodly number of them have gone on record as being opposed to the saloon. I am glad that my name is recorded upon the rolls of one of the great organizations of workers which have gone on record in support of State and National Prohibition. In 1915 the delegates to the Triennial Convention of the Brotherhood of Locomotive Engineers, representing about 70,000 members, unanimously adopted a resolution pledging this organization and its best efforts in support of the abolition of the liquor business.

The Brotherhood of Locomotive Firemen and Enginemen (108,400 members), which, also, is not affiliated with the A. F. L., at its 1925 Convention considered a resolution to the effect that the Convention "go on record as favoring an amendment to the Eighteenth Amendment which will provide for the sale of light wine and beer."

Brotherhoods of Firemen and Trainmen This resolution was advanced on the ground that enforcement of the Eighteenth Amendment was "working a hardship on all taxpayers of this country almost equal to a continuous warfare." The Convention adopted the following "recommendation of the committee" on the resolution:

In view of the fact that the Eighteenth Amendment is the result of an act of Congress ratified by the several States it can only be repealed or amended through the same medium, and aside from the moral fact that it might have action of the nature suggested would have no bearing upon the situation. Moreover, in view of the fact that we are a labor organization, one of the cardinal principles of which is sobriety, which might be construed to be at variance with the action proposed, we question the wisdom of recording the organization in favor of the policy suggested, and would, therefore, recommend against action of this character.

(Letter of Mr. D. B. Robertson, president of the Brotherhood of Locomotive Firemen and Enginemen, to the Managing Editor of the *STANDARD ENCYCLOPEDIA*, under date of March 29, 1926.)

"Rule G," which is a part of the set of standard rules adopted on April 12, 1899, by the American Railroad Association, and since by practically all railroads in the United States, reads: "The use of intoxicants by employees while on duty is prohibited. Their use, or the frequenting of places where they are sold, is sufficient cause for dismissal." On Oct. 22, 1922, the *Scientific Temperance Journal* (Boston) addressed a letter to the officials of the leading railroad systems, asking if the use

of beer or wine by a railroad employee would be considered a violation of Rule G or any similar rule. Thirty-two replies were received, 23 of which were to the effect that the use of beer or wine would be considered a violation of some feature of Rule G. The remaining nine did not answer the question directly; neither did they exclude beer and wine from the ranks of intoxicating beverages.

The Order of Railway Conductors of America (with 60,000 members), likewise unaffiliated, according to a statement by its president, Mr. L. E. Sheppard, "has long had an article in its constitution which provides that any member engaging in the liquor traffic shall be expelled from the Order."

Mr. W. G. Lee, president of the Brotherhood of Railroad Trainmen (over 180,000 members), unaffiliated with the A. F. L., writes (Nov. 6):

Our organization has never gone on record officially either in favor of or in opposition to the Volstead Act or the proposed exemption of light wines and beer.

We do, however, have a section carried in our Constitution and General Rules, reading:

"Any member dealing in, or in any way connected with the sale of intoxicating liquors, shall, unless he withdraws, be expelled, and under no circumstances shall a member so expelled be readmitted before the lapse of six months."

"A brother convicted of drunkenness shall, for the first offense be reprimanded, or suspended for thirty days, or both, as the lodge may direct. For the second offense he shall be suspended not less than thirty days nor more than two months. For the third offense he shall be expelled, and shall not again be readmitted for the period of one year."

Congressman John G. Cooper, of Youngstown, O., said a few years ago:

Liquor has no place in our modern railroading. I never expect to manage a railroad, but, if I were, a man could not work for me who took a drink of liquor either on or off duty. I would not make a difference between the two, because a man who will drink off duty is not fit to go on duty when the time comes.

Mr. Sidney Hillman, general president of the Amalgamated Clothing Workers of America, another large unaffiliated union, with about 140,000 members, writes (Nov. 8):

This union has not taken any official action in the matter of the Volstead Act.

It has been scientifically demonstrated by the use of the ergograph that the consumption of even small quantities of alcoholic beverages results invariably in a reduction of skill. The results of experiments in typesetting, penmanship, typewriting, mountaineering, shooting, and mental working ability, with abstainers and with persons taking alcohol, are given under the heading **ALCOHOL**, pages 102-106.

Frequently the objection of the working men to Prohibition is based on the illusion that alcohol is a food.

As long ago as 1725 Benjamin Franklin exposed the unsoundness of this view. Speaking in his autobiography of his apprenticeship in the Watts printing-house in London in that year, he shows how he tried to convince his fellow workman that if he would eat a pennyworth of bread with a pint of water it would give him more strength than a quart of beer. (See *FRANKLIN, BENJAMIN*, vol. iii, pp. 1045-1046.)

(The question of alcohol as a food will be found fully discussed under **ALCOHOL**, vol. i, pp. 98-100).

Another frequent objection on the part of workmen to the Eighteenth Amendment is that the in-

roduction of Prohibition has resulted in loss of employment.

In this connection it may be stated that Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism, in a paper read before the Sixteenth International Congress Against Alcoholism at Lausanne, Switzerland, in August, 1921, showed that, so far from non-employment resulting from Prohibition, the reverse was the case. In several of the distilleries, for example, where 1,000 men were formerly employed in the manufacture of alcohol, more than 4,000 are now engaged in manufacturing such products as stock food, wheat flour, cane sirup, yeast, jellies, jams, vinegar, etc.

Prohibition and Loss of Employment

Doctor Cherrington gives a list, taken at random and including most of the principal centers, which serves to indicate something of the range of the transformation of the breweries.

The Southern Brewery of Boston is now a candy factory, as is also the former Liberty Brewery of Pittsburgh.

The National Capital Brewery at Washington, D. C., formerly employing 50 people and using \$130,000 worth of raw materials a year, has been transformed into an ice cream factory, employing 150 people, and using more than \$400,000 worth of raw materials annually.

The Pabst Brewery of Long Island City, New York, is now used as a printing and publishing establishment.

The Bartholomay Brewery of Rochester, New York, is at present a crude oil refinery turning out about fifty tons of crude oil a day.

The Lembeck & Betz Eagle Brewery of Jersey City, New Jersey, has been converted into a refrigerating plant.

One of the large breweries in the city of Milwaukee, Wisconsin, is now employed in the manufacture of motorcycles.

The Eagle Brewery of Chicago is being used by a meat packing house, as are also the Monumental Brewery of Baltimore and the Frank Steil Brewery of the same city.

The Mt. Hood Brewery of Portland, Oregon, has been remodeled and used for the smoking and curing of fish.

The Schmidt Brewery of Philadelphia has been transformed into a factory for the production of a substitute for sugar, while the Sherm Brewery of the same city is now turning out malt sirup used in the manufacture of bread and cakes.

The Eagle Brewery of Providence, Rhode Island, which formerly employed 35 men, is now employing several hundred men as a sirup factory.

The Brewery at San José, California, has been employed as a grape juice storage establishment, accommodating 700,000 gallons of grape juice.

The Hemrich Brewery of Seattle, Washington, has been changed into a chocolate manufacturing establishment, turning out at the present time as many pounds of chocolate each day as it formerly turned out bottles of beer.

One of the interesting results of National Prohibition is that shown in the transformation of the famous Anheuser-Busch brewery at St. Louis, Missouri, which establishment is still operated by the same company, but which is now producing non-intoxicating beverages. Additional buildings have been erected by this company, and the plant has been greatly enlarged to accommodate the new business, which has proven even more profitable than the former manufacture of beer.

One of the most notorious saloon squares in Chicago was that in which the renowned "Hinky-Dink" saloon was formerly operated under the name of the "Workingman's Exchange." This saloon retailed on the average over twenty barrels of beer a day. The building was formerly rented for saloon purposes at a rental of \$500 a month. It is now rented at a thousand dollars per month and is occupied by two Chinese stores and a restaurant. Six other establishments of the same character in the same block have undergone similar changes.

The Philadelphia *Daily North American* is authority for the statement that in that city soon after Prohibition became operative more than 26 saloon properties changed hands at a profit of over fifty per cent on the estimated value under the saloon régime.

In the same paper Doctor Cherrington gave a number of instances in which premises formerly used in the liquor business had been leased since Prohibition at increased rentals, showing in one case an advance of 300 per cent. It would appear, therefore, that the anticipated non-employment as one of the results of Prohibition has not materialized.

The commonest objection in labor circles to national Prohibition was, for a long time, that it violated personal liberty. Concerning this, Mr. L. E. Sheppard, president of the Order of Railway Conductors, said in 1923:

In the old days "Don't vote your fellow workman out of a job" and "Prohibition robs the worker of his personal liberty" made an effective appeal. But since the adoption of the Eighteenth Amendment, the average trade-unionist is no longer impressed.

The late Warren S. Stone had this to say:

We hear much at the present time about the personal liberty of the individual and the infringement upon his personal rights by the enactment of the

Personal Liberty Question

Prohibition law. . . I am sure that the wildest exponents of the theory of personal liberty would not agree that one of the engineers I represent would have the right to exercise his personal liberty and take two or three drinks before starting from the terminal with the limited.

Even the *American Brewers' Review* some time ago threw over the personal-liberty argument. It said:

The so-called personal-liberty argument in behalf of alcoholic drink loses more and more its force. Consideration of the public welfare continues to grow and to overshadow the rights of the individual. The drink question must be voted out upon the ultimate foundation of morals, hygiene, and social order; in other words, the public welfare. If public welfare requires the suppression of the alcoholic drink traffic, it should be suppressed.

The *Union Labor Advocate*, a quarter-century-old publication which stands for the best interests of the working man, published in its January, 1927, issue an article from which the following excerpts are taken:

For some time the press of the country has been filled with statements from people in all walks of life, claiming that organized labor is wet and opposed to the Volstead Law. . . as a whole the laboring people in general have been more than satisfied with the adoption of the Volstead Amendment [Law.] No single class of our people has benefited more than the laboring people. . .

At the close of business June 30, total deposits in 36 labor banks in America was \$110,875,791.

Accumulation of this enormous total of money is the result of only six years of effort in the labor banking field, for it is only six years since the first labor bank opened its doors. . .

Prohibition United States is the richest and happiest nation in the whole world. . .

The whole body of retail trade is affected by the increased buying capacity of the sober worker. Manufacturers of clothing testify to the fact that their industry is helped by the desire on the part of working people to buy and wear better clothing.

This condition is due to the increase of self-respect on the part of workmen who are transferring their money from booze to clothes. Also there has been a marked increase in the consumption of milk.

Prohibition is the greatest social, moral, or economic adventure in the political history of the world. Under a few years of this advance, even with miserable enforcement, America now leads the world in production and increase of wealth and the general standard of a better human life.

To-day the movies, the radio, and automobiles have taken the place in the United States of drink, which thirty years ago was the "only outlet for change for many persons."

To refuse to obey a law because we do not like that law is treason. To choose which law we shall obey and which we shall violate is selective anarchy. If we allow the violation of one law, it will end in the violation of all laws. . .

The only statement left for the wets, therefore, is "personal liberty," all of which boils down to a thirst for drink and a corresponding thirst for gain. . .

LABOR AND LIQUOR

The chances for a modification of the Volstead Act are about as hopeful as the making of a summer resort out of the Sahara desert, or the reconstruction of Death Valley into a Coney Island.

No, Organized Labor is "too wise" to want to go back to the old days.

The foregoing observations have all been from the workers' points of view. The attitude of American employers of labor may be gathered from an inquiry made in 1922 by the *Manufacturers' Record*, Baltimore, of several hundred leading manufacturers and others who had, a few years earlier, expressed themselves as in favor of Prohibition. The addressees were asked to state, among other

Views of the liquor traffic to the same extent
Employers as formerly; whether their views had changed in any way; what their experience had been as to the "effect of Prohibition on labor of the saving of money formerly spent for liquor, and its use in the betterment of homes," etc.

A careful compilation of the replies received by the *Manufacturers' Record* gave the following results in percentages to the total:

	Per Cent
For Prohibition in Some Form	98.50
Against Prohibition	1.50
For Strict Prohibition	85.50
For Beer and Wine	7.00
Against Volstead Law or Present Regulations..	1.25
Wants Volstead Law Modified	.75
Advocates High License or Government Control	1.00
Advocates Dispensary System	.25
Undecided or Noncommittal	2.75

Just a few extracts from the replies, taken at random, are here given. Judge Gary, of the United States Steel Corporation, writes: "Yes, results have fully justified Prohibition legislation," and he adds that he can see no reason to change his opinions.

Mr. F. M. Hodge, president of the Kalamazoo Paper Company, writes:

I certainly am still opposed to the liquor traffic as much as when I signed the original petition. It would be a poor time for anyone who signed that petition to change their views in any way as the cause is really winning, and any yielding now would undo all the work that has been done.

To allow light wines and beers to be made would be to unlock a door that is now securely locked,—and once unlocked, the door would soon be wide open and we would go back to the same old rotten conditions.

Mr. R. A. Schoolfield, president of the Riverside and Dan River Cotton Mills, Danville, Va., one of the largest cotton-mill companies in the country, writes:

We would consider it from a business standpoint a great calamity if drink were made accessible as it was before the enactment of Constitutional Prohibition. I am thoroughly confident that, throughout the South where the cotton mill industry has been developed to such a great extent in the last quarter of a century, there can be found no mill owner who would not agree that the Prohibition of the liquor traffic had added greatly to the well-being of his people as well as assuring them a much better living and many happier homes—therefore, I am more completely committed to the program of Prohibition than when I first signed the petition.

Mr. W. T. Beatty, president and general manager of the Austin Manufacturing Company, Chicago, writes:

The idea that the present evils of bootlegging could be mitigated by restoring the sale of wines and beers, if such a thing were possible, is pure rubbish. It would be a great deal easier to sell whisky, brandy and gin as the illegitimate side partners of legalized beer and wine than it is today and no man yet has suggested a method of legalizing the sale of beers and wines that

would not bring back on our heads the whole foul horde of the liquor industry.

Mr. E. J. Stackpole, president and editor of the *Harrisburg Telegraph*, says:

In my judgment the Prohibition of the liquor traffic can only result in good. I am as much opposed to it as I ever was and the propaganda in favor of limitation of the restriction to beer and light wines would simply open the doors to a breaking down of the whole barrier against strong drink....

The *Locomotive Engineers Journal* for March, 1927, under the caption "Does Prohibition Work?" prints an article, in the course of which it says:

Nor is violation of the Prohibition law due to the thirst of the laboring man. Quite the contrary—the investigators find that the majority of the blame rests on "persons of wealth and distinction" who keep the bootleggers in business.... Although some of the older and more ignorant workers still cling to the fallacy that liquor makes them strong, there is growing "first among the skilled workers.... the idea that work is quicker and better done.... without than with the liquor."

Mr. Isaac F. North, president of the American Soda Fountain Company, Boston, Mass., says:

Looking at Prohibition from a purely economic standpoint, I think that all employers of labor, regardless of their personal opinion, will agree that it has been beneficial both to the workmen and to business....

Speaking of my personal experience since Prohibition went into effect, I can state that there has been a considerable increase in efficiency and steadiness of labor. Before the Prohibition Amendment went into effect we had on an average 10% of our men remaining out after pay-day, but since the Amendment was passed not over 3% of our men are absent.

On Oct. 11, 1927, the A. F. L., at its Forty-seventh Annual Convention, held at Los Angeles, Calif., went on record as favoring "a modification of the Volstead Act to permit the manufacture and sale of wholesome beer."

Great Britain. Here the situation differs somewhat from that existing in America. National Prohibition has not yet "arrived," and many leaders are of the opinion that the entire population will not be brought to adopt it for years to come. Further, different parts of the country hold different views in regard to the means of dealing with the liquor traffic. For example, Scotland leans much more toward Prohibition than does England; certain districts are ready to adopt Local Veto; other sections favor Public Control.

As far back as 1905 the Labour party at its Liverpool Conference adopted the following resolution:

That this Conference, realising the evils existing through the private control and sale of intoxicating drink, calls for the public control and ownership of the same by Municipalisation, and instructs all representatives of the L. R. C. to bring this question prominently forward.

At its 1906 Conference, held in London, the following resolution was adopted by 666,000 votes to 103,000 against:

It being admitted by Judges, Magistrates, Chief Constables, Poor Law Administrators, Governors of Gaols and Lunatic Asylums, Ministers of Religion of all Denominations, and Social Workers generally, that the Drink Traffic is a fruitful source of poverty, crime, and lunacy, this Conference is of opinion that the time has arrived when the workers of the nation should demand that a law be enacted giving the inhabitants of every locality the right to veto any application for either the renewal of existing licenses or the granting of new ones, seeing that public-houses are generally situated in thickly-populated working-class districts.

At the Conference of 1907, held in Belfast, Ireland, it was resolved:

That in the opinion of this Conference any measure of Temperance Reform should confer upon localities full and unfettered power for dealing with the licensing question in accordance with local opinion.

LABOR AND LIQUOR

At the London Conference, held in 1918, the following statement of policy was authorized to be published in "Labour and the New Social Order":

The Labour Party sees the key to Temperance Reform in taking the entire manufacture and retailing of alcoholic drink out of the hands of those who find profit in promoting the utmost possible consumption. This is essentially a case in which the people, as a whole, must assert its right to full and unfettered power for dealing with the licensing question in accordance with local opinion. For this purpose, in conjunction with any expropriation of private interests, localities should have conferred upon them facilities, at their own option:

(a) To prohibit the sale of alcoholic drink within their own boundaries;

(b) To reduce the number of places of sale and regulate the conditions of sale; and

(c) To determine, within the fundamental conditions prescribed by statute, the manner in which the public places of refreshment and social intercourse in their own districts shall be organised and controlled.

At the Conference of the Labour party held at Edinburgh in June, 1922, the following resolution was adopted:

The Conference, recognising the importance and complexity of the question of the Liquor Trade, and the necessity of formulating, as soon as possible, a considered and comprehensive Labour Party policy thereon, refers to the Executive Committee the resolutions and amendments now before it, and all resolutions on Liquor Policy passed by previous Labour Party Conferences, and instructs the Executive Committee to conduct an inquiry into the question and submit a report on it in time for consideration by the Conference in 1923.

A special Committee to inquire into the liquor problem was appointed, and it held ten meetings, at which evidence was heard from Viscount Astor and a number of Members of Parliament, and from representations of the following bodies, organizations, etc., among others:

Brewers' Society
National Trade Defence Association
Scottish Licensed Trade Defence Association
London Central Board of Licensed Victuallers
Licensed Victuallers' National Defence League
National Federation of Off-Licence Holders' Associations
Scottish Group of the Parliamentary Labour Party
Welsh Group of the Parliamentary Labour Party
Working Men's Club and Institute Union
United Kingdom Alliance
Committee of the Labour Campaign for the Public Ownership and Control of the Liquor Trade

The information thus obtained was far too voluminous to be printed in full. The Committee, therefore, confined its report to summaries of the main points put forward on behalf of the various interests which were consulted, together with a final statement of the case as it appeared to the

Committee. The report was presented to the National Executive of the Labour Party at its meeting in June prior to the holding of the Annual Conference in 1923, and was accepted. It has been printed as a pamphlet, entitled, "Labour and the Liquor Trade," with an "Introduction" by Mr. J. Ramsay MacDonald, M.P., who later became Prime Minister. Mr. MacDonald says:

Everyone admits that "the Drink Problem" is pressing both from a moral and an economic point of view; that the Trade has become a menace to the public life of the country, and that it corrupts politics. . . .

One of that great mass of errors taught by a superficial proverbial philosophy is that men cannot be made sober by Act of Parliament. Of course they can—and drunk too. . . .

The drink problem is at root a moral issue, and political parties who have to deal with it by legislation must challenge, more definitely than they ever have done, all the moral agencies of the country to face their civic responsibilities, to help in the making of right public opinion in the first place, and then to support every attempt to embody that opinion in law.

LABOR AND LIQUOR

Following are some of the more striking passages of the Report itself (amounts given in English pounds may be multiplied five times for their equivalents in United States money):

It may be estimated that, of the alcoholic beverages, at least three-quarters in quantity, and probably something like half in cost, are consumed by four-fifths of the people who are manual working wage-earners. Out of a total wage-earning income during 1922 which can hardly have much exceeded 1,000 million pounds, we may infer that at least 200 million pounds was spent on this one item of alcoholic beverages. It is urged in some quarters that this proportion, in a time of exceptional stress, cannot be deemed other than unthrifty and in every sense unwise. At least it means that less is done for the wives and children than might otherwise be possible. The annual expenditure on alcoholic beverages of the nine million British manual working wage-earning families, taken as a whole, appears to be about as much as the whole of the rent that they pay for the cottages and tenements which now constitute their homes. . . .

The mere expenditure on alcoholic beverages by no means exhausts the cost to the community. Besides the expense to those who drink in due moderation, the cost to the nation, as well as to the victims themselves, involved by the excessive drinking of what is, statistically, only a small proportion of the whole people, is very great. . . . We cannot compute how much might be saved—if there was no "liquor traffic"—of our present annual expenditure on lunatic asylums (7 millions), police and prisons (26 millions), and poor relief (25 millions). Without the crimes and disorder to which drunkenness so frequently leads; without the destitution to which in many cases the large proportion of wages now spent on alcoholic beverages unhappily conduces, it is urged that nearly all our social problems would be transformed. . . .

We do not suggest that it is yet proved that a merely moderate consumption of alcoholic beverages is actually injurious to health. But the evidence is, we think, strong that alcoholic beverages are in no way necessary to health, or actually required even for the hardest physical labour. It is undeniable that any excessive consumption, though falling short of intoxication, even if only occasional, is physiologically injurious, inconsistent with a high standard of health, and demonstrably incompatible with the fullest mental and physical output, whether in quantity or quality. What is even more serious, from the standpoint of the community, as that the habit of consuming alcoholic beverages is a dangerous one, in that a substantial proportion of those who begin as moderate drinkers are occasionally beguiled into injurious excess, whilst some at least each year, pass into the ranks of the habitual drunkards. . . . We think that the conclusion cannot be escaped that whatever loss of pleasure might be involved in a total abandonment of the consumption of alcoholic beverages, there would be little or no loss of health or efficiency; and, on the other hand, a vast, though incalculable, gain in health and strength, in physical and mental capacity, and especially—taking into account the improved social conditions obtainable from the amount now spent in drink—in both quantitative and qualitative efficiency. Our failure as a nation to achieve these improvements must be counted as part of the public cost of the drink traffic.

We hasten to say, however, that in our view, no sudden reformation, and indeed no complete change among the whole population within any brief period, is attainable. We know of no way in which, in this or in other matters, a whole people can be brought in a single year, or even in a single decade, to effect any such sweeping change in individual desires or personal habits. Least of all can we expect to effect such a sudden and simultaneous revolution merely by an Act of Parliament.

Some enthusiastic reformers have been so impressed by the example of the United States that they ask the Labour Party to include in its programme a Prohibition law, which should render criminal the manufacture, distribution, transport and sale of any alcoholic beverages (apart from what may be required for medicinal use, or in connection with religious observances). Such a law, it is contended, would, as in the United States, at once destroy what is regarded as a national evil of the first magnitude; it would put the brand of crime and the stamp of public censure upon an injurious habit; and whilst it would (like all laws) be evaded and even defied, its mere enactment, with the support of a majority of the electorate, and its steadily increasing enforcement, would exercise a continuous influence on public opinion, especially on the

one-half of the population which is not yet adult; and would, in due course, make the prohibition as generally effective, and as little resented or thought about, as the law against arson has become.

We cannot take this view. We see no sign that the British people are at all likely to be willing to vote, even by a mere majority, for a measure of National Prohibition, within any space of time that we can usefully consider.

So far as the example of the United States is concerned, we must point out that the Constitutional Amendment enforcing National Prohibition has come only as the culminating stage in three-quarters of a century of other Temperance reforms, including a wide adoption of Local Veto. How far, even after so long a preparation of public opinion, the American law has been a success, is a matter of dispute.

We think that it is plain that the case is not one for the exclusive adoption, at the present moment, of any single plan of reform. When the situation has to be dealt with by the Labour Government—or, indeed, by any Government really in earnest on the subject—it will need the application of more than one plan, and must, in fact, be grappled with at all points by a combination of methods. For these reasons we deprecate any attempt to commit the Party to any particular panacea, however promising it may seem to its advocates, to the absolute exclusion of other proposals. It may well be that they will all be required, to a greater or lesser degree, before the problem can be solved.

We must look forward to a long period during which the efforts of private persons who desire any kind of temperance reform will be opposed by the money and organisation of one of the most formidable vested interests in the country. In fact, the political power of the "trade" is now a standing menace to promoters of reforms of any kind in Parliament or at Parliamentary elections.

Further, we may safely conclude that, whatever scheme of reform is adopted, regard must be had to local public opinion. . . . Whatever else is done, it seems as if local option in some form must be accepted.

Yet no further encroachment on personal liberty can be justified than is imperatively called for in the common interest, and it is accordingly necessary to place reliance on the progress of education and on moral suasion. The rich man will always be able to procure alcoholic beverages if he chooses to pay for them. It is urged that what must be allowed to one rich man cannot fairly be denied to a group of poor men who choose to co-operate to provide for themselves.

We can only recommend that the Conference should content itself with reaffirming the statement of policy contained in *Labour and the New Social Order*, as authorised by the Conference of London, 1918 (see above).

British Admiralty reports of April, 1915, showed that in shipbuilding during the progress of the World War the workers were doing less than in times of peace, owing to their indulgence in liquor. In one engine-shop, where 135 fitters were employed, only 60 worked a full day on Monday; 90 on Tuesday; 86 on Wednesday; 77 on Thursday; 91 on Friday; and 103 on Saturday.

A captain-superintendent of the Clyde District reported:

Regret to complain construction of H. M. S.—delayed through workmen absenting themselves from work through excessive drinking.

Another report from the same district under date of March 25, 1915, contained the following passages:

In a shipyard last week where a warship is under repair work on the inner bottom of the ship was so badly carried out as to suggest at once, on inspection, that it could not have been done by men who were sober. It was dangerous and had to be condemned. . . . I cannot state too forcibly my own opinion that the total prohibition of the sale of spirits would be the most effective act that could at the present time be taken to win this war.

The writer of a letter, dated March 29, 1915, to the First Lord of the Admiralty said (referring to the unsatisfactory labor situation at British seaports):

I am confident that the root of all the trouble is drink; and the high scale of wages now ruling, in-

stead of acting as an inducement to increased effort, tends to produce the opposite effect, inasmuch as it enables the men. . . to work fewer hours and spend more of their time drinking. I trust that in the national interest, and in the interest of the men themselves, it may be found possible to deal with this great and growing evil by a drastic reduction in the hours during which intoxicants may be sold, or, preferably, by absolute prohibition.

The Trade Union and Labour Officials' Temperance Fellowship, founded at Leeds in 1904, is open to all trade-union and labor officials, the annual subscription being one shilling. It has for its objects:

1.—The personal practice and promotion of Total Abstinence.

2.—The Removal of Trade Society Meetings from Licensed Premises.

The president is the Rt. Hon. Arthur Henderson, P.C., and its vice-presidents include a number of other abstaining labor Members of Parliament. One of them, the Rt. Hon. Philip Snowden, P.C., in the Foreword to "Labour and the Liquor Traffic," by Vero W. Garratt (London, 1922), writes:

Drinking, with its enormous waste of economic resources, and its terrible effects on home life and health and efficiency, is an evil largely under the individual control of the working classes. . . . Working men spend as much on drink in a week as they subscribe in a year for trade unionism and political purposes. They complain about the tyranny of the "capitalist Press," and they spend as much on drink in a day as would capitalise three great daily newspapers.

The working classes are their own worst enemies. If they used their powers and opportunities to the best advantage, no other power could avail against them. Drinking, on the other hand, is the greatest asset the capitalist class has in maintaining its position of domination over Labour.

Of all forms of capitalist power and exploitation, the Drink Traffic is the worst.

France and Germany. In 1902 the Governor-general of Railroads in France notified the French temperance societies that the Government roads had agreed: (1) To discharge all persons who persisted in using spirits and wines while on duty; and (2) that all employees who continued to drink should be dropped from the pension-rolls and be denied participation in endowment funds in case of accident. All railroad restaurants were to be forbidden to sell spirits to trainmen. Letter-carriers, also, were included in these regulations.

The temperance movement among the workmen of France is not very active. The Railroad Employees' Antialcoholic Society (*Société Antialcoolique des Agents de Chemins de Fer*), with headquarters in Paris, has a total membership of only 3,000. It is based on the dual principle of total and partial abstinence. At Lyons there is the Popular Antialcoholic League (*Ligue Populaire Antialcoolique*), a workmen's total-abstinence organization, whose leader is GUSTAVE CAUVIN.

In Germany in the opening years of the twentieth century the working men became interested in the temperance movement, and in 1903 there was formed in Berlin the German Society of Abstaining Workmen (*Deutscher Arbeiter Abstinenten-Bund*). A leaflet circulated at the organization meeting read:

We are going to combat alcohol not only for ideal reasons, but on account of material advantages. Because the Social-Democratic party is the party which, more than any other, provides for the future, and needs, if it wishes to see its ideals realized, a clear-headed race with high ideals and intellect, it has the obvious duty to take up the alcohol question.

At the present time this society has about 3,000 members.

India. The attitude of the labor unions and social-reform bodies toward the liquor question is shown in the following resolution which was adopted by the All-India Industrial Welfare Conference, held in Bombay in 1922:

This Conference is of opinion that all welfare work will continue to be hampered till the complete removal of the drink evil is secured by the immediate closing of all liquor-shops in industrial areas.

The Trades Union Congress adopted a similar resolution. In December, 1923, at the All-India Social Workers' Conference, the following resolution was passed unanimously:

This Conference urges upon Government to adopt Prohibition as its goal, to be reached as early as possible by definite stages—i.e. through local option and other similar measures.

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LABORDE, JEAN BAPTISTE VINCENT. A French physician; born at Buzet, Lot-et-Garonne, in 1831; died in 1904. He was a member of the Academy of Medicine, and had a high reputation as author of books on medical subjects.

Laborde was an active worker in the temperance field. For 30 years he edited the *Tribune Médicale*, in which he continuously opposed the excessive use of intoxicants. For some time he was honorary president of the Union Française Antialcoolique. He was an eloquent speaker. He made some valuable researches on the subject of absinth, which he always denounced as one of the greatest dangers to France.

LABOUCHERE, HENRY DU PRÉ. English statesman and editor; born in London Nov. 9, 1831; died near Florence, Italy, Jan. 15, 1912. After being educated at Eton he attended Cambridge University for a short time and then entered the British diplomatic service in 1854, serving in that department for ten years as secretary or attaché at various foreign courts. In 1864 he forsook the diplomatic field for that of politics, and in the following year was elected Liberal Member of Parliament for Windsor. He was, however, unseated on petition. In 1866 he was elected Member for Middlesex at a by-election, but failed of reelection in 1868. In the latter year he married Miss Henrietta Hodson, of Dublin, a popular actress. In 1880 he was elected Radical Member for Northampton, which seat he retained until his retirement in 1905.

Early in his public career he blended his political activities with those of journalism. He became part owner of the *Daily News*, and was associated with Edmund Yates on the *World* (1874). In 1876 he established *Truth* as a rival society paper. He was the author of "Letters of a Besieged Resident," written in Paris during the Franco-German War. In the House of Commons "Labby," as he was familiarly known, was deeply opposed to all forms of social privilege and Jingo imperialism.

As editor and publisher of *Truth*, Labouchere became widely known and exercised great influence.

An outspoken and fearless Radical, he consistently opposed the liquor traffic, and his caustic references to those who favored it were features of various Parliamentary debates. He was especially severe in his condemnation of religious leaders and church people in general who stood for half-way measures in dealing with the licensed liquor evil. In one of his speeches before the House of Commons he charged "an incestuous union between the parson and the pot-house keeper in favor of the party which it was thought would protect their several interests." In 1888 he moved the following amendment to the Sunday-Closing Bill for England:

That this House is of the opinion that it would be more conducive to the interests of temperance and to the principles of self-government that the question of Sunday closing should be relegated to the decision of the inhabitants of the localities in which the public houses are situated.

He earnestly advocated local option and contended that for England "the best way was to invest public opinion with efficient executive power."

LABRADOR. See NEWFOUNDLAND AND LABRADOR.

LABUAN. See STRAITS SETTLEMENTS.

LACBI. A wine made from the sap of the date-palm by the natives of northern Africa.

LA CHANCE, IMOGEN FLORENCE (HANS-COM). American temperance reformer and Prohibition worker; born at Sheboygan, Wisconsin, Nov. 22, 1853; educated in the public schools of Sheboygan County, Wis., and privately. After teaching for two years (1870-72) Miss Hanscom married Leandre La Chance, of Wausau, Wis. (1872), with



MRS. IMOGEN FLORENCE LA CHANCE

whom she removed to Chicago, Ill. Here Mrs. La Chance became active in the work of the Chicago Central W. C. T. U. She had become a member of the Independent Order of Good Templars at Wausau, Wis., and she and her husband joined a Good Templar Lodge at South Englewood, Chicago.

In 1888 Mrs. La Chance and her husband returned to Wisconsin, settling at Merrill, where Mrs. La Chance was for several years president of the local W. C. T. U. and superintendent of the Loyal Temperance Legion. Seven years later she removed to Phoenix, Arizona, where in 1900 she became territorial president of the Arizona W. C. T. U., remaining at the head of that organization until 1912. Mr. La Chance died in 1910. In 1914 Mrs. La Chance was elected State president, and she continued in that office until her retirement in October, 1923, when she was made president emeritus of the Arizona Union. At the Golden Jubilee Convention of the National W. C. T. U., her name was placed on the list of members emeritus of the National Official Board.

As president of the Arizona Union, Mrs. La Chance rendered valuable assistance in the campaigns which resulted in the adoption of constitutional Prohibition in that State (1914) and in the ratification of the Federal prohibitory amendment (May, 1918). Under her leadership the Arizona White Ribboners in 1925 engaged in the great Jubilee Drive of the National W. C. T. U. for a million members and a million dollars, the money to be used in connection with Americanization, moral education, female labor, and world Prohibition.

LACRIMA (also *Lachryma* and *Lacrimae*) **CHRISTI**. The appellation (signifying literally "Tears of Christ") given to several kinds of wine produced from a grape of the same name in the Neapolitan district, Italy. The best of these, a red, luscious wine with a remarkable bouquet, is grown on the slopes of Vesuvius. Formerly it was reserved for the royal cellars. Many second-rate wines also bear the name "Lacrima."

LACUS. Among the ancient Romans a pit made below the level of a wine-cellar to receive the wine as it flowed from the press.

LADDEVIN. A Norwegian term for a cheap kind of artificial wine.

LADIES' NATIONAL ASSOCIATION FOR THE PROMOTION OF TEMPERANCE. An English society mentioned by Dawson Burns in his "Temperance History" (vol. 1, p. 452). He states that the first annual meeting was held in July, 1861. Nothing further can be learned of its activities.

LADIES OF THE MACCABEES, THE. See **WOMAN'S BENEFIT ASSOCIATION OF THE MACCABEES**.

LADRONE ISLANDS or **LADRONES**. Same as **MARIANAS**.

LADY HENRY SOMERSET HOMES. See **DUXHURST INDUSTRIAL FARM COLONY**.

LA FETRA, IRA HAYNES. American Methodist Episcopal missionary, educator, and temperance advocate; born at Harveysburg, Ohio, March 3, 1851; died in Los Angeles, California, Dec. 16, 1917. He was educated in the public schools of Harveysburg, at Ohio Wesleyan University, Delaware, O. (B.A. 1872; M.A. 1875), and at the Boston University School of Theology (S.T.B. 1877). He received the honorary degree of D.D. from Lawrence University, Appleton, Wis., in 1900.

In 1872 he was licensed to preach, but first was employed on the staffs of the *Titusville* [Pa.] *Daily Herald* and the *Pittsburgh Daily Gazette*. In 1873-74 he held a clerkship in the United States Treasury at Washington, D. C. While in Boston he was

active in city mission and evangelistic work and was for a time pastor of a mission church which he organized in the Charlestown district. In 1878 he was ordained to the ministry of the Methodist Episcopal Church as a member of the East Maine conference.

At the time of his ordination La Fetra decided to enter upon missionary work in South America and was assigned to Valparaiso, Chile. After a year he removed to Santiago, where he organized a church among the Americans and other English-speaking residents of the city. After serving as pastor of this church for four years he resigned to become president of the Santiago College for Young Women, which he had founded—together with several other resident missionaries—in 1880. In 1882 he married at Santiago Miss Adelaide H. Whitfield, of Lockport, New York. In 1885 he was appointed treasurer of the Chile Mission of the Methodist Episcopal Church.

La Fetra was an active worker in the temperance movement throughout his life. His parents were staunch teetotallers and his brothers active Prohibitionists. During his student days he was a member of the Sons of Temperance, having affiliated with that Order in his fourteenth year. While residing in Washington, D. C., he was active in the temperance work which grew out of the Woman's Temperance Crusade movement. In Chile he first organized a temperance society among the scholars in his Sunday-school at Santiago, and out of that nucleus grew a temperance movement which later spread to all parts of the Republic. In 1890 he founded the first Spanish temperance periodical, *La Cinta Azul* ("Blue Ribbon"). The name was later changed to *El Abstinente* ("Abstainer") and the paper became the organ of the temperance society formed among the natives. In 1898 he assisted in organizing the Chilean General Council of Temperance, which had for its object the uniting of the leaders of the Chilean temperance movement into one body.

Both by his pen and on the platform La Fetra was indefatigable in his efforts to promote the temperance cause.

LA FETRA, SARAH DOAN. American temperance worker; born at Sabina, Ohio, June 11, 1843; died in Washington, D. C., May 7, 1919. She was educated in the local public schools and at a normal school at Lebanon, Ohio. For several years she taught in the public schools of Fayette County in her native State. In 1867 she married George La Fetra, of Warren County, Ohio, and went with him to reside in Washington, D. C., where he held a position in the Department of the Interior.

Mrs. La Fetra's mother had taken part in the Woman's Crusade in Ohio, and the daughter entered into similar work in Washington. She became a member of the W. C. T. U. on its organization in that city in 1876. In 1885 she was elected president of the W. C. T. U. of the District of Columbia, which under her leadership came to be a recognized power. Broad in her sympathies, gifted in public address, with a statesmanlike grasp of social and religious questions, her loyalty to every church interest was as marked as her clear perception that the drink traffic was the chief bar to the progress of the kingdom of God. She was for years the president of the Ladies' Association of the Metropolitan Methodist Episcopal Church, and also of the Woman's Foreign Missionary Society

LÄFFLER

of the same church. Through her influence a Methodist hospital was built in China; and in India, also, she is commemorated in the Sarah Doan La Fetra Hospital of the Methodist Episcopal Church. She secured the largest single gift ever made to the Woman's Foreign Missionary Society.

One of Mrs. La Fetra's notable achievements was the erection and maintenance of a temperance hotel in the heart of the city of Washington. Wishing to secure headquarters for various women's societies and a place where families might be entertained remote from the atmosphere and the annoyances of the licensed bar, she sought to induce men of capital to make the venture of a hotel without a bar. In this she failed, since it was everywhere held that such a house of entertainment was doomed to failure. It was then that Mrs. La Fetra and her husband undertook the enterprise on their own account, imperiling their limited means, straining their credit to the utmost, and encountering on almost every hand predictions of failure. But the venture of faith succeeded. Temperance associates from all parts of the land, among them Miss Willard and other pioneers, found it a delightful stopping-place; bishops, educators, and others made it their headquarters. In the midst of this great struggle she started the Hope and Help Mission for Women, which has since been merged into the Florence Crittenton Home.

LÄFFLER, LEOPOLD FREDRIK ALEXANDER. Swedish educationalist and reformer; born in Stockholm Nov. 15, 1847; died there in 1923. He was educated in Stockholm and at the University of Upsala (Ph.D. 1872). In 1881 he was appointed professor of the Swedish language in the same university.

Läffler in 1880 founded the Swedish Reform Society Against the Use of Tobacco and Alcohol and for a Natural Mode of Life (*Svenska Reformgillet mot tobaks- och alkoholbruk, för Naturenligt Levnadssätt*). He contributed to the press many articles on the alcohol question.

LAGENA or LAGONA. A one-handled, earthen pitcher, with a long, narrow neck, a widened mouth, a swelling body, and a broad foot or base, used by the ancient Romans. It was placed before the guests at table, so that their goblets might be filled from it.

LAGER-BEER. A light beer, extensively manufactured in Germany and formerly in the United States. Originally it was made during the winter months for consumption in the summer, and stored in a lager, or cellar. Only a small proportion of hops was used in its manufacture, and it was submitted to prolonged fermentation for four or six months at a temperature of 40 to 60 degrees Fahrenheit. Owing to improved processes lager-beer is now made as quickly as other kinds of beer.

LAGONA. See LAGENA.

LAGOS. Seat of the central government of the Colony and Protectorate of Nigeria in British West Africa. It was bought from the native king in 1861, and until 1866 was under the government of Sierra Leone. In 1874 it became a part of the Gold Coast Colony. In 1886 it was established as a separate colony and protectorate, but twenty years later was united with Southern Nigeria as the Colony and Protectorate of Southern Nigeria. On the union of Northern and Southern Nigeria into the

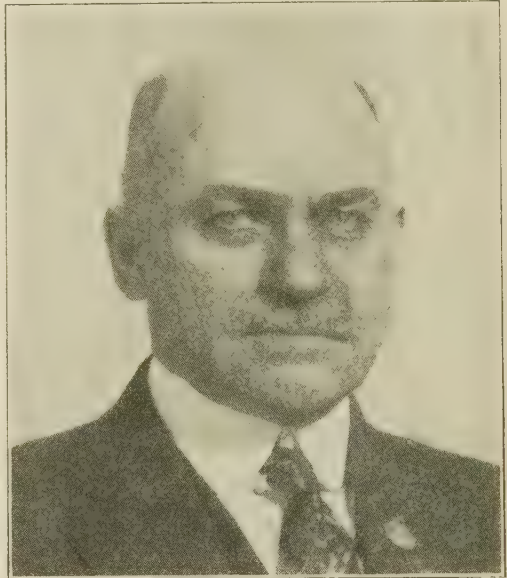
LAITINEN

Colony and Protectorate of Nigeria, in 1914, Lagos became the seat of government.

For restrictions on the liquor traffic, see NIGERIA.

LAING, ALBERT EDWARD. American temperance worker; born at Simcoe, Ontario, Canada, Feb. 25, 1867; educated in the high school of Acton, Ont. For some years he was employed as advance agent for an entertainment bureau.

Interested in the temperance cause in his early manhood, he frequently took part in temperance meetings in his native Canada, and after removing to Vermont (1906) he continued his temperance activities, assisting in no-license campaigns for several years and accepting appointments under the Anti-Saloon League of that State in 1909



ALBERT EDWARD LAING

for Sunday speaking and campaign work. He delivered his first address for the League on Oct. 17 of that year, at a union service in the Baptist Church, Colchester, and continued as a speaker until May, 1913, when he was made field secretary, with headquarters at Burlington, in which position he served for six years under State Superintendent Clifford H. Smith. During that period he was very active in the fight for the township local-option law and for State-wide Prohibition (1916). He was elected State superintendent of the League in April, 1919, and still (1928) holds that position. He married Bertha Florence Thurston, of Royalton, Vt., in 1908.

LAITINEN, TAAVETTI. Finnish surgeon and temperance advocate; born at Suonnejoki, in Kuopio, Finland, Jan. 15, 1866; educated at the Classic Lyceum, Kuopio (1886), the University of Helsingfors (M.D., M.S., 1897), and at the universities of Upsala (Sweden), Berlin, Marburg, and Halle (Germany). In 1897 he was appointed instructor in bacteriology at the University of Helsingfors, and became a professor of hygiene and director of the Hygienic Institute at the University in 1902. Since 1897 Laitinen has practised as a

physician in Helsingfors. For two years he was assistant to Prof E. A. Homen in the Pathological-Anatomical Institute, and was also active in the cholera hospital at Konvola. He is the founder and proprietor of a private hospital, the "Lepokoti Tilkka," containing 50 beds. From 1911 to 1917 he was general director of the medical administration of Finland.

For the purposes of medical research Laitinen has visited almost every country of Europe. He has served as a member of the International Permanent Committee for School Hygiene, of the Executive Committee of the International Society of Abstinent Physicians, of the Finnish Academy of Science, of the Finnish Medical Society, and of the British Society for the Study of Inebriety. He has



TAAVETTI LAITINEN

served, also, as president of the Finnish National Hygiene Society and the Society of Finnish Abstinent Physicians. From 1901 to 1904 he was editor of the popular hygienic periodical *Terveystiete*, and, since 1907 he has edited the economic-literary paper *Aika*.

Since 1905 he has represented Finland at several meetings of the International Congress Against Alcoholism, held at Budapest, September, 1905; Stockholm, July and August, 1907; London, July, 1909; The Hague, September, 1911; and at Lausanne, Switzerland, August, 1921. During the Twelfth Congress at London in 1909 he addressed the delegates in the Theater of the Victoria and Albert Museum on the subject of "The Influence of Alcohol on Immunity," his lecture evoking expressions of high appreciation. The general trend of the lecture was to the effect that alcohol has an effect on the human blood. One of his statements on the subject was as follows:

The normal resistance of human red blood-corpuscles appears to be somewhat diminished against a heterogeneous normal serum or an immune serum by the consumption of alcohol, provided that tolerably large equal, or nearly equal, numbers of drinkers and abstainers of both sexes be examined, and the average of resistance

be taken on both sides; this last-named precaution being necessary because the resistance of red blood-corpuscles from different human beings varies largely. The difference is often greater when using weaker dilutions than when using stronger dilutions of lysin. (It would be well to take for the different series of tests persons of the same sex.)

Laitinen is the author of many important medical papers. Of his numerous writings concerning alcohol, the following may be cited: "The Action of Alcohol on the Normal Resistance to the Infection Body in the Ordinary Laboratory Animal," in *Zeitschrift für Hygiene*, 1900; "On the Influence of Alcohol on the Susceptibility of Animal Bodies to Infection (Jena, 1900); "On the Influence of Alcohol on the Power of Resistance of the Human and Animal Organisms," in the *Wiener Therapeutische Wochenschrift*, 1905; "On the Action of Minimal Quantities of Alcohol on the Power of Resistance of the Animal Organism, With Special Reference to Offspring," in the *Internationale Monatsschrift zur Erforschung des Alkoholismus und Bekämpfung der Trinksitten*, 1911; "Quelles sont les mesures propres pour protéger l'enfance contre l'alcoolisme?" (paper read at the Congrès pour la Protection de l'Enfance, Brussels, 1913).

LAKE BLUFF (ILLINOIS) CONVOCATION.

See HOME PROTECTION.

LAKE, LEONORA MARIE (KEARNEY). An

American lecturer and temperance advocate; born near Cork, Ireland, Aug. 13, 1849. Her family emigrated to America during her early childhood and settled on a farm near Pierpont Center, N. Y., where she was educated in a district school. At the age of sixteen Miss Kearney was granted a teacher's certificate, and taught school for several years. In 1872 she married Prof. William Barry, at Potsdam, N. Y., who died nine years later, and in 1890 she married Obadiah Read Lake, a journalist of St. Louis, Mo.

Long interested in the temperance cause and in social uplift movements, she developed decided ability as a public speaker; and in 1886 she was appointed by the General Assembly of the Knights of Labor as investigator of women's work. Her agitation on behalf of women and girls led the Legislature of Pennsylvania to pass the State Factory Inspection Law. In 1893 she was one of the judges of awards at the Columbian Exposition in Chicago, and in the following year was elected third vice-president of the Catholic Total Abstinence Union of America. For about fifteen years she was an officer and organizer of the Union. Mrs. Lake was, also, for many years, a member of the Woman's Christian Temperance Union and worked actively for this organization and for the Anti-Saloon League in several Prohibition campaigns.

LALAWETHIKA. The original name of the Shawnee prophet Elskwatawa, or Tenskwatawa. See ABORIGINES OF NORTH AMERICA (vol. i, p. 19).

LAMB, THOMAS. Scottish hotel-keeper; born in Dundee in 1801; died Oct. 30, 1869. After leaving school he followed several occupations for some years in various parts of Scotland. Returning to Dundee, he established himself in the grocery and liquor business, and was earning a comfortable living when, in 1828, he was induced to attend a meeting where William Cruickshank, the "Dundee Teetotal Carter," was to speak. After hearing the address Lamb's eyes were opened to the iniquity of his business. He promptly destroyed his stock of liquors, and established a coffee-house, which pres-

LAMB-ALE

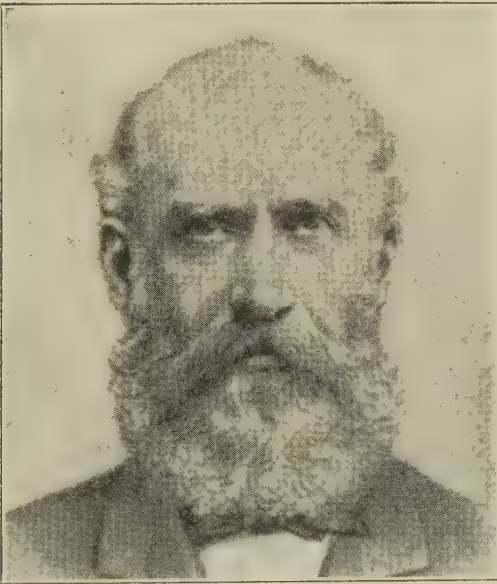
ently became famous as the headquarters of various literary clubs and other societies. "The Halls of Lamb" afforded conveniences and comforts such as could be found in none of the drinking-places of the city; and the experiment proved to be both a financial success and a great advantage to the temperance cause. Then followed the establishment of "Lamb's Tea Gardens," which became equally popular with his coffee-house. In 1852 he opened his Temperance Hotel, the success of which compelled him to erect a larger structure in 1867. Lamb was a tower of strength to the temperance cause in Dundee and elsewhere, actively participating in public meetings and working through various organizations for the overthrow of the liquor traffic.

LAMB-ALE. In former days in England a festival at lamb-shearing time; specifically a celebration formerly held at Kidlington, Oxfordshire, on Whit-Monday. A fat lamb was provided, and the maidens of the town, having their thumbs tied together, ran after it. She who caught it with her mouth was declared "Lady of the Lamb." The lamb, killed and dressed, was carried on a long pole to the village green, attended with music and morris-dances. Next day it was served for the Lady's feast, at which the drinking of ale was a conspicuous feature (see Walsh, "Curiosities of Popular Customs," Philadelphia, 1902).

LAMBICK. A Belgian strong, self-fermented beer.

LAMBIKO. See MASTIC.

LAMBLY, WILLIAM HARVARD. Canadian pioneer temperance worker; born at Halifax, Me-



WILLIAM HARVARD LAMBLY

gantic County, Quebec, Canada, Dec. 1, 1839; died at Inverness, Quebec, March 3, 1918. He was educated in Leeds elementary school, Newbury Seminary, Vt., and the University of Cobourg, Ontario. He married Miss Isabella Brown at Lachute, Que., in 1865. He was appointed registrar of the county

LAMMAS-ALE

of Megantic in 1862 and was at the time of his death senior registrar of the province of Quebec, having also been returning officer at every Parliamentary election in Megantic County until near the close of his life. He was appointed president of the board of license commissioners of the county, and prevented the issue of any licenses during his tenure of office. He was made a justice of the peace in 1862.

Lambly became a Good Templar in 1867 and was elected Grand Councilor in 1878. He became Grand Chief Templar of the Grand Lodge of the Province of Quebec in 1879, and was unanimously reelected to that office for the six years following, after which he declined reelection. In 1892 he was again elected Grand Chief Templar, and for many years was unanimously reelected. In 1879 he was appointed representative of the Quebec Grand Lodge, and as such he attended every session of the Grand Lodge held on the continent of America during the remainder of his life. He was elected Grand Councilor at the Toronto session, and was reelected the following year, presiding at the final session of the Grand Lodge, at Saratoga, when the Grand Lodge of the World was united with that of America. He organized many Good Templar lodges in the province of Quebec and in Nova Scotia, and addressed many temperance meetings in Canada and the United States. He was one of the pioneers of the temperance reform in the province of Quebec, and remained to the end one of its outstanding figures.

LAMB'S-WOOL. A special brew of ale, mixed with roasted apples (especially crabs), spices, and sugar. According to Brewer ("Dictionary of Phrase and Fable," s. v.), a great day for this drink was the feast of the apple-gathering, called in Irish *la mas ubhal*, pronounced "lammas ool," and corrupted into "lamb's wool." Gerard, the herbalist, gives the following quaint recipe for its preparation:

The pulpe of the rosted apples, in number foure or five, accordinge to the greatnesse of the apples (especially the pomewater), mixed in a wine quart of faire water, laboured together until it come to be as apples and ale, which we call lambes wooll (Johnson's ed., p. 1460).

Herrick writes:

Next crowne the bowle, full
With gentle lambe's wooll;
Add sugar, and nutmeg, and ginger.

LAMB-WINE. A liquor distilled from the macerated flesh of lambs together with vegetable substances or grains. The Chinese term for this liquor is *Kau-yang-tsin*. Morewood ("Hist. of Inebriating Liquors," p. 230) writes of it:

It is said to be a very strong, nutritious beverage, and the Tartars delight to get drunk with it. Kang-hi, who was of Tartar origin and wielded the Chinese sceptre for sixty years, encouraged the manufacture of this spirit by the use he made of it himself. . . . Of a similar description is, perhaps, the spirits made at Surat, denominated *spirit of mutton*, *spirit of deer*, *spirit of goat*, which derive their names from the practice of throwing into the still a joint of mutton, a haunch of venison, or a quarter of goat, with a view, as is conceived, to add a mellowness and softness to the spirit.

Lamb-wine and similar beverages are most common in Mongolia.

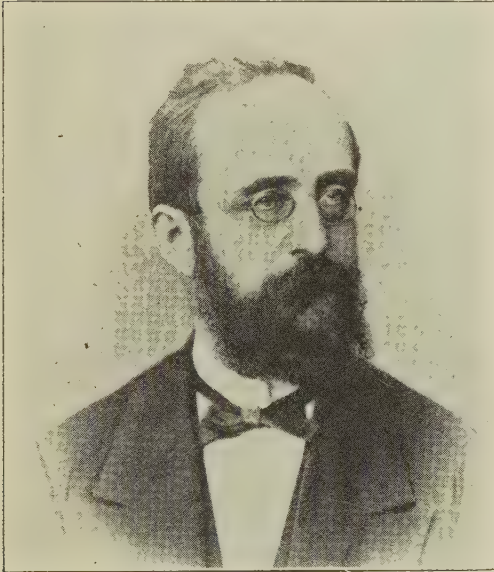
LAMMAS-ALE. Ale drunk at Lammas. The word "Lammas" is generally believed to be derived from the Saxon *Hlafmaesse*, signifying "Loaf Mass." At this festival it was usual to make an offering of a loaf made from the new wheat. Up to the reign of George II, Lammas day was the 1st

LAMMERS

of August, but with the adoption of the New Style the date was changed to Aug. 12.

Lammas was one of the old quarter-days on which rents were paid, such transactions being frequently accompanied by drafts of ale.

LAMMERS, AUGUST. German editor and political economist; born at Lüneburg Aug. 23, 1831; died in Bremen Dec. 28, 1892. He studied for a short time in Göttingen, and later became editor of the Bremen *Weser-Zeitung*, one of the influential daily papers in the north of Germany. He then lived in Hildesheim, Elberfeld, and Frankfurt-on-the-Main, ultimately returning to Bremen. There he edited and issued an economic weekly, the *Nordwest*.



AUGUST LAMMERS

In 1877 he entered the Prussian Diet, where he affiliated with the National Liberals.

In 1886 he assumed charge of the editorial department of the *Bremer Handelsblatt*, which in the course of a short time became one of the chief organs of the German Liberal party.

In 1881 Lammers became interested in the temperance movement, and two years later was one of the founders of the German Society against the Abuse of Spirituous Liquors (*Deutscher Verein gegen den Missbrauch geistiger Getränke*); but failing health prevented him from serving the new society for more than a few years.

LAMONT, JAMES. American editor and Prohibition advocate; born in Cincinnati, Ohio, Nov. 20, 1840; died at Rockford, Ill., Dec. 6, 1909. In 1854 the Lamont family removed to the vicinity of Rockford, Ill., and James received his education in the public schools of that town and at Wheaton College, Wheaton, Ill. After a short term as a public-school teacher, he accepted a clerical position with a manufacturing firm in Rockford, and a little later was elected a member of the school board, retaining that position for four years, when he became secretary and a director of the Public Li-

brary Board, continuing in those positions for twelve years.

In 1886 Lamont was elected to the State Legislature on the Prohibition party ticket, serving one term. He introduced the first primary law, as well as the first county-option law ever presented to an Illinois Legislature. In 1885 he united with a group of Rockford Prohibitionists to found the *Monitor*, a local Prohibition paper, of which Lamont was made editor. Later the same company purchased the *Lever*, then published in Chicago. The two papers were consolidated and afterward merged with the *New Voice* in Chicago, John G. Woolley being editor-in-chief and Lamont office editor and business manager, until the failure of his health compelled his retirement, early in 1902. He never afterward regained anything like robust physical condition, and his death was hastened by a fall in which he sustained a fractured hip.

Lamont was one of the earliest candidates of the Prohibition party in Illinois, he having been nominated for various offices, including that of secretary of state. When elected to the Legislature, his vote was largely in excess of that polled by any of the local candidates of the older parties.

LANCEREAUX, ÉTIENNE. A French physician; born at Brécy-Brières, Ardennes, Nov. 27, 1829; died October, 1910. He was educated at the *Lycée* of Rheims and the Faculty of Medicine, Paris (M.D. 1862); became chief of clinic (1863), professor at the Faculty of Medicine, Paris (1872), Member of the Academy of Medicine (1877), president (1903), and adviser on hygiene and sanitation for the Department of the Seine (1883). He was successively physician to the Lourcine, St. Antoine, Pitié, and Hôtel-Dieu hospitals, and chief physician of the Perpétuel Secours hospital.

Lancereaux was associated with Roubinovitch and Magnan in drafting plans for temperance instruction in the French schools. He wrote many articles on the effects of alcohol. His studies on lesions of the liver produced by the immoderate use of wine received much attention, though his views were not universally adopted by pathologists. Other articles of his dealt with the physical, mental, and moral effects of alcoholism; its relation to tuberculosis; its influence upon children, alcoholic paralysis, chronic and acute absinthism. In his essay "On Alcoholism and its Consequences" (1878) he charged alcoholism assisted by tuberculosis with being "one of the principal causes of decreased population in many quarters of the world. . . . We need only to observe what is going on in our own midst to recognize alcohol as a cause of depopulation." He believed that alcoholism, combined with the habit of giving children wine and spirits in the idea of strengthening them, was one of the principal causes of the decreasing population of the province of Normandy.

Lancereaux was the author of numerous works on medical subjects. Among his important publications on the alcohol question were: "De l'Alcoolisme et des Conséquences au Point de Vue de l'État Physique, Intellectuel et Moral des Populations," 1878; "Étude Comparée des Effets Produits par les différentes Boissons Spiritueuses," in *Bulletin de l'Académie de Médecine*, 1885; "Des Accidents Produits par les Boissons Renfermant les Essences: Absinthe, Amers, Liqueurs diverses, etc.—Frequence Toujours Croissante de ces Acci-

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dents, leur Influence sur la Dépopulation; Nécessité d'une Répression Efficace contre l'Usage de ces Boissons" (*idem*, 1890); "Des Effets pathologiques Produits par les différentes Boissons Alcooliques: Vinet Bière, Alcools divers, Boissons avec Essences" (address at the Fifth International Congress for Combating the Abuse of Spirituous Drinks, Basel, 1895); "L'Alcoolisme Chez les Enfants: son Influence sur la Croissance" (*idem*, 1896); "Étiologie de la Cirrhose des Buveurs" (*idem*, 1897).

LANDERS, WARREN PRINCE. An American Congregational clergyman and temperance advocate; born at North Bridgewater, Mass., July 15, 1869; educated in the Brockton public schools and at Boston University. He married Bertha Wakefield Corliss, of Somerville, Mass., in 1890. Ordained to the ministry of the Congregational Church in 1891, he spent a number of years in the pastorate, taking active part in the various municipal local-option contests which, from 1881, featured the temperance movement in Massachusetts.

In April, 1913, he was elected secretary of the Massachusetts Total Abstinence Society. During the following five years he visited all of the larger cities and towns, and many of the smaller communities, delivering about 2,800 addresses in the public schools and other educational institutions. In addition to this work, chiefly preventive in its aims, pulpits of many of the leading churches were open to him for the presentation of this and other features of the temperance propaganda. He also edited (1913-18) a monthly bulletin, the *Temperance Cause*. He collaborated, too, in publications issued by the State Allied Temperance Organizations, of which body he was (1918-19) secretary. During the successful campaign of 1918 for the ratification of the Prohibition amendment to the National Constitution, he secured the signatures of 800 educational leaders in favor of it, and contributed articles to the daily and religious press.

Since 1922 he has been pastor of the East Congregational Church, Milton, Mass.

LANDRITH, IRA. An American Presbyterian clergyman, editor, and Prohibition advocate; born in Ellis County, near Milford, Texas, March 23, 1865; educated at Cumberland University, Lebanon, Tennessee (B.S. 1888; LL.B. 1889; LL.D. 1903). In 1906 he was awarded an honorary D.D. by Trinity University, Waxahachie, Tex. He married Miss Harriet Canfield Grannis of Lebanon, Tenn., on Jan. 21, 1891 (d. 1925).

For five years (1890-95) Landrith was assistant editor of the *Cumberland Presbyterian*, of Nashville, Tenn., after which he served for seven years (1896-1903) as editor-in-chief of that publication. He was for many years State chairman of the Young Men's Christian Association of Tennessee, and was also chairman of the Committee of One Hundred which led the movement to reform the civic life of Nashville. In 1893-94 he was general secretary of the Religious Education Association, and in 1907-09 served in the same capacity for the Presbyterian Brotherhood of America. In 1906 he was chosen moderator of the General Assembly of the Cumberland Presbyterian Church, during which time that denomination was united with the Presbyterian Church in the United States of America. He was president of the International Y. M. C. A. Convention in 1913. From 1904 to 1912 and from 1913 to 1915 he was president of Ward-Belmont College, at Nashville, Tenn., and in 1912-13 he was

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president of the Ward Seminary in that city.

Long interested in temperance, in 1914-15 Landrith toured the United States as a member of the *FLYING SQUADRON OF AMERICA*, and in 1916 he was the candidate of the Prohibition party for the Vice-Presidency of the United States. Since 1915 he has been editor afiel for the *Christian Endeavor World* and extension secretary for the United Society of Christian Endeavor. In that year also he became a national lecturer for the Anti-Saloon League of America and for the World League Against Alcoholism. His connection with the Anti-Saloon League had dated back for a number of years, as he served for a time as State secretary of the Anti-Saloon League of Tennessee, of which organization he was one of the founders.

Landrith is now president of the Intercollegiate Prohibition Association (to which office he was elected in 1920), and is the author of the slogan "A saloonless nation by 1920, the three hundredth



REV. IRA LANDRITH

anniversary of the landing of the Pilgrims." He is popular as a lecturer; and his addresses on temperance, parliamentary law, and civic righteousness have been outstanding features on Chautauqua programs for many years. His home is at Winona Lake, Indiana.

LANG, OTTO. German jurist; born at Schaffhausen, July 15, 1863; educated in the local schools and at the universities of Munich, Heidelberg, Berlin, and Zurich. He has held the offices of examining magistrate and district judge, and since 1901 he has been a member of the Superior Court (Court of Appeals), Zurich.

Lang has long been interested in the alcohol problem. He is one of the few surviving founders of the International Antialcohol League (*Internationale Alkoholgegnerbund*) (1890), originally the International Society for Combating the Use of Alcohol (*Internationaler Verein zur Bekämpfung des Alkoholgenusses*).

He is the author of the brochures: "Alcohol Addiction and Crime" (*Alkoholgenuss und Verbrechen*) and "The Workers and the Alcohol Question" (*Die Arbeiterschaft und die Alkoholfrage*). The former work led for the first time to accurate investigation concerning passionate crime on the several days of the week and the connection of such crime with the frequenting of taverns.

LANGUEDOC. Name given in the Middle Ages and down to the time of the French Revolution to a province of southern France, bounded on the north by Guienne, Auvergne, and Lyonnais; on the east by the Rhône; on the south by the Mediterranean Sea and the old province of Roussillon; and on the west by Foix, Gascony, and Guienne. The name was derived from that of the southern French dialect or Provençal, which was called the "langue d'oc." Under the Romans Languedoc was one of the seven provinces of Gaul which had the freedom of Italy. Near the end of the eleventh century the counts of Toulouse gained control of most of Languedoc, and by the opening of the thirteenth century their sovereignty was recognized through about half of Provence. The capital of Languedoc was Toulouse. In the thirteenth century the county of Toulouse rebelled against the Catholic Church, and in the conflict which followed one half of it was united to the Crown of France (1229). In 1271 the remainder of Toulouse was annexed to France by King Phillip III. In 1790 Languedoc disappeared from the map of France, and the territory was divided into the departments of Aude, Tarn, Hérault, Lozère, Ardèche, and Gard, and part of Haute-Garonne, Haute-Loire, Tarn-et-Garonne, and Ariège.

The territory of Languedoc included the three departments of France which to-day produce more wine than any other section of the country—Hérault, Gard, and Aude. These have always formed a large wine-producing district, the yield being nearly one third of that of the whole of France.

Hérault. The department of Hérault ranks first in France with respect to the area of its vineyards, one third of its surface being planted with vines. Brandies and liqueurs are manufactured in large quantities. The red wines of St. Georges, St. Drézéry, Cazouls-lès-Béziers, St. Christol, Picpoul, and Maranssan are very highly esteemed. Lunel has numerous brandy distilleries, and carries on an active trade in white wines, and Frontignan is also noted for its muscat (white) wines. The Lunel muscat (white) wine was formerly very popular on the continent of Europe; but, after the discovery of the resemblance to muscat of the flavor of tincture of elder-flower, a drink could be made from alcohol, sugar, and a little tartaric acid, which in many cases is superior in flavor, and certainly in purity, to the true muscat wine of Lunel. As a result of this discovery, Lunel muscat lost its high standing. Montpellier, the capital of Hérault, has a considerable trade in wine and brandy, and has many distilleries. A large proportion of the vine acreage of Hérault is devoted entirely to the production of wine to be used for distilling. The city of Béziers has, also, extensive brandy distilleries. The vineyards of the department yielded 240,822,000 gallons of wine in 1905; production dropped to 217,983,000 gallons in 1918; and in 1919 it rose again to 242,983,000 gallons.

Gard. This department yields excellent red and white wines. Three important wines are found in

Gard, all of which are manufactured in the arrondissement of Nîmes. The Langlade is perhaps the best known of the three. It is light, of rich color, and is less alcoholic than the other wines. St. Gilles, a town near Nîmes, gives its name to a brilliant purple wine, and has a vineyard of 5,000 hectares. Most of the wine from St. Gilles was sent to Paris and Holland during the closing years of the nineteenth century. At St. Gilles is also produced a wine called "Tokay-Princess" which is manufactured after the manner of Hungarian Tokay. The third important wine produced in the Gard is the Lédénon. In 1893 the vineyards of Gard yielded 54,108,000 gallons of wine, at which time the department held the fourth place in the production of wine in France. In 1918 the yield was 61,606,000 gallons, and in 1919 it dropped to 60,821,000.

Aude. Aude yields an abundant supply of both white and red wines, that of Limoux being a white wine known as "Blanquette de Limoux." Narbonne is situated in the midst of a vine-growing district, and has a good trade in wine and spirituous liquors. Brandy distilling is one of the chief industries. Carcassonne, the capital of the department, is also an important wine-market, and its prosperity is enhanced by its port on the Canal du Midi. In 1905 the yield was 117,483,000 gallons; in 1918, owing to the World War, it dropped to 85,697,000 gallons; but in the following year it had increased to 111,923,000 gallons.

The wines of Languedoc are rich in color, and are noted for their body and spirituousity. In the greater part of the province of Languedoc, viticulture was already in a flourishing condition at the time of the Romans, and this section still continues to uphold its ancient reputation. The nature of the country is such that it is almost impossible to compete with the wines produced there. The united advantages of climate, soil, and location aid in the production of great quantities of cheap and salable wines. The wines of Languedoc are generally called by the name of "vins du midi," which are divided into two classes—wines for the distillery and those of commerce. The commercial wines are Carignane, Terret-noir, Grenache, Moustel, Aspiran, Oeilade, Sinsau, Black Picpoule, White Picpoule, and Clairette, while the wines used for distillery purposes are the Aramon and the Terret-Bourret which are grown throughout Hérault and the Aude.

Most of the Languedoc wines are common red wines of varying degrees of coarseness, according to the districts from whence they come. The hill districts yield wines which are acceptable as cheap beverage wines, while the plain districts furnish wines which are suitable chiefly for blending purposes or distillation.

Some of the white wines made in Languedoc are manufactured from black grapes, and are cheap and unpleasant, while others, which are made from white grapes, are much better. Dessert wines, of which those of Lunel and Frontignan are examples, are manufactured in large quantities from Muscat grapes, some being fortified and others natural wines. Faked ports, sherries, Madeiras, and other kinds of wine for which there is a demand are made at Cette, which before the World War was described as "the worst nest of thieves in the whole wine trade in the world."

BIBLIOGRAPHY.—*Encyclopædia Britannica*, 11th ed., s. v.; André L. Simon, *The Blood of the Grape*, London, 1920.

LAOS. See FRENCH INDO-CHINA (page 1055).

LAPSLEY, WILLIAM. English temperance worker; born at Hull, Yorkshire, Sept. 20, 1834; died in Manchester Nov. 7, 1922. In 1848 he removed with his parents to St. Peter's Quay, Newcastle-on-Tyne, where he was apprenticed to Shield & Co., chain-makers. In 1857 he married Miss Sara Cooper (d. 1901), of Newcastle-on-Tyne, Northumberland.

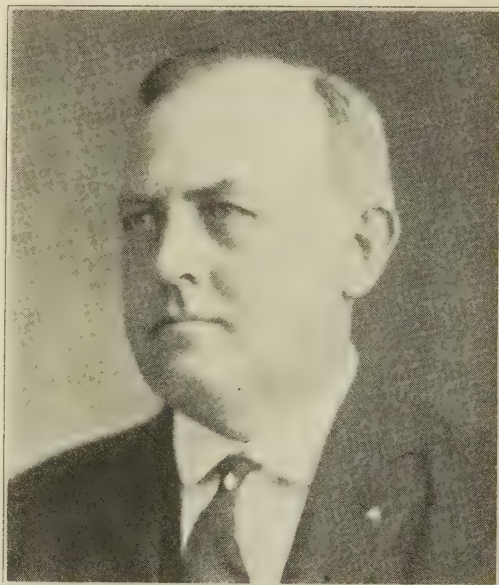
Lapsley spent practically his entire lifetime in working for the advancement of the temperance cause. At the age of fifteen he commenced to take an active interest in Band of Hope and temperance work, and at seventeen delivered his first temperance address at one of the meetings conducted at Newcastle-on-Tyne by Thomas Carr. From that time he was one of the most active speakers in the movement. In 1854 he became an agent for the Newcastle Temperance Society, serving in 1854-60 and 1863-65; in 1860-63 he was an agent for the North of England Temperance League; and in 1865 he was appointed missionary by the Messrs. Pease for Marske-by-the-Sea (Yorkshire). He remained in that district for 37 years, during which period he was a member of the executive committee of the North of England Temperance League (1871-1902) and president of the Northern Association of Temperance Advocates (1896-97). For more than 60 years he was a member of the Order of the Sons of Temperance, and he also was affiliated with the Independent Order of Good Templars, serving in 1878-79 as District Chief Templar of the Cleveland District. During the last twenty years of his life he was vice-president of the North of England Temperance League. From 1902 to 1910 he made his home in Birmingham, removing in the latter year to Manchester.

LARIMORE, JOSEPH HERBERT. American journalist; born at Brownsville, Pa., March 16, 1874; educated at the Sunbury (O.) High and Normal schools. He has resided in Ohio since infancy, and on March 20, 1898, he married Sarah Hults, of Sunbury. Larimore has been engaged in journalism for many years, entering the newspaper field in the early nineties as a reporter on the *Sunbury News*. On Dec. 30, 1897, he became editor of the Westerville (O.) *Public Opinion*, and served in that capacity until February, 1906, with the exception of a short period when he was manager of the *Delaware (O.) Herald*. For a time he was associated with the *Dayton Herald* and the *Columbus Press Post*. Later he was for five years (1907-12) on the staff of the *Ohio State Journal* at Columbus. In 1914-15 he was mayor of Westerville, and in 1925 he was elected justice of the peace. In 1927 he resigned the latter office for lack of time to discharge the duties involved.

Larimore has been connected with some phase of the temperance crusade for the greater part of his lifetime. As a young man he was a member and an officer of the Sons of Temperance. His official association with the organized temperance movement commenced in January, 1912, when he became managing editor of the *American Issue*, at Westerville. This position he held for a short time; then he became news editor of the *New Republic*, the *American Patriot*, the *National Daily*, and the *American Issue*, all temperance newspapers published at Westerville. In 1915, as a delegate to the Grand Lodge of Ohio Knights of Pythias, he introduced a resolution favoring Prohibi-

tion, which was passed almost unanimously. In 1912 he was a delegate to the State Convention of the Progressive party, where he assisted in drafting and adopting a dry platform. In 1919-20 he was engaged in publicity work for the Anti-Saloon League of America, in which capacity he made several addresses on behalf of dry candidates and spoke in a number of States.

Since 1922 Larimore has been director of publicity for the World League Against Alcoholism, at Westerville. In addition to his duties in that office he edits a weekly news bulletin which is sent to temperance workers in various parts of the world. He is also the author of several temperance pamphlets, among which is "Prohibition and the Farmer" (1923), a second edition of which was published in 1926, and he is a frequent contributor to the national and the international temperance press.



JOSEPH HERBERT LARIMORE

LARNER, JAMES. English Wesleyan local preacher and temperance advocate; born at Stoke Ferry, Norfolk, in 1817; died at Framlingham, Suffolk, Oct. 7, 1871. When James was fifteen years of age, the Larner family removed to Framlingham, where, in 1836, he was licensed as a local preacher. He was vice-president of the Framlingham Mutual Improvement Society and was for some years an active member of the Peace Society.

Larner became a total abstainer in 1836, and soon was recognized as the father and apostle of teetotalism in Framlingham and the surrounding district. He was an excellent speaker and much in demand at large temperance gatherings throughout the United Kingdom. While preaching at Leek in Staffordshire in the spring of 1871, he was stricken with an illness which resulted in his death. For about 35 years he was one of the best-known advocates of total abstinence in the eastern counties of England. His commanding presence was equalled by his fearlessness in attacking intemperance.

LARRABEE

LARRABEE, WILLIAM. American farmer, banker, and State governor; born at Ledyard, Connecticut, Jan. 20, 1832; died at Clermont, Iowa, Nov. 16, 1912. He was educated in the common schools. In 1853 his family removed to Iowa, where he became a farmer and, later, a manufacturer and banker. In 1861 he married Ann M. Appelman, of Clermont, Ia. In 1868 Larrabee was elected to the Iowa Senate, of which body he was a member for eighteen years, serving for sixteen years as chairman of the Committee on Ways and Means. In 1886 he was elected governor of Iowa, in which capacity he served for four years. In 1904 he was the Iowa State Commissioner to the St. Louis Exposition. Governor Larrabee was the author of "The Railroad Question" (1893).

Larrabee was a sturdy opponent of Prohibition prior to its enactment in the State of Iowa, but after he had observed its workings for a time he became one of its most ardent supporters. In a letter to the Rev. William Fuller, of Aberdeen, South Dakota (Feb. 16, 1889), he wrote:

I think more than half of the jails in the State are entirely empty at the present time. There are 98 less convicts in our penitentiaries than there were three years ago, notwithstanding the growth of the population. Expenses in Criminal Courts have decreased very largely during the last few years. Tramps are very scarce in Iowa. There are evidently very few attractions for them here. Probably more than 3,000 of their recruiting stations have been closed in Iowa during the last five years. The wives and mothers of the State, and especially those of small means, are almost unanimously in favor of the law. The families of laboring men now receive the benefits of the earnings that formerly went to the saloons. There is no question in my mind but what the law is doing good for the people. My views heretofore advanced in favor of the law are strengthened and confirmed by added experience. Our people are more determined than ever to make no compromise with the saloons. The law has more friends in the State than it ever had before, and I am satisfied that no State can show results more gratifying.

LARSEN, MICHAEL. Danish physician and temperance advocate; born at Randers Dec. 29, 1845; died in Copenhagen March 15, 1922.

He took his medical degree in 1871. He is the author of a number of books, among which are: "Det Menes Kelige Oeje" (The Human Eye), 1878; "Maadehold og Sundhed" (Moderation and Health), 1889; "Naturhelbredelsen" (Nature Healing), 1901. He was one of the founders of the Vegetarian Society (1897) and its president until 1911.

On the retirement of H. M. Trier in 1902 Larsen succeeded him as president of the Temperance Union (*Afholdssamfundet*), and he held the office until 1906.

One writer says of him:

A more noble, upright personage the Temperance Union could not have desired for its leader. The noted physician was a champion of the temperance cause from the purest standpoint.

Larsen was one of the first physicians in the country to become a temperance man. He was an excellent speaker, and brought to the study of alcohol purely scientific methods. He expressed his regret that in Denmark the ordinary temperance pledge permitted the use of various kinds of beer with a low alcoholic content.

His wife, Edla Larsen (b. 1853), has actively supported her husband in his temperance work. For a long time she was especially active in the White Ribbon (*Hvide Bånd*) field. In 1913 she was lecturer for the Norwegian Temperance Congress, held in Stockholm.

Larsen has written numerous articles on tem-

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perance and the alcohol question, both in the daily press and in the magazines.

LARSEN-LEDET, LARS. Danish editor, lecturer, and Prohibition leader; born at Overgaard, near Løkken, Denmark, Sept. 10, 1881. Following his studies in the institutions of his native land, he took supplementary courses at Oxford, England, and in Paris.

Choosing journalism as his vocation, Larsen-Ledet served on the staff of several newspapers until 1906, when he became editor and publisher of *Afholdsdagbladet* ("Temperance Daily"), which is the official organ of the Danish Temperance movement. Through the columns of this paper, which is now widely influential, and perhaps in still larger measure through his powerful platform addresses,



LARS LARSEN-LEDET

he has come to be recognized as the foremost leader of the temperance movement in Denmark. Since 1908 he has been a delegate from the Danish Grand Lodge of the Independent Order of Good Templars to the International sessions of the Supreme Lodge, and has for a number of years been Grand Electoral Superintendent for the Grand Lodge of Denmark. He is also a member of the central committee of the International Prohibition Confederation.

Besides his constant output of propaganda matter in his newspaper, Larsen-Ledet has written several novels, besides other books the best known of which is probably the "Handbook on the Temperance Question," which has gone through five editions. "The Country of Madness," a novel written by Larsen-Ledet and Herald Bergstadt, the national poet of Denmark, in which the liquor business receives somewhat severe treatment, went through three Danish editions and two Swedish editions within three weeks of publication. Afterward a German edition was issued. His work on "Parish Voting in Denmark," also, has been translated from the Danish into German and has also

LARSON

run into five editions. He has been several times nominated for Parliament by the Liberal and temperance elements who undoubtedly will ultimately succeed in placing him in the National Legislature.

Since 1919 he has been a vice-president of the World League Against Alcoholism, and since 1920 International Superintendent of Legislative Work in the International Order of Good Templars. He attended the Fifteenth, Sixteenth, and Seventeenth International Congresses, held respectively at Washington, U. S. A. (1920), Lausanne, Switzerland (1921), and Copenhagen, Denmark (1923). He was present, also, at the International Convention of the World League Against Alcoholism, held at Toronto, Canada, in 1922, and at the Congress of the League held at Winona Lake, Indiana, in 1927.

Larsen-Ledet is attractive and highly effective in public address, possessing a powerful voice which easily reaches the largest assemblages of people. Moreover, he sends home his telling messages with abundant good humor and a native shrewdness. It is not the least of his recommendations that his tremendous drives against the drink traffic have raised up not a few enemies, as well as a great host of friends. The saloonists have good reason to fear him.

In 1908 he married Nielsine Kirstine Katrine Nielsen (pen-name "Grethe Mill") (b. at Hadsten, Denmark, Nov. 23, 1884), subeditor of *Afholdsdagbladet*, and editor of the *Dansk Good Templar* from 1915.

LARSON, HENRY ALEXANDER. American official of the United States Indian Service and Prohibition advocate; born at New Denmark, Brown County, Wis., Aug. 5, 1875; educated in the public schools of his native State and at a business college. On Jan. 29, 1902, he married Grace Blanche Goit, of La Porte, Ind. Entering the Indian Service of the United States Government, he served in various capacities, and at length received the appointment of Chief Special Officer (1912-19). In 1918 he was admitted to the bar in Indiana.

Joining the Good Templars in 1893, Larson was engaged for two years in lecturing and organizing. He held various offices in the Order, including those of Grand Superintendent of Juvenile Work (1897-1900), and Grand Secretary (1900-06), and in 1907-08 he was Grand Chief Templar of Wisconsin. In 1902 he represented his State organization at the session of the International Supreme Lodge held in Stockholm, Sweden. He was a temperance lecturer for fifteen years (1895-1910), and was also for many years a member of the Board of Managers of the Board of Temperance and Prohibition of the Methodist Episcopal Church. Several times he was elected to the General Conference of his denomination, serving in the sessions of 1904, 1908, and 1912. In 1902-03 he was State president of the Wisconsin Epworth League, and he was for ten years secretary of the Camp Cleghorn Assembly at Waupaca, Wis.

One of Larson's principal duties as Special Chief Officer of the Indian Service was to prevent the sale of liquor to the various Indian tribes. This was for many years a difficult and dangerous task, since no other part of the country was so infested with bands of armed, unscrupulous, and ruthless representatives of the liquor traffic as that in which his work lay.

LATHRAP

In 1919-21 Larson was Supervising Federal Prohibition Agent for the Denver, Colorado, district, and in 1921-23 he was promoted to General Prohibition Agent for the same territory. He resigned that office in 1923, owing to ill health, and is now living at La Porte, Ind.



HENRY ALEXANDER LARSON

LATHRAP, MARY TORRANS. An American poet, preacher, and temperance advocate; born at Concord, Michigan, April 25, 1853; died at Jackson, Mich., Jan. 3, 1895. When quite young she removed with her parents to Marshall (Mich.), in the public schools of which town she received her education and where she passed her childhood. Possessing considerable ambition as well as literary talent, she contributed to the local county paper under the *nom de plume* of "Lena" when she was but fourteen years of age, her first public work being a temperance poem. One of her poems on temperance, "The Dead March," was published throughout the country and is still in use to-day by elocutionists.

From 1860 to 1864 Miss Torrars taught in the public schools of Detroit, and in March of the latter year she was married to Carnett C. Lathrap, then first assistant surgeon of the Ninth Michigan Cavalry. In July, 1865, the Lathraps settled in Jackson (Mich.), Mr. Lathrap going into the lumber business. Her husband being a member of the Methodist Episcopal church, Mrs. Lathrap decided to affiliate with that denomination, and in 1872, owing to her ability as a public speaker, she was granted a license to preach by the Jackson District Conference. After eight years of active ministry she lost her license, owing to a rearrangement of the district conference plan, so she took up evangelistic work, and for a period of twelve years her eloquent sermons aroused the countryside. For more than ten years, as one of the secretaries of the Ladies' and Pastors' Christian Union, a home missionary society, she addressed annual

conventions and other meetings of a similar nature. From 1872 to 1880 she was State and Conference secretary of the Woman's Foreign Missionary Society of the M. E. Church.

Because of her ability as a competent speaker on temperance subjects and as a leader in the Woman's Crusade, Mrs. Lathrap in 1882 was elected president of the Woman's Christian Temperance Union of Michigan.

She was especially instrumental in bringing about the Michigan scientific temperance instruction law, and in 1878 she aided in securing the passage of a bill in the Michigan Legislature appropriating \$30,000 for the establishment of the State Industrial Home for Girls, for the reformation of juvenile offenders between the ages of ten and seventeen.

Mrs. Lathrap ranked as one of the most forceful and eloquent advocates of the temperance cause, and her deep earnestness was apparent to every



MRS. MARY TORRANS LATHRAP

one who heard her. Owing to the logic and impressiveness of her addresses, she was often referred to as the "Daniel Webster of the temperance movement." She acquired considerable prominence, also, because of her literary work. Her memorial odes to Garfield and Gough were widely quoted.

LATTER-DAY SAINTS. See CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, THE.

LATVIA. A republic of northern Europe; bounded on the north by the Gulf of Riga and Esthonia, on the east by Russia, on the south by Lithuania and Poland, and on the west by the Baltic Sea; area, approximately 25,000 square miles; population (1925), 1,844,805. The capital is Riga (pop. 1925, 337,700), which is also the chief seaport. Other large cities are Liepāja (Libau), population 60,762; Daugavpils (Dvinsk), 40,640; and Jelgava (Mitau), 28,321. The chief industry is agriculture and the products are grains and potatoes. Fishing and manufacturing are of importance,

and the exports are timber, flax, and butter.

The new State is made up of various districts of the former Baltic provinces of Russia; and for administrative purposes the country is divided into four districts—Vidzeme (Livonia), Latgale, Kurzeme (Courland), and Zemgale. It is governed by a president, elected for a term of three years, assisted by a parliament (*Saeima*) with one chamber of 100 members, also elected for a term of three years by universal suffrage. The present president is Gustav Zemgals.

The territory of Latvia was under the domination of its neighbor nations from its earliest settlement. Early in the thirteenth century it was invaded by the Germans, who held the country in subjection until 1560, when it was divided and various portions passed under the rule of Sweden, Poland, and Denmark; Courland alone retaining her independence in the form of a vassal duchy of Poland. In 1621 Livonia was taken by Sweden, and in 1710 it passed under the control of Russia. After the first partition of Poland Russia also gained control of Latgale (1772), and she annexed Courland in 1795, bringing all of Latvia under her rule.

Under Russian domination the people of Latvia were oppressed by Czarism and at the outbreak of the World War they took up arms in the hope of freeing themselves from Russian as well as German influences. In the first years of the War the

country was invaded and occupied by the Germans, from whom it suffered great economic damage, property being destroyed, towns burned, and thou-

sands of the inhabitants being killed and driven out. After the Russian Revolution of 1917 Bolshevik sympathy spread into Latvia, and a Bolshevik government was organized under the leadership of Stuchka, with headquarters in Riga. In the struggle to overthrow the revolutionary government, English and German forces took part, English warships shelling Riga and German troops invading the country. At this time the outbreak of the German Revolution prevented further interference in Latvia, and the Latvians on Nov. 18, 1918, proclaimed in Riga the Free State of Latvia. A republican form of government was organized under K. Ulmanis as premier, and he continued the fight against the Reds until early in 1920, when a truce was made. In August of that year the Russo-Latvian Treaty was signed, which recognized the independence of Latvia. It was recognized, also, on Jan. 21, 1921, by the Supreme Council of the Allied Powers. During the Bolshevik invasion production was at a standstill in Latvia, and food supplies were so scarce that shiploads of food were sent from America.

The ancient forefathers of the Latvians were probably acquainted with mead and ale (compare ESTHONIA, vol. iii, p. 949). Beer was introduced into Latvia by the Germans. Later the Latvians became acquainted with other alcoholic beverages through their conquerors, drunkenness resulting under the Germans and increasing through the Russian vodka monopoly.

Three separate movements against alcoholism have been started in the Baltic States. The first was initiated early in the eighteenth century by the Herrnhuters, a Moravian sect, and was carried on by pastors and physicians who preached and taught against the use of alcohol. The sec-

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and began about 1835 as a result of the movement in America which reached Europe through ROBERT BAIRD. At that time many preachers in Latvia began to teach abstinence in the churches and thousands of pledges were taken. Attempts were made to organize temperance societies, but all such associations were prohibited by Russia, and later even temperance sermons were prohibited.

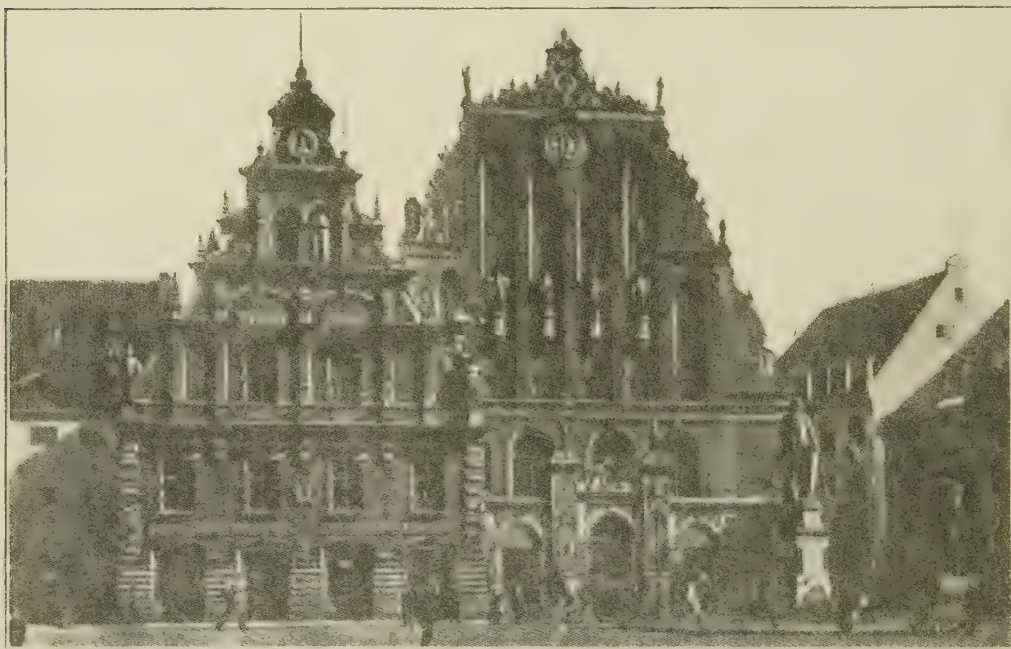
The latest movement began under Finnish influence in 1889, when the first abstinence society in Esthonia, the Star (*Täht*), was established. Two years later the first society in Latvia, the Dawn (*Auseklis*), was established under Esthonian influence. The new movement found fertile soil, and

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olic Abstinence Society; the Women's White Ribbon Society; German-Baltic Workers' Association to Fight Alcoholism; German Women's Society in the Baltic; Society of the North Light; Society of the Beam; and the Workmen's Abstinence Society Apzina ("Conscience"), with about 30 branches. Some of them are united in the Latvian Antialcoholic League.

Temperance work in the schools is encouraged by the Board of Education, which has recommended that every school organize an abstinence society. Minister of Education Janis Rainis is favorable to temperance.

During the summer of 1924 an Antialcohol Day was held in Latvia in which all the temperance organizations took part. Gustav Kempels made an



LATVIA: HOUSE OF THE BLACK HEADS, RIGA

BUILT IN 1330, IT IS THE DRINKING CENTER OF A SOCIAL GILD OF YOUNG MEN
THE BUILDING AT THE LEFT IS A WINE-HOUSE

before the World War there were 35 abstinence societies with about 2,000 members in Latvia.

The principal agent in the abstinence movement in Latvia is the Latvian (formerly Livonian) Antialcohol Society (*Latvijas Pretalcohola Biedriba*), under the leadership of GUSTAV KEMPELS, J. Davis, A. Friedenbergs, and others. Among its members are the leading temperance workers in the country. It now has 130 branches and 236 children's societies (Bands of Hope), and the total number of organized abstainers is about 22,000. For three years the society has published a weekly paper, *Jauna Balss* ("The New Voice"), as well as propaganda literature, pamphlets, etc. The Society also maintains a regular staff of lecturers.

Other temperance organizations in Latvia are: The Good Templars, with two lodges; the Blue Cross, with branches throughout the country; Methodist-Evangelical abstinence societies; Greek Cath-

olic Abstinence Society; the Women's White Ribbon Society; German-Baltic Workers' Association to Fight Alcoholism; German Women's Society in the Baltic; Society of the North Light; Society of the Beam; and the Workmen's Abstinence Society Apzina ("Conscience"), with about 30 branches. Some of them are united in the Latvian Antialcoholic League.

Mention may not inappropriately be made here of Elza Ziglevic (1898-1919), a young Latvian girl, who, although not directly associated with any of the Latvian abstinence organizations, was a social worker whose activities reacted toward temperance. A native of Courland, after a college education, she became a teacher. She organized night-schools for adults, and, during the disturbed period of the German occupation of Latvia, worked among the children and cared for the soldiers. During the Bermondts invasion she managed a soup-kitchen, serving food to the Latvian soldiers, and even delivering it on the firing-line. While making a trip to the front a German bomb exploded, shattering her feet, and her death ensued a few days later.

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Her name is imperishably inscribed in the annals of Latvia's struggle for independence.

The World War brought Prohibition to the Baltic States by a decree of Russia, and at first it had excellent results. But the long continuance of the War had a demoralizing effect on the people, and

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and all kinds of public entertainments organized by different institutions.

8. All drinks containing more than 1½ per cent of alcohol are classed as alcoholic.

In 1925 a special commission of the City Council of Riga was formed to assist in enforcing the new liquor law. The commission consists of repre-



FORMER TEMPERANCE HALL AT LIBAU, LATVIA
NOW USED AS A METHODIST CHURCH

home distillation and alcohol smuggling set in, so that when the new States of Latvia, Esthonia, and Lithuania were founded they were confronted with a new form of alcoholism, an alcoholism that disregarded Prohibition. Added to this, various large financial interests brought pressure to bear on the governments with the result that the distilleries were taken over by the States and the alcohol monopoly was newly introduced at the

Liquor Legislation very outset of their existence. The injurious results of the legalized sale of alcohol were very marked: drunkenness, crime, and suicides began to increase, as well as the rates of morbidity and mortality. These results led to the enactment of restrictive legislation. The chief points of the Latvian liquor law are as follows:

1. The sale of alcohol is forbidden from 10 P. M. till 9 A. M. on holidays and election days, and from 12 A. M. on Saturdays. Further time restrictions depend on the local authorities.
2. All forms of advertisement of alcohol are forbidden.
3. Dancing in places where alcohol is sold is forbidden.
4. The paying of wages and the conclusion of contracts of personal service in places where alcohol is sold are prohibited, except in the case of persons who are employed in such places.
5. Alcohol is forbidden at entertainments organized by the Government officials and Government and municipal offices.
6. Alcohol is forbidden in all educational offices and buildings and in all organizations connected with them.
7. The sale of alcohol is prohibited at exhibitions, markets, theaters, railway-stations, and landing-stages,

and all kinds of public entertainments organized by different institutions. There are 36 curators whose duty it is to enforce the liquor law.

The chief difficulty in enforcing the liquor law in Latvia lies in the smuggling of large quantities of liquor from the neighboring States. The smuggled liquor is sold at a price much lower than the Government liquor and, as a consequence, is much in demand. The problem is, how to catch the smugglers without disturbing legal commerce in the Baltic; and if this can be solved successfully, the combat against alcoholism will be materially strengthened.

To secure some action an antismuggling conference was held at Helsingfors Nov. 24-Dec. 5, 1924, with Finland, Esthonia, Latvia, Lithuania, Russia, Poland, Danzig, Germany, Denmark, Norway, and Sweden participating. Each of the countries made concessions, and an agreement for the prevention of smuggling was reached. All of the countries named have signed the treaty. If smuggling could be stopped, it is the opinion of prominent temperance leaders that Prohibition could be introduced into the Baltic States within the next ten years.

The temperance cause in Latvia has received great assistance from Mr. VILLEM ERNITS, a representative of the World League Against Alcoholism from Esthonia, who has visited Latvia 32

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times, delivering temperance addresses in the churches. He initiated the idea of the Latvian Youths' Abstinence League, now organized as a juvenile branch of the Latvian Antialcoholic Society. He organized, also, a workmen's temperance society, the Teachers' Abstinence League, and other abstinence associations. He took part, also, in the Latvian Antialcohol Days and in various conferences of the Methodist Church, at some of which he spoke on American Prohibition and exhibited pictures taken in America.

For some years the city of Libau was fortunate



LETTISH GIRL IN NATIONAL DRESS

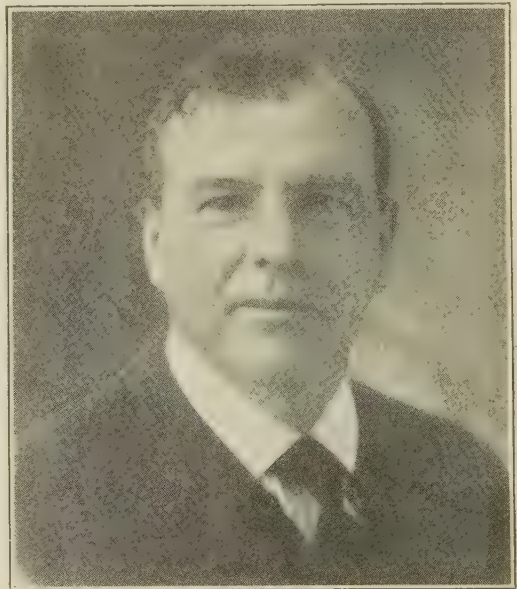
in possessing a Temperance Hall, a building started about 1900 by a Russian admiral, stationed in that port, who had become interested in the social and moral welfare of the marines and workmen there. He therefore gave 8,000 gold rubles (\$4,000) to the Rev. Jacob Rumberg, a Lettish Baptist preacher, to build a people's Temperance Hall. After the work was started it was interrupted by the Russo-Japanese War and the World War, and so was not completed for many years. When finished the total cost of the building was about \$25,000. It was used in various ways thereafter and was serving as the headquarters of a Communist club when it was discovered by Dr. George M. Fowles, Treasurer of the Methodist Board of Foreign Missions, of New York, while on a visit to Latvia (August, 1922). He thereupon purchased the building for \$5,000, and it has now been brought into use as a Methodist church and center for re-

ligious, social, and temperance reform work (see illustration on preceding page).

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LAUGHBAUM, HORATIO THURSTON. An American lawyer and Prohibition advocate; born on a farm near Galion, Ohio, Dec. 7, 1869; educated at Otterbein College, Westerville, Ohio, and Ohio Normal (now Northern) University, Ada (LL.B. 1897; LL.M. 1902). In 1899 he married Mary Ann Kirk, of Bucyrus, O. He was admitted to the bar in Ohio in 1898, and practised his profession in Toledo (1898-1901) and Plymouth (1901-05). In 1902 he was admitted to the bar of the Supreme Court of the United States. In 1905 he moved to Denver, Colo., and a year later to Oklahoma City, Okla., where he was admitted to the bar of the Territory (1906) and of the State (1908).

Active in the temperance cause, Laughbaum assisted in various local campaigns until March, 1906, when he was appointed attorney and legislative superintendent of the Oklahoma Anti-Saloon League. Since 1912 he has also been State superintendent. He has been in attendance upon every



HORATIO THURSTON LAUGHBAUM

session of the Legislature since the State was organized, and had charge of the drafting of the Prohibition measures, including the "bone-dry" law enacted by the Legislature in 1917. He has served for a number of years as superintendent of the Temperance Department of the State Sunday-school Association of Oklahoma. In 1910 he attended the General Assembly of the Presbyterian Church as commissioner, and in the same year was elected moderator of the Synod of Oklahoma. In 1913 he was appointed by President Wilson a representative of the United States at the Fourteenth International Congress Against Alcoholism, held in Milan, Italy. He was a member of the committee, and

also of the subcommittee of seven, which drafted the declaration for national Constitutional Prohibition adopted by the National Anti-Saloon League Convention at Columbus, Ohio, in December, 1913. He presented an argument before the Judiciary Committees of the Senate and of the House of Representatives at Washington on behalf of National Prohibition. He is a member of the Board of Directors of the Anti-Saloon League of America.

Laughbaum was a special attorney for Oklahoma under the first governor, Charles Nathaniel Haskell.

LAULEWASIKAW. A variant spelling of *Lavethika*, the original name of Elskwatawa, the Shawnee prophet. See *ABORIGINES OF NORTH AMERICA*, vol. i, p. 19.

LAURIER, Sir WILFRID. Canadian statesman; born at St. Lin, Quebec, Nov. 20, 1841; died at Ottawa, Ont., Feb. 17, 1919. He attended L'Assomption College for seven years, and then studied law at McGill University, Montreal (B.C.L. 1864). He was admitted to the bar in 1864 and immediately commenced to practise law in Montreal, later opening an office at Athabasca, Quebec. In 1868 he married Zoë Lafontaine, of Montreal. In 1871 he entered the Provincial Legislature of Quebec, but resigned his seat three years later to become a member of the Canadian House of Commons. Late in 1877 he was taken into the MacKenzie Cabinet as Minister of Inland Revenue. He was defeated for reelection in 1878, but almost immediately afterward was elected for the Eastern Division of Quebec. In that year he became a member of the opposition and in 1887 succeeded Edward Blake as leader of the Liberal party, serving in that capacity for nine years. In July, 1896, he was called by Lord Aberdeen, then governor-general of Canada, to the premiership, being the first French-Canadian to hold that position. His career as premier was notable. In the fifteen years during which he guided Canadian politics the country made great improvements in constructing transcontinental railways and in trade expansion.

Sir Wilfrid strove earnestly to promote friendly relations between Canada and the United States. On his first visit to England in 1897, on the occasion of Queen Victoria's diamond jubilee, he was made a member of the Imperial Privy Council and created G.C.M.G. The universities of Oxford and Cambridge conferred upon him honorary degrees, and France made him a Grand Officer of the Legion of Honor.

At a convention of the Liberals in 1893 the leaders of the party, among them Laurier, pledged themselves to order a plebiscite of the whole Dominion on the question of Prohibition, should they attain power. At this convention, also, a pledge was made to enact Prohibitory laws, should the plebiscite so order. In 1894 Sir Wilfrid made the following statement to a deputation of Winnipeg Prohibitionists who waited upon him:

I will pledge my honour that as soon as the Liberals come into power at Ottawa they will take a plebiscite of the Dominion by which the party will stand, and the will of the people will be carried out, even if it costs power forever to the Liberal party.

The Liberal party came into power in 1896, and the temperance forces of Canada looked for immediate progress. But there was a delay of one year before the party redeemed the first part of its pledge

and ordered a plebiscite taken (Sept. 29, 1898). Temperance sentiment was strong in every province in the Dominion with the exception of Quebec. There the heavy French-Canadian vote was controlled almost to a man by Sir Wilfrid, and, although he declared that he did not wish to influence the vote one way or the other, a few days prior to the election some of his friends circulated throughout the province of Quebec the statement that a majority for Prohibition would result in the political overthrow of the Premier. The result was that a majority of 100,000 against Prohibition was recorded in Quebec, which practically nullified the immense dry vote in the other provinces. Sir Wilfrid disavowed the statement which was responsible for the overthrow of the Prohibition cause in the election, but his denial did not reach the public in time to influence the vote.

A delegation from the Dominion Alliance called upon the Premier in November, 1898, to ascertain the purpose of the Government and to urge Prohibitory legislation, as the entire vote of the country had shown a slight majority for Prohibition. A response was not forthcoming until March, 1899, at which time Sir Wilfrid argued that the number of votes for Prohibition in the plebiscite, though a majority of the number of votes cast, represented only 23 per cent of the total electorate, and that therefore to enact a Prohibition law would be to force upon the people a measure which the great majority opposed. In view of the fact that friends of temperance had polled a large vote for the Liberal party on the strength of the pledges made in 1893, Laurier and his Government were strongly condemned by the Dominion Alliance in a series of resolutions at the following annual convention, by religious denominations, and by the press in general.

LAVAL-MONTMORENCY, FRANÇOIS XAVIER de. First Canadian Roman Catholic bishop; born in Laval, France, April 30, 1622; died in Quebec, Canada, May 6, 1708. He was sent to Quebec as the Pope's vicar apostolic to take control of the Church in Canada in 1659. At that time the province of Quebec was in a sad condition. Sixty years earlier the distinguished prelate Champlain had brought to Canada a little band of missionaries of the Order of the Récollets and had attempted the conversion of the savages. This task had not been successful, largely owing to the traffic in strong drink. The existing government sanctioned and protected the liquor interests, and the Associated Merchants, a chartered company holding large political powers, exchanged brandy for furs as the cheapest way of obtaining the goods of the natives. Parkman, in his "History of Canada" (pp. 13, 40), writes: "Thanks to the greed and recklessness of the fur-traders, who corrupted the savages body and soul with brandy, the savages appear to have had an inborn craving for alcohol, and, once having tasted it, they would barter the most costly skins for a few mouthfuls of the delirious fluid." It was under such adverse circumstances that Laval entered upon his office.

Laval has been described as "an iron ascetic, sincere, passionately devoted to his work, but narrow and domineering." He held extravagant views as to the absolute power of the Church, and as its representative he claimed precedence over the civil power. The governor was a man as despotic as the Bishop, and soon they were engaged in a hot dis-

pute over the liquor traffic. The prelate finally made liquor-selling punishable by excommunication "because, being intoxicated to excess and depriving themselves of reason, they fell into mortal sin." The right of absolution was made a *cas réservé* resting only with the Bishop himself. For years no Frenchman dared to give a glass of brandy to an Algonquin or a Huron. Through his influence with the King, Laval secured the enactment of a law which made the sale of brandy a capital offense. Two men were shot for a violation of this law, and a woman was sentenced to undergo the same penalty. The Jesuits importunately pleaded for her pardon; and the governor, though greatly offended over their intervention, pardoned her, and at the same time vowed that he would have nothing more to do with the enforcement of the law. Another law was then passed, at the instigation of the Bishop, which provided that any man who

traders, were in favor of unrestricted trade. Meanwhile the Dutch traders from the south were capturing the French trade by means of their brandy. Accordingly Talon, Intendant of Canada, removed the restrictions on the sale of brandy in 1666. Father Étienne Carheil, writing from the mission of Michilimackinac in 1702, says of the result:

Our missions are reduced to such extremity that we can no longer maintain them against the infinity of disorder, brutality, violence, injustice, impiety, insolence, scorn, and insult that the deplorable and infamous traffic in brandy has spread universally among the Indians of these parts. . . . In the despair in which we are plunged nothing remains for us but to abandon them to the brandy-sellers as a domain of drunkenness and debauchery. . . . All our Indian villages are so many taverns for drunkenness and Sodoms of iniquity, which we shall be forced to leave to the just wrath and vengeance of God.

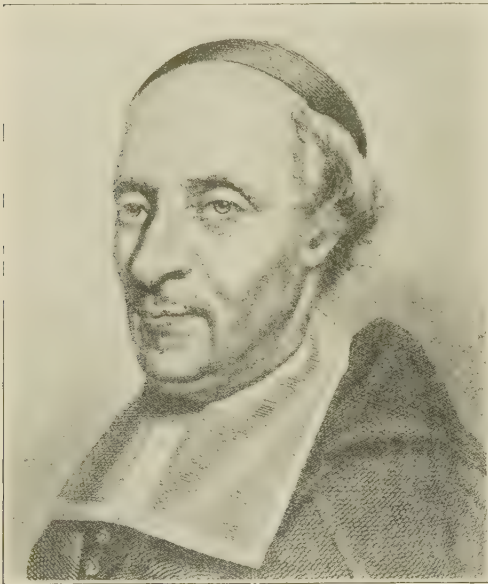
He insisted that the garrisons had but four occupations: to keep open liquor-shops for crowds of drunken Indians; to peddle brandy under orders of the commandant, who shared the profit; to gamble day and night; to turn the forts into scenes of debauchery.

Bishop de Laval-Montmorency was much interested in the work of education and was the founder of the seminary in the city of Montreal which developed into the present university at Quebec bearing his name.

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LAVELEYE, Baroness MARGUERITE ADELAIDE LOUISE de. Belgian temperance lecturer; born in Gheluvelt, near Ypres, Belgium, June 21, 1859; educated at home, in England, and in Germany. She has been devoted to the temperance cause since 1886, when she became associated with the Society of the Blue Cross in Belgium. In 1906 she was made president of the Belgium Woman's Christian Temperance Union. Later she made a tour of the world, lecturing on temperance in India, Burma, Japan, Canada, United States, England, France, Germany, Italy, and Belgium. She has attended several of the International Congresses against Alcoholism as a delegate of various Belgian societies—the Sixth Congress, held at Brussels in 1897; the Seventh, held at Paris in 1899; the Ninth, held at Bremen in 1903; the Thirteenth, held at The Hague in 1911; and the Fourteenth, held at Milan in 1913.

LAW AND ORDER LEAGUES. American organizations formed for the purpose of securing the enforcement of existing laws, particularly those enacted for the restriction of the liquor traffic. The Law and Order movement originated in Chicago, Illinois, in 1877, following a series of railway riots in that year in which it was noticed that a large proportion of the rioters were half-drunken boys. A carefully conducted investigation in the city showed that approximately 30,000 boys were habitual patrons of the liquor-saloons and were rapidly being converted into drunkards, vagrants, paupers, lunatics, and criminals. In an effort to curb this growing evil a number of Chicago citizens organized, on Nov. 25, 1877, the Citizens' League of Chicago for the Suppression of the Sale of Liquor to Minors. The two most active men associated with this new organization were Frederick F. Elmendorf and Andrew Paxton. The extraordinary success of the League led many other cities to institute simi-



FRANÇOIS X. DE LAVAL-MONTMORENCY

sold brandy should be flogged at the door of his parish church. No man in Canada was more strenuously in favor of Prohibition than the Bishop; but it was his misfortune to be in opposition to the governor and nearly all the civil and military officials of the Crown, not to mention the fur-traders, who saw themselves deprived of their profits.

The organization of the French "carpet-bag" government brought with it a multitude of evils. The worst men in France swarmed into Canada. The soldiers of the garrison were given the privilege of trading with the natives as part compensation for their services; and, as the principal article of trade among the soldiers was liquor, this brought them into constant conflict with the priests. The whole matter was finally appealed to the King, who hesitated between offending the clergy and losing the liquor revenue. The matter was at first referred to the Sorbonne and, finally, to an assembly of the chief merchants and people in the Château St. Louis, a large majority of whom, being

LAW AND ORDER LEAGUES

lar crusades. The Law and Order Leagues had the warm support of the pulpit and the press, the great newspapers, almost without exception, commending the work and publishing accounts of the progress made. The movement was especially effective in the larger cities of the United States and Canada for the reason that in the large industrial centers the liquor traffic was best organized and most aggressive, thereby encouraging more flagrant violations of the laws. In many places the liquor forces, through efficient organization and political manipulation, were enabled to control both the election machinery and the agencies of law enforcement, as well as to influence and intimidate local officials through their political machine. The law-abiding citizens felt that they were not receiving a just and efficient execution of various laws which they had labored hard to enact; and certain groups of them held meetings throughout the country and contributed large sums of money in order to build up an organization through which more efficient law enforcement might be secured. Such a movement could not long remain merely local. It crystallized in a national organization in Tremont Temple, Boston, Mass., on Feb. 22, 1883, at a convention of delegates from eight States, and adopted the name of "The Citizens' Law and Order League of the United States."

The supreme purpose of the Law and Order movement was the preservation of the younger generation from dissipation and vice. It was inaugurated to teach respect for constituted authority, reverence for the sacred principle of human government, and the duty of all who received the protection of the laws to uphold and enforce their provisions. It left the propriety of the laws to the duly elected lawmakers, and insisted that while a statute intended to suppress an evil or to advance a remedy was in force it should be obeyed. It sought neither truce nor compromise, but demanded only obedience to the laws.

The activities of the Leagues were many and varied. Detectives were hired to ferret out evidence of lax or dishonest enforcement, a considerable amount of which was discovered, and pressure was brought to bear upon these officials to such an extent that they either changed their tactics or were brought to account by trial. The Leagues dealt with the laws as they had been enacted, and sought their enforcement whether they provided for license, local option, or Prohibition. The practical results of these organizations are shown in the following report of the Board of Directors of the Chicago Citizens' League, made Jan. 13, 1883:

During the past five years 300 saloons have been closed; 25,000 of our youth have been kept out of the saloons; 1,600 saloon-keepers have been arrested; 3,000 homes have been visited; crime among minors has decreased; the League has exerted a law-and-order influence equal to that of 75 policemen; it has saved in police and criminal law expenses \$500,000; and has diverted from the tills of the saloon-keepers to the tills of the butchers, bakers, and others, \$2,000,000.

The first president of the national Law and Order League was Frederick F. Elmendorf, mentioned above, who was succeeded in 1883 by Charles C. Bonney, also of Chicago. The first secretary was J. C. Shaffer, of Illinois, who was followed after one year by L. Edwin Dudley, of Boston, Massachusetts, who was also editor of *Law and Order*, the official organ of the national organization. Under Dudley's auspices a very strong League was formed in Boston, of which he was secretary for about

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twelve years. There were, also, about 100 branch Leagues throughout Massachusetts.

Among the more active and powerful Leagues which became affiliated with the national organization were those of Philadelphia (Pa.), Brooklyn (N.Y.), Pittsburgh (Pa.), Cincinnati (Ohio), Bangor (Me.), Sioux City (Ia.), and Quincy (Mass.).

The method of securing proper enforcement of Prohibition legislation employed by the Law and Order Leagues was endorsed in 1887 by the General Assembly of the Presbyterian Church, and other denominational bodies soon took similar action. Many churches united with the Leagues in prosecuting various transportation companies for nullifying the Prohibition laws, and cooperated with them in various other ways.

For many years the Law and Order Leagues did remarkable work, but in course of time several of them dwindled. The Boston League, for lack of proper support, went out of existence on Jan. 1, 1901, and the national League seems to have lain dormant for a long while.

LAW ENFORCEMENT. This topic may be conveniently discussed under the three headings: (1) Philosophy of Enforcement; (2) Program of Law Enforcement; (3) Practical Phase of Enforcement.

(1) *Philosophy of Enforcement.* The strength of a nation is tested by its ability to secure obedience to and enforcement of the law within its jurisdiction. This is even more true of a democracy than of any other form of government. In a democracy law registers the will of the majority, deliberately expressed in formal manner. As the majority will changes, laws are altered and repealed. The law rarely expresses a unanimous opinion of the nation. There is an objecting minority opposed to every law with the exception of a few statutes such as those against theft and murder. That minority, by accepting the benefits of representative democracy, accepts the obligation to obey the majority will. Only thus can orderly government endure. Conscientious objectors to a law that is supported by the majority may invoke martyr-

dom as a method of making a protest and developing a majority opposed to the law. They may publicly violate the law, accept the punishment that is imposed and make themselves martyrs for their convictions. Christendom has built monuments in every land to such men. But even against these the law must be enforced. Other men, less conscientious, moved by appetite or greed, violate the law furtively, sneakily, stealthily. When detected, they avail themselves of constitutional guarantees and legal technicalities, intended to protect honorable men from injustice. They are not martyrs for an ideal. They are criminals, willing to pull down the pillars of the State, if they can only loot in the ruins. Against such outlaws, every resource of a nation's strength may be legitimately invoked. If any group, for lust or gain, can defy the law of the land, then that nation is far gone toward anarchy.

The necessity for strong enforcement measures is imperative when the violations of a law are deliberate, organized, and numerous. The challenge and defiance thus thrown by the law-breaking minority must be accepted by the Government. It is the equivalent of armed rebellion. A nation surrenders its sovereignty if it ignores such defiance or palters with the lawbreakers.

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The suggestion that laws which arouse such deliberate, organized, and numerous violations are too severe and should be modified to suit the opposition is a dangerous one. The government that makes terms with criminals or rebels is self-doomed. The rebels must lay down their arms and the criminals must abandon their crimes before overtures can be made. If law-making bodies repeal or weaken statutes because they are broken, then they have abdicated their legislative functions in behalf of criminals.

These elementary axioms are true of all law. They are especially worthy of emphasis when the law concerned is directed against an ancient evil for which no defense can be made and for which only hopeless apologies are offered. Such an evil is the liquor traffic. Its most ardent apologists to-day stress the strength of the alco-

Why Prohibition Exists in U. S. A. holic appetite, the facts of law violation, and the difficulty of enforcement as their principal arguments in favor of repeal or modification.

These are really arguments in behalf of, and not against, Prohibition. It is because the alcoholic appetite is often overmastering, because the outlawed traffic is and always has been essentially lawless that intoxicants are to-day prohibited in the United States. It is because enforcement of such a law is difficult that not alone the States, but the nation as well, with concurrent power, are jointly bound to-day to that enforcement.

As nations advance in civilization, their moral sense develops and their prohibitions increase. To break down the deliberate expression of moral purpose written in law, especially when that law is the fundamental law of the land, is to move backward from the peaks of civilization to the jungles of barbarism. To make such a retrograde step, not because of altered conviction but because of the deliberate and lawless acts of a very small minority, would be a pitiful cowardice. No such action has ever been taken by a great self-governing nation.

Prohibition laws have been repealed by States and communities without moral obliquity. These have claimed that they found enforcement impracticable. Insufficient trial, poor enforcement laws, or an unfriendly environment made the task difficult, and the friends of the law surrendered. No community in the national life could isolate itself against the liquor law so long as in a neighboring community or State there existed a base from which illicit liquor might be smuggled into the dry section. Protected by the law in the license States or cities, the liquor interests were able to invade any dry territory with comparative impunity. The authority of town, city, or State halted at its borders. It was powerless to reach beyond them. It was this condition, developed by the lawless activities of the brewers and distillers, which made national Prohibition inevitable in America. It was because the States alone could not perfect enforcement that the Eighteenth Amendment combined States and nation for joint action everywhere against defiant criminals. The plea of inability or of limited powers, which might be used to justify a smaller unit of government in recoiling from a task too great, can not be invoked by the United States of America. It has the means, the strength, the scope of authority necessary. The sole ques-

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tion is in the quality of the nation's fiber, the vitality of the popular will.

The refusal of the opponents of Prohibition to accept the legal and orderly methods of repealing or amending the Federal Constitution is prima facie evidence of their numerical weakness. The minority they represent is too small to attempt that task. Their sole alternative is "frightfulness."

By repeated violations of the law and by clever propaganda, magnifying such violations far beyond their actual number, they may create a popular attitude of despair. They may be able thus to break down the morale of the overwhelming majority that to-

day supports the policy of Prohibition. It is difficult to frighten an entire nation, but not impossible. There is a mob psychology which reacts to repeated insinuation. Against the intimate knowledge which every citizen has of improved conditions in his own community, of the freedom of our streets and public vehicles from drunks, of lowered disease and death-rates, of increased industrial efficiency and general prosperity, the publicity agents of the friends of the liquor traffic repeat ceaselessly their cry "Prohibition has failed." They justify the law-violators, encourage the criminal, and break down respect for law. They give aid and comfort to the enemy of the whole governmental theory of the United States.

The first step in the effort to prevent the enforcement of the Eighteenth Amendment was taken by the Association Opposed to the Eighteenth Amendment, when the constitutionality of that article was before the Supreme Court of the United States. In a confidential memorandum, circulated in 1920, they declared:

The members of the United States Supreme Court are extremely sensitive to public opinion. They must be made to feel the weight of public opinion that has been aroused all over the country by this attempt to prohibit, by constitutional amendment, the natural and inherent rights of free men in a free country. That sentiment can only be crystallized by the expenditure of a very considerable sum of money and the Association opposed to National Prohibition has nowhere near enough money to prosecute the campaign.

Never has so bold and contemptuous an attack been made upon the Supreme Court of the United States.

The same association further said:

The Association has two immediate aims: (1) To prevent the country from going on a bone-dry basis on July 1st, and (2) to make the Eighteenth Amendment forever inoperative.

Defeated in their efforts to sway the Supreme Court, and unable to prevent Prohibition from be-

Steps in Nullification Program coming effective, the wet group, led by the Association Against the Prohibition Amendment, entered upon a fight to break down enforcement by legalizing beer and light wine.

The sheer legal impossibility of this, so long as the Eighteenth Amendment was a part of the Constitution, was ignored. Ever since the adoption of the Eighteenth Amendment the wets have fought to write this unconstitutional provision in the Prohibition enforcement law.

Realizing that they can not license the sale of such liquor under the Eighteenth Amendment, they propose to remove the penalties against the manufacture and sale of certain alcoholic liquors inhibited by the Constitution, and thus leave the Eighteenth Amendment inoperative. This is a cow-

ardly attempt to nullify the Constitution by indirection.

On this "beer and light wine" issue, principally, the wets have gone to the voters in Congressional primaries and elections, only to meet with overwhelming defeats. Each successive election returned more advocates of Prohibition enforcement and fewer friends of modification or repeal than its predecessor.

Driven to desperation by this long succession of defeats, a new strategy was evolved. The ancient doctrine of State rights was exhumed. The popular appeal of local self-government was raised often by men who had ignored both State rights and State responsibilities and had urged Federal action and centralized government when other issues, not affecting the liquor traffic, were concerned. The Association Against the Prohibition Amendment thus set forth its latest objective:

1. The repeal of the National Prohibition Enforcement Code.
2. To permit each state to place its own construction upon the Eighteenth Amendment and to enact whatever measures it may desire for its enforcement.
3. To legalize the sale of beer and light wine.

Another letter-head of the Association Against the Prohibition Amendment contained the following announcement:

This Association is working:

1. To get the Volstead Act repealed.
2. To permit every state "under the concurrent clause" to pass its own enforcement Act.
3. To then remove the prohibition amendment from the Constitution. . .

It will work for the following objects, viz:

- A. To get the Volstead Act out of the law and keep it out.
- B. To oppose the passage of similar tyrannical laws, and to endeavor to have the enforcement of the Eighteenth Amendment (so long as it remains in force) left to the people of the several states under the "concurrent" clause.

This reverses the legal and proper method of agitation for a change in the Federal Constitution. By seeking first the repeal of the national enforcement code, it would nullify a Constitutional provision. The obligation of Congress to adopt appropriate legislation to enforce that amendment and the constitutionality of the national Prohibition Act as such appropriate legislation, were declared by the Supreme Court in its decision to this effect:

The prohibition of the manufacture, sale, transportation, importation, and exportation of intoxicating liquors for beverage purposes as embodied in the Eighteenth Amendment to the Federal Constitution, is within the power to amend reserved by the fifth article of such Constitution.

The prohibition amendment to the Federal Constitution by lawful proposal and ratification has become a part of that Constitution, and must be respected and given effect the same as other provisions of that instrument.

That part of the prohibition amendment to the Federal Constitution which embodies the prohibition is operative throughout the territorial limits of the United States, binds all legislative bodies, courts, public officers and individuals within those limits, and of its own force invalidates every legislative act, whether by Congress, by a state legislature, or by a territorial assembly, which authorizes or sanctions what the Amendment prohibits.

The declaration in the prohibition amendment to the Federal Constitution that "The Congress and several states shall have concurrent power to enforce this article by appropriate legislation" does not enable Congress or the several states to defeat or thwart the prohibition but only to enforce it by appropriate means.

The decision of the courts, as well as the action of the legislatures, makes it clear . . . that a rigid classification of beverages is an essential for . . . effective prohibition of intoxicating liquor. A test often used . . .

is whether it contains one-half of one per cent by volume.

The repeal of the Federal law by which Congress discharged its duty to enforce the Eighteenth Amendment would be the boldest and most dangerous nullification of the Constitution ever proposed. It is indefensible, legally or morally.

The next step in the wet program, the substitution of State enforcement laws, with such construction placed upon the Amendment as the separate States might desire, would defeat that uniform enforcement of Prohibition which, according to the Supreme Court, was contemplated by the Amendment. Concerning that program, Senator Borah said:

If this scheme could be put into effect, 48 States would construe the Federal Constitution, and the Federal authorities would have to accept the 48 constructions. We might have 48 different standards of intoxicating liquor and 48 different methods of determining intoxicating liquor. Each State would have the right to ship its brand of liquor into every other State. The Federal Government would be placed in the position of conniving at this condition and compelled to sit silent and supine while confusion reigned supreme over the prostrated and discredited form of the Federal Constitution. Although the Federal Government is the defender and the interpreter of the Federal Constitution, it is by this program to be called upon to abdicate, to surrender, and leave all to the States. This is Constitutional anarchy.

If this referendum interrogatory has any meaning at all, it is that every State shall determine for itself its own construction of and obligation to the Constitution of the United States, and that construction is to bind the Federal Government. That doctrine was shot to death at the Battle of the Wilderness. A reunited and disenthralled and happy Nation has put it behind us for all time. Now, what these advocates of the referendum want, when they speak candidly and plainly, is the right to sell and transport intoxicating liquor. What they want is to transfer the control of this question to the States, and these things they want to do by nullifying the Constitution instead of amending it. The only way to meet the proposition which they have in mind is to submit, if they wish to employ referendum, the question of whether we shall amend the Constitution—submit it in the way provided by the Constitution. That is not only the candid way, but the only effective way to deal with the subject.

The last step in the wets' program for nullification is their demand for the repeal of State enforcement laws as well as Federal. The 1926 campaigns for the repeal of these State enforcement laws in four States is sufficient evidence of that. Already the wets had forced the repeal of the New York enforcement law by a Legislature a majority of which had been elected on pledges to support enforcement. In another State, Maryland, the wets, in political control, had prevented the adoption of any enforcement law whatever. The campaigns in California, Colorado, Missouri, and Montana to repeal the existing enforcement codes gave the fullest denial to the State rights claims of the wet propagandists, who asked that Congress turn over to the States this enforcement task.

The boldness of this attack on the principle of law enforcement and the danger to the State if the illicit liquor traffic were to be thus made immune from arrest or prosecution except by Federal authority, aroused wet newspapers and nationally prominent leaders of the wet group to public repudiation of this plan. The precedent thus set would be far-reaching. The flood of "moonshine" and bootleg liquor would inundate these States. The disrespect for law, especially for Federal law, that would follow would be unbounded. The very foundations of peace and order would be

Repeal of State Enforcement Codes

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shaken. But neither the protests of the more far-seeing of their own group nor the ringing words of warning of some of America's greatest national leaders, had any effect upon the anti-Prohibition organization. Its sole aim was the release of the liquor traffic from the bonds of the law. At whatever cost, it fought for that goal. The enforcement of law was to be crippled and handicapped until the enforcement law could be repealed. Without enforcement laws the Eighteenth Amendment would automatically become a dead letter.

The ultimate goal in the wet fight is the sole one which can be properly sought by law-abiding citizens who are opposed to Prohibition: the removal of the amendment from the Constitution. If the wet group placed that step first, not last, they would be in harmony with the letter and the spirit of the U. S. system of government. Any group of citizens have the right to agitate for an amendment to the Constitution, but no group, however sophisticated their arguments, have any right to agitate for the nullification and the non-enforcement of any portion of the fundamental law. That law must be enforced until it is altered by legal and orderly methods.

Against this deadly assault upon American institutions and principles of government, the dry forces have arraigned themselves. In spite of the flood of poison propaganda they have stamped the enforcement of the law with their approval. To cloud the issue and to perplex the voter, referenda, without legal or binding effect, were presented to the voters in several States.

Dry Forces on the Alert "Eternal vigilance is the price of liberty" and equally of law and order. Every major battle and practically all of the minor skirmishes in this war against the nation's greatest foe have been won by the dries. The enemy now has his back against the wall. His last great effort is being made to-day. Defeated in his attempt to repeal State and national enforcement codes, only a guerilla warfare will be open to him.

This is a government of the people, by the people, and for the people. Every citizen is a ruler. Public officials are only public servants. The citizen rulers of the Republic not only have the right to see that the law is enforced, but they have a positive duty to do so. That duty the Supreme Court of the United States has declared. There is an inescapable obligation upon each citizen to inform himself concerning the great national issues, among which Prohibition enforcement stands out as the supreme one in this age. Out of the web of tangled propaganda he must draw the plain clue of truth. This the courts of the land have already clearly established.

So long as the Eighteenth Amendment is in the Constitution it should be enforced, and to that enforcement every citizen as well as every official is pledged. The citizens of the Republic must clearly grasp that primary truth. They must know who are their public servants who are most directly charged with the duty of enforcement and with its responsibility. They must know their success or failure, their efficiency or weakness, their integrity or corruptibility. The successful, efficient, and honest officials must have their support. It is the right of such public servants to expect that behind them there shall be an enlightened and active public sentiment. Without it, even the most

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courageous may lose heart. The inefficient, weak, or corrupt official must be made to realize that the American people will not tolerate men like him in positions of trust and responsibility. Upon legislatures, courts and administrative officials, this attention of the citizen must be directed. Where every citizen is a king or a queen, the responsibilities of rulership rest undivided. That is the basis of democracy.

For effective action against an organized and expertly led enemy, the patriotic citizen will find himself forced to organize. With like-minded men and women he may multiply his strength, enlarge his information, and mobilize for concerted action. That is the traditional method of democracy. Through similar committees the original States functioned. Through similar committees, the new States of the west first organized for law and order. It is the historical American policy to organize the citizenry in groups.

(2) *Program of Law Enforcement.* The friends of law enforcement in the United States have a definite program. The Anti-Saloon League of America, at its meeting in Washington, D. C., Dec. 5, 1921, gave detailed expression to the aims and methods by which law enforcement may be achieved and supported by the citizens of this nation. That expression has been repeatedly reaffirmed since its adoption. It is as follows:

Prohibition, like other great reforms, passes through three stages before it reaches its goal. The first is education. The people must be educated to realize the necessity and the wisdom of the reform before anything can be done. Next, public sentiment must be organized to crystallize it into legislation. The last and most difficult part of the program is to secure the enforcement of the law.

Those who know the history of the Anti-Saloon League fight for National Prohibition and the difficulties which it faced, first, in arousing the public conscience, and, second, in securing the law, will not be so foolish as to conclude that the fight is over simply because the law prohibits the sale of liquor. We have reached the beginning of the end, but we are not at the end of the fight and will not be until we have demonstrated that the government is bigger and stronger than the traffic which it has outlawed.

The issue now at stake is one of law and order, and this is a more vital issue than the question of whether or not the law itself should be adopted. If we fail at this point, the government will fail also.

The Anti-Saloon League is not a detective or law and order organization. It does not employ detectives for law enforcement. It aims to secure law enforcement through the officers of the law who take an oath of office to enforce the law and are paid for that work. The Anti-Saloon League has a definite responsibility and program for securing an honest enforcement of the law. In order to fulfill the responsibility more effectually, the Anti-Saloon League is organizing the friends of law and order in the various State and political subdivisions.

To nominate, elect and secure the appointment of officers to enforce the law who not only advocate the enforcement of law, but believe in the law itself. Experience shows that opponents of the law rarely make good as enforcement officers. The county is the usual subdivisions of the state for effective organization. The township and municipal communities are subdivisions of it except where a city is the whole, or practically all, of the county. The matter of perfecting the organization is left for each State to determine. This organization may function as follows:

Adopt the plan for law enforcement provided by the State League.

Appoint officers in the counties and secure the local committeemen in the subdivisions of the county as rapidly as possible.

Provide for a monthly or a quarterly meeting of the county committee.

When additional help is needed in the way of legal counsel, or the cooperation of State or Federal officers, the county committee should appeal to the State Anti-Saloon League office.

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Local committees, in harmony with the plan made by county committees, should report evidence of law violations to the county committee and to the local officers whose duty it is to enforce the law.

The county committee should arrange for some representatives of the organization to attend court trials in important law-enforcement cases. The effect of a few citizens in the court room is always helpful. It offsets the bad influence of the wets who frequent court-rooms in some places.

Have representatives of the committee wait on the prosecuting attorney or the county judge for a conference as to best methods of cooperation.

When public officers fail in doing their duty, a committee can often voice a dignified protest to them which will bring good results.

The policy should be to assume that the officer will do his duty, and give him every chance to do his duty before any public protest is filed.

The committee should give to the officers the location of the place where the liquor is sold and any information they have concerning it, and then wait a reasonable time before giving publicity or filing protest against the officers concerning the same. To give the information to the public before it is given to the officer makes it hard for the officer to get the evidence, and tends to alienate him from the committee.

Wherever, after having exhausted these methods of cooperation, the officials demonstrate deliberate unwillingness or incurable incompetence to discharge their enforcement duty, the full power of publicity should be employed to compel action, specifically, to wit: On a basis divorced from all political activity, secure evidence of the violation of law, and, without further notice to the officials and without fear, favor, or reservation, give it to the public persistently, at reasonably frequent intervals covering a period of years if necessary, until public demand for enforcement is beyond question and the officials have completely changed their attitude or have been displaced by others who take their oath of office seriously.

Secure list of convictions and tabulate comparative arrests for drunkenness and crimes from court dockets and police department each month or quarter and report to State headquarters.

Follow up cases where sentence is suspended during good behavior and report violation of court order.

Notify prosecuting officers when parties are arrested for a second offense, as a more severe penalty is provided in such cases, if the fact is proved.

Send information to State headquarters about applicants for permits and evidence of violations of law by permit-holders.

Secure from the National Prohibition Commissioner or the Internal Revenue Commissioner names of persons in the county or on the prohibitive tax-list and investigate to see if the local collector is using due diligence to collect the tax, and if not report to State headquarters.

Keep in touch with State Prohibition enforcement officers in the county if there is a State Prohibition enforcement bureau, or with Federal agents located in the State. Help them if they are willing to do their duty and report evidence of dereliction to State League headquarters.

Hold a convention, mass meeting, or banquet in the city or county once a year and have as many law enforcement officials present as possible. If a convention is held, have a wide-awake, up-to-date program. The State League headquarters can furnish sample programs and help secure good speakers.

Whenever practicable, have a publicity committee to furnish facts and news items to the press.

Have a complete roster of all officers in the county. Send them helpful information and encouraging news items on law enforcement to inspire them to do their best.

Use the regular methods to secure the nomination and election of honest county officers, who have to do with law enforcement.

Urge members of Congress, State Legislatures, and municipal legislative bodies to prevent the weakening of present enforcement laws or ordinances, and where there are no effective local ordinances, consult the State League as to the advisability of enacting such ordinances.

It is recommended that in localities where local organizations of the W. C. T. U. or similar organizations are functioning separately, but in harmony with League principles for law enforcement, that the State League arrange wherever possible for cooperation in doing the common task.

The Anti-Saloon League has published a num-

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ber of documents giving suggestions as to how individuals can most effectively aid in law enforcement.

The Woman's Christian Temperance Union and some other organizations have also outlined programs for law enforcement, and issued circulars concerning the part individual citizens should have in this work. The Woman's National Committee for Law Enforcement, with which women's organizations having over 18,000,000 members are affiliated, also issues much valuable literature on this theme. The various religious denominations, also, through their commissions or boards of temperance, have done good service in this respect.

(3) *Practical Phase of Enforcement.* The Federal Government entered upon an uncharted field of national activities when it began the task of enforcing the Eighteenth Amendment. Its sole previous relation to the liquor traffic had been regulatory. It did not have the machinery for control of permitted alcoholic products nor for the detection of liquor-law violators. It was compelled to develop strategy and build machinery as new problems arose.

The first task was the passage of a law to make the Eighteenth Amendment effective. It was not self-enforcing. It was the duty of Congress to establish standards of permitted and prohibited liquors for beverage use, fix penalties for violations of the law, create administrative offices to supervise enforcement, etc. It was natural for Congress to avail itself of the experience of the States which had tested out various Prohibition laws. The resultant National Prohibition Act combined the lessons learned in these States. The one half of 1 per cent standard as a limit to the permitted alcoholic content had long been recognized by internal revenue regulations, as well as by the statutes of

practically all of the States. The new enforcement law was not ideal, but it was the best measure obtainable. The section placing the field force of the Prohibition unit under

Civil Service regulations was omitted from the bill, as passed, because of opposition in Congress, although this was done with the clerical and office force. Many weak places in the law were discovered in the test of actual enforcement, making necessary the passage of supplementary legislation later, but the general framework for enforcement of the Eighteenth Amendment was provided.

The Commissioner of Internal Revenue was made responsible by the National Prohibition Act for enforcement. He appointed a Prohibition Commissioner with a certain amount of delegated authority. State Prohibition Directors, with various assistants, were named for the separate States.

The change in administration following the election of President Harding brought a new Commissioner of Prohibition, appointed June, 1921. He changed the organization plan, gave to the State Directors the administrative duties in the States, and placed the task of enforcement in the hands of a mobile force, directed from Washington. Field supervisors and accountants checked the books, records, and activities in the States.

This organization continued until 1925, when the Secretary of the Treasury appointed an Assistant Secretary of the Treasury with general supervision of enforcement, coordinating the customs, coast-guard, and Prohibition departments.

The large mobile force was sent back to the States, a portion of it being retained to develop conspiracy cases and other large cases. The country was divided into 24 districts, each with a Prohibition Administrator and a deputy to care for permissive and enforcement work. A division, known as the "Brewery Squad," was created to give special attention to breweries, and an "Alcohol Squad," to attend to the alcohol industry.

The nearest and most accessible sources of supply for the bootlegger in the dawn of enforcement were the Government warehouses, containing 50,000,000 gallons of distilled spirits. Thefts and forged permits loosed a flood of this liquor for the illicit trade.

The Concentration Act, passed by Congress, Feb. 17, 1922, authorized the storage in concentrated warehouses, properly guarded, of the remaining 30,000,000 gallons of this liquor which was then scattered in 286 warehouses, from which robberies had been common. This reduced thefts to a negligible amount. For further protection of this warehoused liquor, the

Attacks of tion of this warehoused liquor, the
Liquor Government adopted specially water-
Criminals marked papers for permits and arranged for careful checks on all withdrawals. Legislation imposing penalties for counterfeiting permits, prescriptions, and papers used for liquor withdrawals was also sought from Congress.

Medicinal liquor furnished a camouflage for those seeking beverage intoxicants. An attorney-general of the United States having given an opinion that the National Prohibition Act did not prevent the use of beer for medical purposes, nor regulate the amount that might be prescribed, Congress enacted, Nov. 23, 1921, the Supplemental Prohibition Act, prohibiting prescriptions of malt liquors, limiting the number of prescriptions for liquor to be issued in a given time, the amount of alcohol in the liquor prescribed, and the frequency of prescriptions. This action had been made necessary by misuse of prescriptions, resulting in the withdrawal of nearly 9,000,000 gallons of liquor for supposed medicinal use in the first year of Prohibition.

Many proprietary medicines and alcoholic tonics or other preparations were placed upon the market as a substitute for beverage intoxicants. The Supplemental Prohibition Act authorized enforcement officials to compel the manufacturers of these preparations to change their formulas when the quantities sold indicated their diversion to beverage use. Another feature of the same act forbade issuance of permits to manufacture spirituous liquor, except alcohol, so long as the stock in this country was sufficient to meet non-beverage needs, or to import vinous liquors so long as the production in this country was enough for non-beverage requirements.

The first blow at liquor smuggling was the Supreme Court decision holding that liquor could not be shipped in bond through the United States, in transit from one British possession to another. Shipments of liquor from Canada to fictitious consignees in some British possessions had been diverted in transit to the bootleg trade.

New treaties with foreign nations have enabled the government to practically abolish the smuggling of liquors from abroad. Under these treaties, we are granted the right to search suspected foreign vessels within an hour's travel from our coast.

The coast-guard, with increased personnel and with modern vessels replacing its worn-out boats, scattered the smuggling fleet. Treaties and understandings with Canada and Mexico materially reduced smuggling across these borders.

Debarred by the Government action from securing warehouse whisky and smuggled liquor, the bootleggers turned to the third available source of supply, industrial alcohol. The importance of this factor in our industrial life made it necessary for the Government to exercise every care

Industrial that legitimate business should not be
Alcohol hampered by regulations or restrictions which should, however, be sufficiently broad to prevent diversions. Originally

the Collectors of Internal Revenue, whose concern was primarily with the collection of taxes, had control of all industrial alcohol. Diversions reached approximately 6,000,000 gallons in one year. This, adulterated in the usual bootleg methods, would make 2,000,000,000 half-pints of bootleg whisky. The Treasury Department revised its regulations and transferred control of this alcohol from the Internal Revenue Collectors to the Prohibition officials, who had facilities for investigation not possessed by the Collectors. Hereafter all applications for basic permits, as well as permits to withdraw such alcohol must be submitted to the enforcement authorities. Under this new system, substantial progress was speedily made in stopping the leak in industrial alcohol.

Continuous improvement in denaturing formulas has further hindered the bootlegger from availing himself of such industrial alcohol as he may be able to obtain. The Government chemists have experimented until they have worked out combinations of highly volatile denaturants which will not interfere with the legitimate use of alcohol, but which can not be removed by redistillation.

Breweries converted into cereal beverage plants, or "dealcoholizing plants," have been difficult to control. The administration, in 1926, requested Congress to give the Prohibition unit authority for systematic investigation and proper control of these plants through a permit system.

The home-brew violations of the law early became comparatively insignificant. The difficulties in the way of home manufacture of beer, the impossibility of keeping it from "going bad," and the unpalatable product made this type of violation drop nearly to the minimum.

Moonshining, the earliest form of liquor lawlessness, is to-day the principal resource of the bootleggers. Now that their supplies of industrial alcohol have been greatly restricted, there is no other large reserve of ready-made intoxicant on which they can draw. Illicit stills flourished for over a century in many sections of the nation, with comparatively little attention from the authorities, whose aim seemed rather to keep the practise of moonshining within "reasonable" bounds rather than to undertake the task of eliminating it. In the Internal Revenue Commissioner's Report for 1912 occurs the following passage:

Illicit distilling and bootlegging continue without sign of abatement. During the last fiscal year practically the same number of illicit plants were seized and destroyed as during the previous fiscal year. 2465 were seized and captured during the year just closed as against 2448 the previous year.

Even under the somewhat tolerant attitude toward illicit distilling, before national Prohibition,

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seizures of these stills reached a fairly large total. The seizures for the last five years and six months prior to Prohibition were as follows:

						July 1, 1919 to Jan. 17, 1920
1915	1916	1917	1918	1919	1920	
3,764	3,601	2,720	2,749	5,909	7,168	

In the first six months and five years of national Prohibition they were as follows:

1920 Jan. 17 —June 30	1921	1922	1923	1924	1925
4,888	10,991	10,994	14,000	15,853	17,854

The widely-diffused odor inseparable from distilling and the problem of disposal of the mash-residue make large-scale moonshining unsafe in centers of population. Aside from wash-tub and tea-kettle stills found in tenement-house sections, moonshining to-day, as before Prohibition, is largely conducted in wooded sections, near to water-courses. This, naturally, makes it somewhat of a seasonal crime, dependent on weather conditions. The capture of a large number of the bigger stills within a few days of their completion indicates the hardships in the way of these transgressors.

Moonshining Because time presses and the illicit distiller is eager to realize a profit before the practically inevitable capture, he markets his products without eliminating the higher alcohols to the detriment of his customers and of the continuance of his trade. Activity of enforcement agents has reduced large-scale moonshining below its pre-Prohibition volume.

The sanctity of the home, guaranteed by Constitutional provisions and by statutes, has been invaded by the moonshiner who is making his last stand there. The difficulties in the way of securing search-warrants for private residences have been made the defense of these outlaws. It is sufficient for them to rent a house, install their stills and fermenters, and then establish a man and woman there as housekeepers to protect the place against invasion by officers of the Federal law. Such a condition, naturally cannot long continue. The fact that people eat and sleep in an illicit distillery does not constitute it a home. The policy of non-interference with such stills will be forced to yield as this menace to law enforcement develops, as it probably will, now that other sources of illicit liquor have been dried.

The arrests by Federal agents for violation of the national Prohibition Law have been as follows:

1920 Jan. 17 —June 30	1921	1922	1923	1924	1925	1926
10,548	34,175	42,223	66,936	68,161	62,747	58,391

These figures do not quite accurately represent the situation, since some offenders have been notorious repeaters. Released on payment of small fines, they have returned to their lawless occupations and have multiplied their appearances in court.

The criminal prosecution of these cases in Federal courts has resulted as follows:

	1921	1922	1923	1924	1925	1926
Convictions	17,962	22,749	34,067	37,181	38,498	37,526
Guilty pleas	16,610	20,571	30,654	33,834	35,034	29,663

The amounts directly expended by the Federal government through the Prohibition unit for enforcement of the Eighteenth Amendment were as follows:

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1920	1921	1922
\$2,059,774	\$6,300,581	\$6,543,994
1923	1924	1925
\$8,135,842	\$7,509,146	\$9,203,384

In addition to this, the cost of maintenance of the coast-guard was increased, although the rehabilitation of that service would have been imperative even without Prohibition.

The expenditures for law enforcement were not a great burden. Receipts by the Federal treasury from fines and penalties replaced the greater part of this sum. Those receipts were as follows for the years named:

YEAR	FINES AND PENALTIES COLLECTED THROUGH FEDERAL COURT	COLLECTED UNDER TAX AND TAX PENALTY PROVISIONS OF ACT	TOTAL COLLECTIONS
1920	\$ 507,482.70	\$ 641,029.34	\$1,148,512.04
1921	2,418,117.00	2,152,387.45	4,570,505.00
1922	2,376,305.20	1,979,586.94	4,355,892.14
1923	4,866,056.00	729,244.23	5,095,300.23
1924	5,682,719.87	855,395.37	6,538,115.24
1925	5,312,338.38	560,888.07	5,873,226.45
1926	5,226,389.55	*416,197.63	5,642,587.18

*This amount should have been \$932,289.99, but balances (amounts accepted in compromise) were not reported to tax collection section in time for inclusion in official annual report.

These receipts do not indicate the full return on appropriations expended. In many cases, reaching 90 per cent in some States, Federal agents have prosecuted their cases in State courts to avoid congesting Federal dockets and to obtain the heavier penalties prescribed by some State laws.

Another item should also be entered on the credit side of the ledger—the value of the property seized by Federal officers. The official reports show that valuation to be as follows:

1920 Jan. 17 —June 30	1921	1922
\$262,196	\$8,181,866	\$5,872,092
1923	1924	1925
\$11,478,277	\$10,843,881	\$11,199,664

The earnestness and integrity of the Prohibition officers, so bitterly and violently slandered by the foes of Prohibition as being corrupt and inefficient, is suggested by the list of those killed or injured in the service. The totals follow:

	1920	1921	1922	1923	1924	1925	1926
Agents killed	0	13	28	45	28	39	6
Agents injured	0	14	9	11	2	7	50

⑤Six months.

Corrupt men do not die for a cause they are betraying.

Repeated changes in the statutes as well as revision in the tactics employed by the Administration have been necessary to meet the new methods employed by the bootleggers. By this continuous development in enforcement the violation of the law has been made increasingly difficult, costly, and dangerous.

Enforcement of the Prohibition Law is not perfect. No law enforcement ever is 100 per cent successful. But, measured by the magnitude of the task undertaken when the Eighteenth Amendment became effective, the advances made have been without parallel in the national history.

Informed and organized, the citizens of the United States will be as unconquerable by domestic liquor outlaws, aided, as they are to-day, by European wine, brewery, and distillery interests, as they have been throughout our history by any external foes. America has never yet surrendered to

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any enemy. She has never retraced her steps from any moral advance. She has never hesitated to pay whatever price was necessary for a forward movement. She has never surrendered her sovereignty to any minority, to any outlaws, or to any rebels. She will not do so to-day. When the majority of her citizens have deliberately formulated their definite purpose and have written that purpose into the law of the land, that law can and will be enforced. There are not enough corrupt politicians, nor enough purchasable press-agents, nor enough social froth or underworld dregs to long delay, much less prevent, the accomplishment of that will and the enforcement of that law. Prohibition can be, is being, and will be better enforced so long as the Republic stands.

In his message to Congress of Dec. 6, 1927, President Coolidge, referring to Prohibition, stated that "the Federal authorities propose to discharge their obligation for enforcement to the full extent of their ability." He also reminded the citizenship of the country, and especially all public officers, of the obligations resting upon them with regard to law enforcement.

BIBLIOGRAPHY.—The editors were indebted to the late Dr. Wayne B. Wheeler, of Washington, D. C., for the preparation of this valuable article.

LAWRENCE, BROOKS. American Presbyterian minister and temperance worker; born at Washington, Ohio, April 13, 1868; died at Tiffin, Ohio, May 3, 1927. For a time he was employed as a railroad clerk. On April 23, 1890, he married Nora Elizabeth Trexler of Tiffin. The following September he was ordained a minister of the Presbyterian Church and held successively pastorates at Dell Roy, California, Columbus, and Cincinnati, all in Ohio.

Lawrence was for many years an active worker in the temperance cause. From February, 1899, to May, 1906, he was superintendent of the Toledo district of the Anti-Saloon League of Ohio, and from the latter date until September, 1922, when he resigned, he was State superintendent of the Anti-Saloon League of Alabama.

The Roanoke, Ala., *Leader*, in its obituary notice, wrote as follows:

The death from heart disease in an Ohio town last week brought to a close the earthly career of one of the most militant, effective fighters the cause of Prohibition in Alabama has ever known—the Rev. Brooks Lawrence.

Brooks Lawrence was no ordinary man... He was brave, patient, and self-possessed. He was ridiculed, cartooned and bemeaned to the point of persecution, yet he endured it all with rare good spirit. His genius and patience challenged the admiration of his bitterest enemies. He had the love, the respect and the gratitude of the great majority of the best people of his adopted State. His life work is his lasting monument.

LAWSON, ALBERT GALLATIN. American Baptist clergyman, educator, and Prohibition advocate; born at Poughkeepsie, New York, June 5, 1842; educated in the grammar schools of New York city, at the College of the City of New York, and at Madison (now Colgate) University, Hamilton, N. Y. (A.M. 1876; D.D. 1883). On Sept. 23, 1863, he married Eliza Knight, of Brooklyn, N. Y. (d. 1913).

Lawson was ordained to the ministry of the Baptist Church on June 12, 1862, and since that time has filled the following pastorates: Perth Amboy, N. J. (1862-66); Poughkeepsie, N. Y. (1866-67); Brooklyn, N. Y. (1867-84); Camden, N. J. (1890-92); Newark, N. J. (1902-05); Waterbury,

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Conn. (1909-12); Woodside, N. Y. (1912-18); and Meredith, N. Y. (1918—).

Lawson has become well known in denominational and interdenominational circles during the past half-century.

Along educational lines he won recognition as general secretary of Colgate University (1906-09) and as instructor in the Italian department of Colgate Seminary (1912-17). In 1893 he served as chairman of the committee which called the International Congress for the Columbian Exposition. In the Federal Council of the Churches of Christ in America he has served as chairman of the Church Administration Committee and as a member of the Temperance Commission.

Throughout his long public career as a clergyman and educator Lawson has always been a strong advocate of temperance and Prohibition. He has been actively associated with numerous temperance organizations in the United States, and has participated in many Prohibition campaigns. In 1861 he affiliated with the Order of Sons of Temperance of North America, and was elected Grand Worthy Patriarch of the New Jersey Division in 1867. In



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that same year he was initiated into the National Division of the Order, and at once took an active part in the work of that body, serving as a member of the literary and other important committees. In 1892 he attended the Jubilee Session of the Order in New York city, and in 1898 was chosen to head the organization in America, serving for several years in that capacity. He became a life member of the National Temperance Society and Publication House upon its foundation in 1865, and has served as a member of its executive committee for many years. As chairman of the Temperance Commission of the Federal Council of Churches he was a member of the National Legislative Conference. As a representative of the Federal Council he attended the Fifteenth Inter-

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national Congress Against Alcoholism, held in Washington, D. C., in 1920.

LAWSON, LOUISE MAHALA (ANDREWS). American temperance worker; born at Baraboo, Wisconsin, May 16, 1855; educated in the Wisconsin public schools. On Aug. 10, 1876, Miss Andrews was married to William Averill Lawson (d. Dec. 7, 1899), also of Baraboo.

Early becoming interested in the temperance movement, Mrs. Lawson was an active member of the local Band of Hope and of the Good Templar Order, and held office in both organizations. She was for several years president of the Sauk County Woman's Christian Temperance Union, and in 1896 was elected corresponding secretary of the Wisconsin Union. In 1905 she was chosen vice-president of the State W. C. T. U., and in 1907 she was elected State president, which office she held for eleven years, and at the termination of this period was made president emeritus for life. In 1902 she was appointed State lecturer for the organization, and she still serves in that capacity. At various times in the past, she has been State Superintendent of Legislation, of Christian Citizenship, and of Parliamentary Usage. She was a delegate to the international conventions at Boston, Brookline, Glasgow, and Philadelphia.

As a reward for services rendered, the Wisconsin State Union tendered to Mrs. Lawson a life membership in the State, National, and World's W. C. T. U., and her name has been placed in the "Book of Remembrance" at the national headquarters of the organization at Evanston, Illinois.

LAWSON, Sir WILFRID, Bart. An English statesman and temperance leader; born at Brayton Hall, Cumberland, Sept. 4, 1829; died in Lon-

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don privately. For this reason Sir Wilfrid, when asked where he received his education, was accustomed to reply, rather comically, that he never had any. He was, however, for several years under the tuition of the Rev. J. Oswald Jackson. In 1860 he married Miss Mary Pocklington-Senhouse, of Netherhall, who warmly seconded his efforts to advance the cause of temperance. He succeeded his father in the baronetcy in 1867.

Lawson entered the House of Commons in 1859 as Liberal member for Carlisle. He lost his seat in 1865, but was again returned in 1868 and was re-elected till 1885. In the latter year he was defeated for the Cockermouth division of Cumberland, but won the seat in the following year and held it till 1900, when he was defeated owing to his violent opposition to the Boer War. In 1903 he was elected for the Camborne division of Cornwall, and in 1906 was once more elected for his former constituency in Cumberland.

From his first entrance into Parliament, Lawson took rank among the most popular leaders of the temperance reform movement. The United Kingdom Alliance was but eight years old when Lawson attended its annual meeting in Manchester (1861). In his address on that occasion he said:

I for one am prepared to support the principle of the United Kingdom Alliance. I take that principle to be that the people are the best judges of what is for their own interest. I think they know better what is their good and what are their wants than any set of magistrates that ever existed. And thinking so, believing that the people of this country know the evils of the evil liquor traffic, and are desirous of putting a stop to them, I look upon the movement inaugurated and supported by the United Kingdom Alliance as the most important... political movement of the day.

On June 27, 1862, he submitted a motion in the House of Commons in favor of permissive Prohibition. In 1863 he again brought up the subject, and on March 4, 1864, he introduced into Parliament his PERMISSIVE BILL, which was defeated on its second reading by a large majority. For several years the Bill was presented and defeated. In 1870 he introduced, instead of the Bill, the following resolution:

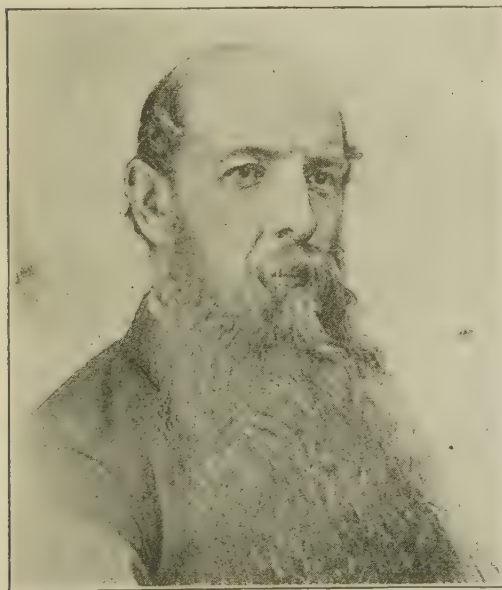
That, inasmuch as the ancient and avowed object of licensing intoxicating liquors is to supply a supposed public want, without detriment to the public welfare, this House is of the opinion that a legal power of restraining the issue or renewal of licenses should be placed in the hands of the persons most interested and affected, namely, the inhabitants themselves, who are entitled to protection from the injurious consequences of the present system by some efficient measures of Local Option.

The resolution was lost, but the vote marked a distinct gain in adherents to the local-option principle. In 1879 Sir Wilfrid was elected president of the United Kingdom Alliance, and was reelected to the close of his life. As a public speaker Lawson was both entertaining and instructive. He possessed an unfailing vein of humor, and when he rose to speak in the House he was able to hold to their seats a large number of members who had little sympathy with the cause of temperance.

The *Westminster Gazette* said of him:

It would be well for the public life of this country if we had more public men of the character and disposition of Sir Wilfrid Lawson. He had the secret, denied to so many strenuous people, of being fervent and yet charitable and gentle. Partly it was an unfailing sweetness of disposition and partly the kindly sense of humour, which softened his relations with opponents in all fields. The staunchest of Temperance advocates and teetotalers, scarcely a publican could be found who bore him a grudge.

LAWTON, FRED HILTON. American Young Men's Christian Association secretary and Pro-



SIR WILFRID LAWSON

don July 1, 1906. His father was a man distinguished by strong religious principles, and, knowing well the temptations besetting young men in the university towns, chose to have his sons edu-

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hibition advocate; born at Quincy, Mass., May 16, 1880; educated in the public schools and at Boston University (Ph.B. 1902; A.M. 1903). He was made financial secretary of the Massachusetts Anti-Saloon League in 1911, and was soon afterward appointed assistant State superintendent of that body. He retained that position until 1917. During the World War he served as Y. M. C. A. secretary in France.

LEACH, JOSEPH B. English accountant and temperance advocate; born at Runcorn, Cheshire, April 13, 1841; died at Huyton Park, Liverpool, June 11, 1917. He was educated in the local schools, and when fourteen years old was apprenticed to the trade of sail-making. In 1862 he removed to St. Helens, Lanes., where he developed a prosperous concern as accountant, estate agent, etc. Most of his life was spent at St. Helens, Lanes., where he was for many years a member of the County and Borough Council. He was also a justice of the peace and a deacon of the Congregational church at Huyton, Liverpool.

Leach signed the total-abstinence pledge on Aug. 1, 1854, and in 1862 formed the South Lancashire and North Cheshire Total Abstinence Union, of which organization he was the first secretary. Under the influence of its founder, the Union came to be an important factor in the struggle against the liquor evil in the area covered by its operations, until finally it was merged into the local Lodge of the Independent Order of Good Templars. About the same time, Leach established the Widnes (Lanes.) Dock Total Abstinence and Band of Hope Society, which organization also became an important cog in the temperance machinery of the locality. He was the youngest delegate to the World's Temperance Convention, which was held in London in 1862. For some time he was honorary secretary of the United Temperance Association. When the National Grand Lodge of the United Temperance Association of Great Britain and Ireland was instituted in 1876, Leach was elected the first secretary, in which capacity he addressed temperance gatherings throughout the United Kingdom. For 21 years he was president of the St. Helens Band of Hope Union, and he was also a member of the Independent Order of Rechabites. His father, **Abraham Leach**, a Methodist minister, was an earnest advocate of total abstinence, and five other members of his immediate family were personal abstainers and active temperance workers.

LEAGUE OF NATIONS. An organization which was a logical outgrowth of the World War (1914-18), both belligerents and neutrals agreeing that definite steps should be taken toward the establishment of some institution which should prevent similar devastating conflicts. The armistice with Germany was concluded upon the basis of the Fourteen Points of Jan. 8, 1918, the fourteenth of which was: "A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small States alike." The Covenant was prepared by a commission of the Preliminary Peace Conference, consisting of ten representatives of the greater powers and nine representatives of the smaller allied states. This commission was presided over by President Woodrow Wilson of the United States, the final

LEAGUE OF NATIONS

draft of its deliberations being adopted by the Conference April 28, 1919. On the insistence of President Wilson the Covenant was made a part of the Treaty of Versailles, and the League formally came into being with the deposit of the ratifications of that Treaty at the French Foreign Office, at Paris, Jan. 10, 1920. The following States constituted its original membership:

Argentine Republic	Denmark	Persia
Belgium	France	Peru
Bolivia	Greece	Poland
Brazil	Guatemala	Portugal
British Empire	Haiti	Roumania
Canada	Honduras	Salvador
Australia	Italy	Serb-Croat-Slovene
South Africa	Japan	Siam
New Zealand	Liberia	Spain
India	Netherlands	Czechoslovakia
Chile	Nicaragua	Sweden
China	Norway	Switzerland
Colombia	Panama	Uruguay
Cuba	Paraguay	Venezuela

On July 1, 1925, there were included in the League 55 States, comprising three fourths of the world's population. Germany (about to apply for membership), Soviet Russia, Mexico, and the United States were the most important nations remaining outside.

The First Assembly of the League of Nations was held at Geneva, Switzerland, from Nov. 15 to Dec. 15, 1920. The following were among the distinguished delegates: Arthur J. Balfour, Great Britain; V. K. Wellington Koo, China; Leon Bourgeois, France; I. J. Paderewski, Poland; Lord Robert Cecil, South Africa; Viscount Ishii, Japan.

The Covenant of the League of Nations may be called "a world constitution in embryo," and the League itself likened to a world legislature. Its main objects, as stated in twenty-six articles, are: The promotion of World Peace; cooperation between nations; guaranty of territorial integrity; rehabilitation of oppressed, and protection of dependent, peoples; reduction of armaments; abolition of secret treaties; submission of disputes between nations to arbitration; appointment of mandatories over States left without sovereignty by the World War; boycott of States resorting to war in disregard of their covenant with the League; improvement of labor conditions throughout the world.

The working organization of the League consists of an Assembly, a Council, and a permanent secretariate.

The Assembly is the general conference of all members of the League. Each member is entitled to one vote, and unanimity is required for the passage of any action. The Assembly's purpose is legislative, its chief objects, as summarized by Oscar Newfang, in "The Road to World Peace," being: to discuss difficult situations that may arise in international relations, to arrive at the consensus of world opinion as to the proper and just regulations to apply to such situations, and to give such world decisions the standing and sanction of international law."

The Council is a smaller body, consisting of permanent representatives of the British Empire, France, Italy, and Japan; and non-permanent representatives of six other members of the League, elected by the Assembly at its annual meetings. To the Council are assigned the executive functions of the League and, as in the Assembly, una-

Origin

inary Peace Conference, consisting of ten representatives of the greater powers and nine representatives of the smaller allied states. This commission was presided over by President Woodrow Wilson of the United States, the final

munity is required for the passage of any action. One principal purpose in establishing this smaller body was to balance the unfairness of the lesser nations having equal voice with those larger in size and stronger in military equipment, upon whom the chief burden of maintaining world peace must fall. The main duties of the Council are: To determine what action should be taken to prevent hostilities in case of international disputes; what action should be taken to reduce armaments; what action should be taken in the mutual defense of members against attack; what action should be taken to enforce the provisions of the Covenant.

A permanent secretariate, in accordance with Article 6 of the Covenant, was established at the seat of the League (Geneva, Switzerland), its personnel consisting of a secretary-general, with assistant secretaries and staff. Sir James Eric Drummond (Great Britain) was the first secretary-general of the League.

The functions of the League of Nations are supplemented on the judicial side by a Permanent Court of International Justice, authorized by Article 14 of the Covenant and organized in 1920 by an advisory committee of the League consisting of 11 judges and 4 deputy judges, sitting at The Hague and rendering judgment upon such disputed questions as are submitted to it by the League. It is the first international tribunal in the world's history.

The effectiveness of the League is furthered, also, by the establishment of an International Labor Organization and Office, whose purpose is to discuss labor problems and better labor conditions throughout the world.

Immediately preceding the Sixth Assembly of the League of Nations there was held at Geneva (Sept. 1-3, 1925) an International Conference Against Alcoholism, at which both the League and the International Labor Organization were officially represented, and to which several signatories of the League sent as delegates their representatives in the League.

The League of Nations and the Alcohol Question. The Covenant of the League of Nations mentions the alcohol question only once, in Article 22 which deals with the Mandated Territories. It is there stated that the Mandate Powers, that is the Powers which have to administer "as a sacred trust of civilization" the colonial territories of Central Africa which were formerly under the German Government, have to prohibit such abuses as the slave trade, the arms traffic, and the liquor traffic; and the Mandates Commission of the League

Abuse of Liquor Traffic Prohibited of Nations is doing its best to act in accordance with the Covenant. But, through a very casuistic interpretation of the wording of the above article, it is not the liquor traffic as such that has been prohibited, but the abuse of the liquor traffic, a term considered as applying to the importation of so-called "trade spirits," a special kind of unrectified spirits. This is not very satisfactory, and many philanthropical associations have demanded the complete abolition of all liquor traffic, or at least of all spirits, in the mandated territories.

Although the Covenant of the League of Nations mentions the alcohol question only in connection with the Mandated Territories, there are

other articles in the Covenant in virtue of which the League might be called upon to take its part in the fight against alcoholism.

Of course it is not to be expected that the League, composed of more than 50 nations, of which only one has adopted Prohibition, would invite all its members to consider the advisability of the introduction of Prohibition; but certain departments of antialcohol activity would surely come within its scope.

Article 23, letter F, of the Covenant states that the members of the League "will endeavour to take steps in matters of international concern for the prevention and control of disease."

It is a fact that individual alcoholism is a quite well-defined disease and that the whole problem of alcoholism, as it is felt by a whole nation, may be ranked among the social diseases. This article of the Covenant therefore authorizes the League to concern itself with the alcohol question in general.

Then the same Article 23, letter C, entrusts the League "with the general supervision over the execution of agreements with regard to the traffic in women and children, and the traffic in opium and other dangerous drugs."

As regards the traffic in women and children, a special consultative commission of the League for the protection of young people has been constituted; and inevitably this commission had to recognize the duty of concerning itself with the alcohol question, intemperance being one of the principal factors leading to the ill-treatment of children, as well as one of the factors

Alcohol and Traffic in Women and Children of prostitution and the white slave trade. The Commission decided to get into touch with the International Bureau Against Alcoholism and requested it to supply some material. The 1926 Assembly of the League of Nations having approved this attitude on the part of the Commission, the latter will be able to proceed with its antialcoholic work.

As regards the traffic in opium and other dangerous drugs, it is a scientifically recognized fact that alcohol is not a stimulant, but a narcotic drug which presents many analogies with opium, so that the League would be entitled to concern itself with the traffic in alcoholic beverages as it does with the traffic in opium.

Letter E of Article 23 declares that the members of the League "will make provision to secure and maintain freedom of communication and of transit and of equitable treatment for the commerce of all Members of the League."

This implies that the League may concern itself with one of the great obstacles to legitimate trade, namely illegal traffic, or smuggling; and, as liquor smuggling is admittedly a serious evil in many parts of the world, this may well be a matter of concern for the League of Nations.

Article 11 of the Covenant declares it to be "the friendly right of each Member of the League to bring to the attention of the Assembly or of the Council any circumstance whatever affecting international relations which threatens to disturb international peace or the good understanding between nations upon which peace depends."

Of late years the conflicts which have arisen between alcohol-exporting countries and countries with restrictive or prohibitory alcohol legislation,

LEAGUE OF SWISS WOMEN

especially between Spain and Iceland, and between Spain and Portugal on the one side and Norway on the other, have indeed greatly threatened "the good understanding between nations upon which peace depends," so that if any country which is the object of undue pressure on the part of alcohol-exporting countries should appeal to the League of Nations it is clear that the League has the right to intervene.

Up to 1925 this question of the possibility of intervention on the part of the League of Nations in the fight against alcoholism had not been clearly elucidated. But in September, 1925, an International Conference of the leaders of the antialcoholic movement in Europe,

The League and the Fight Against Alcoholism

in the United States, and in other parts of the world, met at Geneva to consider some international aspects of the alcohol question. The resolutions adopted by the Conference were transmitted to the governments and to the authorities of the League of Nations. But the League can officially study such questions only if they are submitted to it by its own members. After protracted negotiations the governments of Finland, Sweden, and Poland, with the cordial approval of the governments of Czechoslovakia and Belgium, submitted to the Seventh Assembly of the League, which met at Geneva in September, 1926, a draft resolution asking the League to include in its program of work the study of the alcohol question and to draw up a general convention against alcohol smuggling. The Assembly decided to put the matter on the agenda of the next year's session.

At the Eighth Assembly (September, 1927) the questions were referred to a committee. Somewhat abruptly, on Sept. 16, opposition led by the French delegate, M. Loucheur, developed. M. Loucheur protested against wine being included in the term "dangerous drugs." He held, also, that the proposals of the six Governments were inspired by persons who desired the League to impose Prohibition on the world. He was supported by the representatives of other wine-growing countries. As a result, the six Governments withdrew their proposals.

See, also, INTERNATIONAL CONFERENCE AGAINST ALCOHOLISM, under INTERNATIONAL TEMPERANCE CONGRESSES, p. 1346.

BIBLIOGRAPHY.—*Encyclopaedia Britannica*, 13th ed., s. v.; Hamilton Foley, *Woodrow Wilson's Case for the League of Nations*, Princeton, N. J., 1923; *Handbook of League of Nations*, 1920-24; Oscar Newfang, *The Road to World Peace*, New York, 1924; *Year-book of League of Nations*, 1925. The observations on the League and the alcohol question have been courteously supplied by Dr. Robert Hercod, of Lausanne, Switzerland.

LEAGUE OF SWISS WOMEN AGAINST ALCOHOLISM. See LIGUE DE FEMMES SUISSES CONTRE L'ALCOOLISME.

LEAGUE OF THE CROSS. (1) A British Roman Catholic organization, sometimes called "Catholic League of the Cross." It was an outgrowth of the Father Mathew Total Abstinence Society, which had been founded in Liverpool Feb. 29, 1872, by Father JAMES NUGENT. The name of the new organization was "The Catholic Total Abstinence League." In 1873 the association was formally inaugurated by Archbishop Manning of London, its name being changed to "The Catholic Total Abstinence League of the Cross." At a meeting held

LEAGUE OF THE SACRED HEART

in Manchester Oct. 11, 1876, the name was again changed, to "League of the Cross and Crusade against Intemperance"; but for the sake of brevity the organization is now known as the "League of the Cross." Under the fostering care of the Archbishop as president, the League was extended from town to town and became a powerful organization, branches being formed in Manchester, Birmingham, Leeds, and other large towns.

The League adopted the use of splendid banners and regalia which rendered its processions on gala days very attractive and imposing.

A development of the operations of the League was the League of the Cross Hall, which was built in St. Anne Street, Liverpool, where the work of the organization, under the supervision of Father Nugent, was successfully carried on for many years.

(2) An association formed in St. Lawrence's Church (now Church of St. Ignatius Loyola), New York city, in May, 1878, its full title being "League of the Cross for the Suppression of Intemperance." Pontifical sanction was obtained for it (February, 1879) and for power to affiliate similar societies. The Rev. P. F. O'Gorman, Rector of St. Ignatius Loyola, writes under date of Sept. 23, 1926:

The League of the Cross existed in this church until 1885 when it was discontinued. I can find here no record of its members.

(3) An American organization for the promotion of temperance and total abstinence, established in San Francisco, Calif., in 1890, by the Right Rev. George Montgomery, Chancellor of the Roman Catholic archdiocese of San Francisco, under the direction of the Archbishop Riordan. When administering confirmation in the various parishes of the diocese the Archbishop pledged all the boy candidates to total abstinence until they reached the age of 21. Branches of the League were established in San Francisco and in various other towns in the State. In each parish junior and senior sections of the League were formed. The former included boys under the age of 21, who promised to abstain from all intoxicating liquors and from visiting places where liquors were sold, and to discourage as far as possible the habit of drinking in saloons. The senior sections included men over 21 years of age, and were divided into two classes: those giving a total-abstinence pledge and those giving one of partial abstinence.

In 1893 a regiment of League of the Cross Cadets was organized. Five years later (Aug. 28, 1898) 1,500 Cadets were addressed in Metropolitan Hall, San Francisco, by Archbishop Riordan. The chairman of the meeting, Thomas H. Fallon, in the course of his address, stated that during the existence of the League 10,000 boys of San Francisco had taken the total-abstinence pledge. At the time nearly 8,000 young men were members of the League. On May 22, 1901, the League of the Cross Cadets were reviewed in San Francisco by President McKinley.

The headquarters of the First Regiment of the Cadets, Col. F. J. Grinley, are at 431 Dubose Avenue, San Francisco.

LEAGUE OF THE HOLY CROSS. See CEYLON.

LEAGUE OF THE SACRED HEART FOR THE SUPPRESSION OF INTEMPERANCE. An Irish organization founded in 1888, in the district of Rathmines, by Father WILLIAM DONEGAN. It soon attained a membership of 5,000 persons of

LEAGUER

both sexes, and received the hearty approval and encouragement of Cardinals Cullen and McCabe, the latter of whom enrolled himself as a member and took part in some of the meetings.

The League received the special favor and blessing of Pope Leo XIII, Archbishop Ireland, of St. Paul, Minnesota, U. S. A., being the agent empowered to communicate it to Father Donegan.

Through the efforts of the League, halls were opened in several localities, where concerts, readings, lectures, etc., were given. The League, which was most successful in its operations for a number of years, sustained a severe loss when Father Donegan was removed to Lucan, near Dublin.

LEAGUER. A colonial wine-measure used in the province of Cape Town, South Africa. The leaguer contains 127 gallons.

LEAVITT, ABBY FISHER. American temperance reformer; born at Bangor, Maine, in 1836; educated at the Bangor Young Ladies' High School (1854). After leaving school Miss Fisher went South, and taught school until the outbreak of the Civil War. In 1861 she became principal of a grammar-school at Evansville, Ind. In 1866 she married Samuel K. Leavitt, an Evansville lawyer. Four years later her husband was ordained to the Baptist ministry and was immediately called to the First Baptist Church of Keokuk, Iowa. In 1872 the Leavitts went to Cincinnati, where Mrs. Leavitt became interested in temperance and missionary work. For a time she was State secretary of the Baptist Women's Foreign Missionary Society of Ohio.

When the Woman's Crusade swept Ohio she was one of the first to join the movement, and was at once elected to the leadership of a "praying band." On May 16, 1874, Mrs. Leavitt and 42 other women were arrested and jailed. When the Praying Band of Cincinnati was reorganized as a branch of the Woman's Christian Temperance Union, she was chosen its president. Mrs. Leavitt was for years treasurer of the National W. C. T. U., and she was the first woman elected at the first National Convention for president, which position she immediately declined. She was for two years a member of the publishing committee of the *Union Signal*.

LEAVITT, MARY GREENLEAF (CLEMENT). American educator and temperance missionary; born at Hopkinton, N. H., Sept. 22, 1830; died in Boston, Mass., Feb. 6, 1912. She was educated in the local public schools, the Academy at Thetford, Vt., and the State Normal School, West Newton, Mass., from which she graduated in 1851. After six years spent in teaching, Miss Clement was married to Thomas H. Leavitt, of Thetford. Following his death, a few years later, she resumed her teaching, and in 1867 opened a private school for young ladies in Boston.

About this time she became interested in the Woman's Crusade and assisted in forming the Boston Woman's Christian Temperance Union. She was made a member of the State Executive Board, and later became national lecturer. In 1883 she was commissioned to visit a number of foreign countries in the interest of the Union, and she spent eight years in the work. She lectured and organized in almost all the countries of Europe, as well as in British colonies in Australia and New Zealand, extending her trip into several Asiatic coun-

LECKLITER

tries, also. She laid the foundations for the ecumenical organizations which took permanent form at the first convention of the World's W. C. T. U., held in Boston in 1891.

Mrs. Leavitt was popularly known as the "Round the World Missionary of the W. C. T. U." and in recognition of her unparalleled achievements as such and as world organizer, she was elected (1891) honorary life president of the World's W. C. T. U.

The later years of Mrs. Leavitt's life were largely devoted to writing. Besides her contributions to various periodicals, she issued a considerable number of tracts and booklets for circulation in the foreign countries where she had formed temperance organizations. In her lecturing and publication work she employed 251 interpreters, and her pamphlets were issued in 47 different languages.



MRS. MARY CLEMENT LEAVITT

LECHUGUILLA. A Mexican intoxicant, made from the fermented juice of the maguey.

LECKLITER, FRANCIS P. American Methodist Episcopal clergyman and Prohibition advocate; born at Worthington, Ohio, July 27, 1864; educated at Ohio Wesleyan University, Delaware, and Garrett Biblical Institute, Evanston, Ill. He served his apprenticeship to aggressive temperance work in his native village, where he helped to close the saloons that had long infested that community. In his student days at Ohio Wesleyan he helped to organize the movement which resulted in expelling the 39 saloons of that historic college town.

Entering the ministry of the Methodist Episcopal Church, he served several pastorates in Ohio and in the vicinity of St. Louis, Mo. During his pastoral work in Lawrence County, Ohio, his efficiency in closing saloons and hunting down "blind tigers" led to his election to the House of Representatives in that State, where he lined up actively with the temperance forces in the battle which put Constitutional Prohibition through that branch

of the Legislature. Though the measure was defeated in the Senate, its passage in the lower and popular body was a distinct foreshadowing of the coming victory in Ohio.

In September, 1912, Leckliter accepted service with the Indiana Anti-Saloon League, as one of its district superintendents. In 1915 he was made State organizer for the League, and he retained that office until 1920, when he became a district superintendent of the Anti-Saloon League of Michigan, with headquarters at Detroit. This position he resigned Dec. 31, 1926.



REV. FRANCIS P. LECKLITER

LEE, JOSEPH EDWARD. American lawyer and temperance advocate; born in Philadelphia, Pa., Sept. 15, 1849; died at Jacksonville, Fla., March 25, 1920. Left an orphan at a very early age, he secured a good education at a school of the Society of Friends and entered the law department of Howard University, Washington, D. C. After graduation (LL.B. 1873) he was admitted to the bar of the Supreme Court of the District of Columbia. Later he settled at Jacksonville, Fla., where he practised as an attorney and became municipal judge, collector of customs, and collector of internal revenue. He held the last-named office for sixteen years.

Lee, who was a colored man, became an active Good Templar; and was elected first Grand Worthy Chief Templar of Florida, which position he held for eight years. He obtained the charter of the Grand Lodge from England. He took a prominent part in the agitation which occurred in the Good Templar Order on the color question.

In 1874 he married Rosa B. Lively, of Tallahassee, Fla. The same year he was elected to the Florida Legislature, serving till 1879, inclusive. Throughout his career as a representative he sought every opportunity to initiate and advance temperance legislation.

Lee was also a recognized minister of the Afri-

can M. E. Church and held pastorates at Mt. Zion, St. Paul, Mt. Olive, Grant Memorial, and other churches in Jacksonville.

BIBLIOGRAPHY.—The editors of the *STANDARD ENCYCLOPEDIA* are indebted to Bishop John Hurst for the foregoing data.

LEE, ROBERT EDWARD. American soldier and general in the army of the Confederate States; born at Stratford, Va., Jan. 19, 1807; died in Lexington, Va., Oct. 12, 1870. He was the son of "Light Horse Harry" Lee, the famous Revolutionary general, and was educated at West Point Military Academy, whence he graduated in 1829 with a commission of second lieutenant of engineers. In 1831 he married Mary Randolph Custis, the daughter of George Washington Custis, who was the adopted son of George Washington and the grandson of his wife. He was made first lieutenant in 1836, and in 1838 he entered the Mexican War as chief engineer, rising to the rank of colonel after Chapultepec. After the War he was assigned to engineering duty at Washington, during which time he lived on his neighboring estate of Arlington. In 1852 he was assigned to the command at West Point, where he remained three years, greatly improving that institution by enlarging its course and raising its standards. He was then appointed lieutenant-colonel of the Second Regiment of Cavalry and assigned to duty against the Indians on the Texas frontier, where he remained until the Civil War, with the exception of a short period when he was in command of the force that was sent against John Brown at Harper's Ferry.

Early in 1861 Lee was made colonel of the First Cavalry, but resigned his commission on April 6 of that year, three days after the secession of Virginia. Although he was averse to secession, he felt bound by the action of his own State. He was offered the command of the army to invade the South, but refused, thus explaining his action in a letter written to his sister at the time:

With all my devotion to the Union, and the feeling of loyalty and duty of an American citizen, I have not been able to make up my mind to raise my hand against my relatives, my children, my home. I have therefore resigned my commission in the army, and, save in defence of my native State—with the sincere hope that my poor services will never be needed—I hope I may never be called upon to draw my sword.

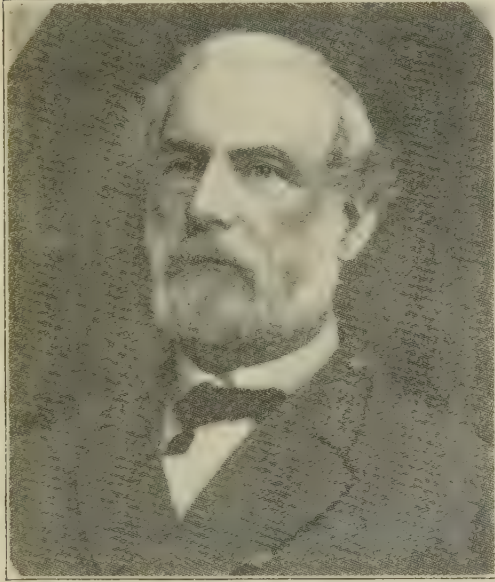
He was not permitted to remain neutral, however, and was soon appointed by the Confederate Government major-general of the Virginia State forces. He served in command of the Southern troops throughout the campaigns in Virginia and West Virginia, and on March 31, 1863, he was made commander-in-chief of all the forces of the Confederacy with the rank of full general. In the campaign that followed he won many brilliant victories, but was finally compelled to surrender to Grant at Appomattox Court House (April 9, 1865), thus ending the War. After the surrender he retired to his estate and used his influence for the restoration of friendly relations between the North and the South and for the prompt return of his soldiers to peaceful pursuits. He was appointed president of Washington College at Lexington, Va. (now Washington and Lee University), in 1865, and filled that office until his death.

Lee was throughout life a temperance advocate and a total abstainer from alcoholic beverages and from tobacco, and while commander of the Confederate forces he was accustomed to do everything in his power, both by precept and example, to pre-

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vent drunkenness among his officers and men. His attitude toward the use of liquor in the army was shown in his refusal to promote officers who drank too freely, giving as his reason: "I cannot consent to place in the control of others one who cannot control himself."

Lee himself set an excellent example of total abstinence for his men, with the result that there was less liquor consumed by the Confederate sol-



ROBERT EDWARD LEE

diers than by any other English-speaking army. On one occasion, when his troops entered Chambersburg, Pa., he issued an order forbidding the sale of liquor to his men. During the military occupation of Lexington, on observing a soldier staggering out of a saloon, he said: "I wish that these military gentlemen, while they are doing so many things which they have no right to do, would close up all of these grog-shops which are luring our young men to destruction."

Many anecdotes are related of Lee's abstinence. In 1861, while on an inspection tour in Norfolk, a friend offered him two bottles of fine old whisky, saying he would be certain to need it and would be unable to get so good a brand elsewhere. Lee refused, saying he would not need it. "As proof that I will not," he said, "I may tell you that, just as I was starting to the Mexican War, a lady in Virginia prevailed on me to take along a bottle of fine old whisky, without which she thought I could not get on. I carried that bottle all through the War without having the slightest occasion to use it; and on my return home I sent it back to my good old friend, that she might be convinced that I could get on without liquor."

On another occasion, when tired-out after a battle, he was offered some old blackberry wine by a woman in Virginia. He refused it, saying: "I thank you, Mrs. Sims, but I never drink even wine."

Lee also used his influence for temperance among

LEES

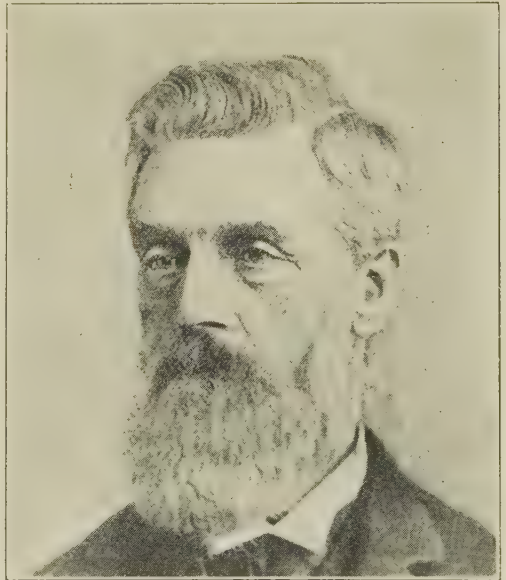
the students of Washington College, while president of that institution. On Dec. 9, 1869, he wrote to them: "My experience through life has convinced me that, while moderation and temperance in all things are commendable and beneficial, abstinence from spirituous liquors is the best safeguard to morals and health."

In recognition of the leadership of Lee as well as that of Lincoln in temperance reform, the Lincoln Legion, the moral-suasion department of the Anti-Saloon League, was renamed the "Lincoln-Lee Legion" (see p. 184). Lee's photograph and his statement to the students of Washington College, quoted above, are used on all the posters of the Legion.

LEE COWIE, BESSIE (formerly Mrs. Harrison Lee). See COWIE, BESSIE (VICKERY) LEE.

LEES, FREDERICK RICHARD. English editor, author, and temperance leader; born at Leeds, Yorkshire, March 15, 1815; died May 29, 1897. Following his studies in various institutions in his native country he went to Germany and took a course at the University of Giessen, which gave him the degree of Doctor of Philosophy.

Taking the pledge of total abstinence at the age of nineteen, Lees soon found himself one of a little group who were almost everywhere regarded with suspicion, and were even compelled at times to defend themselves from the assaults of fellow laborers who sought to promote the cause of temperance by establishing "moderation" societies. Dr. Lees' ability as a controversialist was first tested at Leeds in 1836, when the Leeds Temperance Society held a public discussion to decide the question



FREDERICK RICHARD LEES

whether it should change its pledge of moderation to one of total abstinence. Several prominent men, including Dr. Williamson, the leading physician of the town, spoke in favor of moderation. The speech of the latter was so powerful and seemingly unanswerable that the speaker appointed to reply

declined to make the attempt. There were then loud calls for Lees, whose remarkable argument and alert, aggressive manner turned the tide in favor of total abstinence and fixed public attention on this young man as a coming leader of the advanced wing of the temperance army. During the same year he encountered the Rev. F. T. Jordan, a noted Baptist minister, on a similar proposition at Masham, in Yorkshire. The report of that debate, which was prolonged through two days, spread far and wide, and helped not a little to clear up the confusion existing in many minds as to the true nature of alcohol.

One of the most notable and fruitful of Lees' public discussions occurred at Birmingham, his opponent being the famous pastor John Angell James. James had delivered a powerful address in which he condemned teetotalism. Again Lees was pushed to the front, and for an hour and a half he held the great audience in his grip while he unmasked the delusion concerning moderation in the use of alcohol which for long years had held so many in its thrall. One result of this discussion was that Dr. James himself became a total abstainer, and later bore willing and grateful testimony to the benefits of abstinence.

During the earlier part of Lees' career the principle of total abstinence and the numerous controversies growing out of it absorbed him; but in 1853, at the annual conference of the British Temperance Association, he brought forward a motion expressing satisfaction with the Maine Law—only two years after its passage by the Legislature of the State of Maine, in America—and commending its principles. The motion was carried with only five dissenting votes. Ever afterward Lees was one of the stoutest champions of Prohibition in Great Britain. He had been elected secretary of the British Temperance Association in 1840, and became one of the founders of the United Kingdom Alliance in 1853. He was the editor of the *British Temperance Advocate*, and for a number of years editor of the *Truth-seeker*, also. His literary activity was great. His separate publications, including tracts and pamphlets, as well as books, total about 300. One of his best-known publications was the "Temperance Bible Commentary," in the production of which he collaborated with the Rev. Dawson Burns, D.D.

Evidence of the high regard of his temperance friends for Lees was given when, on the occasion of his leaving Leeds for London, in 1890, he was presented with a purse of 200 guineas.

LEES, GEORGE HARMAN. Canadian manufacturer and temperance advocate; born at Hamilton, Ontario, Nov. 12, 1860; educated in public and private schools and in a business college. He married Elizabeth Stuart, of Hamilton, April 24, 1883, and went into business in his native town, where he became president of the Geo. H. Lees & Co., Ltd., manufacturing jewelers, and vice-president of Dowsell Lees & Co. Ltd., manufacturers of washing-machines and wringers.

Lees was always interested in the cause of temperance and was a member of the various temperance societies in Hamilton, serving as president or treasurer of the local organizations for over 20 years. He gave years of service, also, to the national temperance bodies, as Grand Auditor of the Independent Order of Good Templars (1882), Grand Councilor of the Royal Templars of Temperance

(1895-1897), Dominion Councilor, Royal Templars of Temperance (1898-1902), Director of the Royal Templars of Temperance (1902-23), and vice-president of the Dominion Alliance (1921-23). He was a delegate from the Hamilton Temperance Federation to the International Convention of the World League, held at Toronto, Ont., in November, 1922.

LEES AND RAPER MEMORIAL LECTURESHIP. A lectureship founded in England in 1897, under the presidency of Sir Wilfrid Lawson, Bart., to continue the work and perpetuate the memory of Dr. FREDERIC RICHARD LEES and JAMES HAYES RAPER, two great leaders of the temperance movement. It was suggested by the Ven. Archdeacon Wilberforce and other friends of the movement, and the fund subscribed for it amounted to £1,683 1s. 5d. (about \$8,400). This sum was invested in an annuity for twenty years, "to meet the expenses of lectures by exponents of eminent standing, able to speak with authority and to command public attention upon some particular phase of the temperance question" (*Alliance News and Temperance Reformer*, March, 1921, p. 48). The trustees of the fund were: Edward Wood, J.P. (chairman), W. Bingham, J.P., Edward Crawshaw, Sir Edward W. Fithian, J.P., Sir Henry Holloway, J.P., Lionel Mundy, Charles Roberts, M.P., and the Rt. Hon. Sir Thomas P. Whittaker, M.P.

The lectures, fourteen in all, were delivered in different towns in England and Scotland, the complete list being as follows:

- 1.—"Temperance Reform as Required by National Righteousness and Patriotism." Delivered in the Church House, Westminster, Nov. 30, 1898, by the Very Rev. Dr. F. W. Farrar, Dean of Canterbury. Chairman, the Most Rev. Dr. F. Temple, Archbishop of Canterbury.
- 2.—"The Effect of Alcohol upon the Human Brain." Delivered in St. James's Hall, London, April 27, 1900, by Sir Victor Horsley, F.R.S. Chairman, the Rt. Hon. Augustine Birrell, M.P.
- 3.—"The Economic Aspect of the Drink Problem." Delivered in St. James's Hall, London, April 25, 1902, by Sir Thomas P. Whittaker, M.P. Chairman, The Rt. Hon. Viscount Peel.
- 4.—"Recent Researches on the Action of Alcohol in Health and in Sickness." Delivered in the Guildhall, Cambridge, Nov. 16, 1903, by Prof. (afterward Sir) G. Sims Woodhead, M.D. Chairman, Prof. T. Clifford Allbutt, M.D.
- 5.—"Labour and Drink." Delivered in the Free Trade Hall, Manchester, Oct. 31, 1904, by the Rt. Hon. John Burns, M.P. Chairman, Alderman Isaac Mitchell, L.C.C.
- 6.—"Law and the Liquor Traffic." Delivered in the Albert Hall, Leeds, Oct. 23, 1905, by Sir Wilfrid Lawson, Bart., M.P. Chairman, Sir James Kitson, Bart., M.P.
- 7.—"The Bible and Temperance Reform." Delivered in the City Temple, London, Oct. 25, 1906, by the Rev. Dr. Dawson Burns, Chairman, the Rev. R. J. Campbell.
- 8.—"The Relation of Alcohol to Physical Deterioration and National Efficiency." Delivered in the Town Hall, Oxford, Feb. 4, 1908, by W. McAdam Eccles, F.R.C.S. Chairman, Prof. W. Osler, F.R.S.
- 9.—"The Relation of the Drink Habit and the Drink Traffic to Our Municipal and National Life." Delivered in the United Free Church Assembly Hall, Edinburgh, March 15, 1909, by Sir Samuel Chisholm, Bart. Chairman, Lord Provost Gibson.
- 10.—"The Best Way of Promoting Temperance Reform." Delivered in St. Andrew's Hall, Norwich, Oct. 31, 1912, by Sir Alfred Pearce Gould, K.C.V.O. Chairman, the Ven. Archdeacon Pelham.
- 11.—"The Church and the Liquor Trade." Delivered in the Albert Hall, Manchester, Nov. 22, 1912, by the Rt. Rev. Dr. Hicks, Bishop of Lincoln. Chairman, Philip Snowden, M.P.
- 12.—"Temperance Reform and the Ideal State." Delivered in the Mechanics' Institute, Nottingham, Dec. 2, 1913, by the Rev. Dr. John Clifford. Chairman, A. W. Black, M.P.
- 13.—"Where Do We Stand Today?" Delivered in the Town Hall, Birmingham, Nov. 23, 1917, by the Rt. Hon. Sir T. W. Russell, Bart., M.P. Chairman, the Rt. Hon. J. H. Thomas, M.P.
- 14.—"A Ministry of Health and the Racial Poisons."

LEET-ALE

Delivered in the Caxton Hall, Westminster, May 7, 1918, by Dr. C. W. Saleeby, F.R.S. Edin. Chairman, Col. Sir Hamar Greenwood, Bart., M.P.

The lectures were printed and widely circulated. Sir Victor Horsley's lecture (see No. 2 in above list) was revised by Sir German Sims Woodhead in 1921 and reprinted. About 50,000 copies were mailed gratuitously to the clergy, teachers, and others to whom the lecture was likely to prove helpful, special contributions being received toward defraying the cost. The funds at the disposal of the trustees were now practically exhausted, and the small sum remaining was given to the London Temperance Hospital.

There can be no doubt that the Lectureship fully served the purpose for which it was founded, and was a valuable contribution both to the literature and to the service of the temperance movement.

LEET-ALE. The dinner or lunch served at the opening of the court-leet, one of the petty courts of early England.

LEEWARD ISLANDS. Group of British islands in the West Indies, owing their name to the fact that they are less exposed to the trade-wind than their neighbors the Windward Islands. They comprise Antigua (with Barbuda, and Redonda), St. Kitts-Nevis (with Anguilla), Dominica, Montserrat, and the Virgin Islands (with Sombbrero). Their area is about 715 square miles, with a population of 122,242 (census of 1921). Each island has its Legislature; and the five presidencies, as they are termed, are administered by a governor, whose seat is at St. John, on the island of Antigua. The governor is assisted by a Federal Executive Council, nominated by the Crown, and a Federal Legislative Council, consisting of ten official and ten elected members.

The chief products of the colony, according to the presidencies, are: Antigua: Sugar, cotton, and pineapples. Dominica: Limes, lime-juice, fruit-oils, cocoa, coconuts, molasses, and fruits. Montserrat: Cotton, sugar, lime-juice, cotton-seed and cattle. St. Kitts-Nevis: Sugar, sirups, cotton, and coconuts. Virgin Islands: Cotton, sugar, tobacco, coconuts, and provision crops. Sombbrero: Phosphate of lime.

There is no law regulating the liquor trade common to all the islands. Such statistics as have been procurable are given below under the headings of the respective presidencies.

Antigua. The imports of malt liquors, wines, spirits, etc., during the year 1923 amounted to 39,883 gals., of the value of £9,506 (£1=approximately \$5 U. S. currency). The exports in the same year amounted to 2,720 gals. of the value of £3,036.

The island is under the Licensing Act of 1879. Licenses are of seven kinds—refreshment house, retail, wholesale, hotel, bottle, importers', and tavern—the costs ranging from £14 to £2.10. Heavy penalties are provided for violations. The sale of any description of spirits to any person apparently under the age of sixteen years constitutes an offense. Every person found drunk is liable to a penalty of 10/- for the first offense, 20/- for the second, and 40/- for the third. Any persons found drunk when in charge of carriage, horse, cattle, or steam engine, or in possession of loaded firearms is liable to a penalty of 40/-, or imprisonment with or without hard labor. The governor may revoke a license at any time.

LEEWARD ISLANDS

Dominica. The only native alcoholic drink is rum, made from molasses and sirup products of the sugar-cane. During 1923 there were delivered for local consumption 13,488 gallons of native rum. The imports of alcoholic beverages for the same year amounted to 7,390 gallons, of the value of £5,234; and the exports amounted to 416 gallons, valued at £525. In 1924 and 1925 they were as shown in the accompanying table.

IMPORTS AND EXPORTS FOR 1924 AND 1925

BEVER- AGE	IMPORTS				EXPORTS			
	GALLONS		VALUE		GALLONS		VALUE	
	1924	1925	1924	1925	1924	1925	1924	1925
Brandy	190	118	£ 189	79	32	..	£ 40	..
Gin	350	866	227	387	4	..	2	..
Rum	326	638	120	74	645	..	91	..
Whisky	1,196	945	1,589	1,029	56	4	68	4
Li- queurs	....	31	....	31	4	..	11	..
Bitters	....	69	....	108	..	..	..	..
Wines	2,774	1,231	704	509	..	50	..	27
Ver- muth	....	1,098	....	456	..	..	..	..
Beer & ale	1,484	1,368	378	303	42	..	12	..
Wines (Medi- cated)	....	17	....	10	..	..	..	..

Under Ordinance No. 24 of 1925 general tariff duties ranging from 1/4 per gallon to 17/6 on liqueurs is imposed. The British preferential duty (on goods grown, produced, or manufactured in the British Empire) ranges from 1/8 to 15/-. A surtax of 5 per cent is added to these duties. A trade duty, also of 1/- per gallon is payable upon spirits imported or taken out of bond.

The editors of the STANDARD ENCYCLOPEDIA are indebted to the Hon. H. A. Bascom, Treasurer of Dominica, for the foregoing statistics.

Montserrat. The imports of alcoholic beverages for the year 1925 were as shown in the table herewith.

IMPORTS OF ALCOHOLIC LIQUORS IN 1925

LIQUOR	QUANTITY (GALLONS)	VALUE (£)
Brandy	5½	25
Gin	457	319
Rum	4,898	668
Whisky	610	736
Liqueurs	4	2
Bitters	13½	92
Wine	1,012	258
Malt	640	216
Totals	7,640	2,316

Rum from the sugar-cane was being manufactured at one distillery. The cost of a license to operate a still was £5 a year, and the annual fees for general licenses to sell alcoholic liquors were: For all liquors, £7.10.0; for rum only, £3.15.0; same in the country, £1.17.6; wholesale £5.0.0. The Liquor Licence Ordinance, 1896, as amended by Ordinances Nos. 6 of 1901, 8 of 1906, and 15 of 1920, is the only ordinance in force in the Presidency. It covers illicit sales, licenses, hours of closing, entry on premises, etc.

His Honor Commissioner H. W. Peebles, who has been good enough to furnish the foregoing statistics, writes under date of July 17, 1924:

I am glad that this Presidency is a very orderly and temperate locality, an average of not more than ap-

LEGGER

proximately three cases of intemperance having been brought up in the Magistrate's Court for trial during the last three years.

A general duty, ranging from 2/ per gallon on malt liquors to 13/6 on whisky is imposed. The preferential duty ranges from 1/4 to 11/- on the same beverages.

The island is under the Liquor License Ordinance of 1922, amended by No. 10 of 1923 and No. 5 of 1924.

Retail liquor licenses for the town of Roseau and within one mile of Ft. Young cost £10 for the half-year. In other parts of the island the cost varies from £8 to £2.10.

St. Kitts-Nevis. The total consumption of rum for the year 1921-22 was 25,494 gals. This was a decrease from the previous year of 1,682 gals.

Later figures have not been received at the time of writing. The imports of alcoholic beverages in 1925 (statistics kindly supplied by the Treasurer and Comptroller of Customs, St. Kitts-Nevis) were: Brandy 53 gallons, valued at £64; gin 6,373, £2,770; rum 12,997, £1,544; whisky 3,440, £3,923; liqueurs 100, £87; bitters 50, £106; wine 7,260, £2,688; beer and ale 4,832, £1,851.

Liquor licenses are issued under Ordinance No. 8 of 1906, as amended, promulgated Jan. 1, 1907. A hotel license to sell all liquor, except rum, by retail, to be consumed on the premises costs £15 per annum; a similar license for a restaurant £9. 7.6 per quarter (three months). General licenses to sell all liquor by retail range from £1.10.0 to £30 according to locality.

Virgin Islands. According to figures courteously supplied by Acting Commissioner F. C. Clarkson, the imports of alcoholic beverages for the year 1925 were: Brandy 516 gallons, valued at £907; gin 2,898, £1,750; rum 4,747, £559; whisky 2,828, £4,169; liqueurs 151, £138; bitters 9, £22; wine 1,182, £865; beer and ale 1,468, £555.

Licenses to sell intoxicating liquors are issued under Ordinance No. 4 of 1913. The word "liquor" includes "any fermented, distilled, or spirituous liquors which do not contain less than two per cent of alcohol." The fee is £3 for a house within the limits of the town of Road Town, and £1.10.0 for a house without such limits. Every owner of a still must obtain a license, costing £5, to operate it.

No temperance organizations are known to exist in the Leeward Islands.

LEGGER. (1) A liquid measure in use on the island of Java, the equivalent of 160 U. S. gallons.

(2) A measure, containing nearly 50 English gallons, employed in the wine and brandy trade at Cape Town, South Africa, in the early part of the nineteenth century.

Henderson ("History of Ancient and Modern Wines," p. 377, London, 1824) states that 11,624 leggers of wine and 566 leggers of brandy were brought into Cape Town in 1821.

LEGRAIN, PAUL MAURICE. French alienist and temperance pioneer; born in Paris March 20, 1860; educated in the schools and the University of that city (M.D.). In 1909 he married Mlle. Soudieux, of Paris. For a time he was a professor in the Collège des Sciences Sociales in Paris. He is a Chevalier of the Legion of Honor, an Officer of Public Instruction, and a member of the Superior Council of Public Assistance.

LEGRAIN

Legrain represents the radical element of the French temperance forces. He advocates total abstinence from all intoxicating beverages and is in favor of the prohibition of their sale. A detailed report on alcoholism which he presented at the Congress of the League of Public Morality at Lyons in 1894 contributed powerfully to the initiation of the temperance movement in France. In the nineties he was president of the Society Against the Use of Alcoholic Beverages, and he was one of the founders of the French Antialcoholic Union (*L'Union Française Antialcoolique*) in 1895. For eight years (1895-1903) he was editor of *La Revue d'Alcool* (The Alcohol Review). In 1903 the French Antialcoholic Union was replaced by the National League Against Alcoholism (*Ligue Nationale con-*



PAUL MAURICE LEGRAIN

tre l'Alcoolisme), which Legrain considered a backward step, as the new organization did not fight against wine, which he regarded as the direct cause of the development of alcoholism in France. From that time he championed the cause of total abstinence, and for many years he published the monthly journal *Annales Antialcooliques*, which was the only periodical in France supporting the principles of total abstinence and Prohibition.

In 1908 Legrain introduced into France the International Order of Good Templars, of which organization he became one of the leaders, and later he became president of the Federation of French Abstainers (*Fédération des Abstinents Français*). He founded, and for twenty years was chief physician of, the first institution in France for the treatment and cure of drunkards—the Asile de Ville-Evrard, which went out of existence when he was appointed head of the Villejuif Asylum (Seine). Dr. Legrain was in charge of the Villejuif institution for more than 30 years.

The cause of international temperance reform has benefited greatly from the efforts of Legrain. He has taken an active part in all of the meetings

of the International Congress Against Alcoholism—both in Europe and in America—since 1895. In 1899 he was president of the committee which made arrangements for the Paris Congress, and he also edited the two-volume report of the proceedings. In 1901 he acted in the same capacity for the Vienna Congress, and in 1920 he was appointed by the French Government to represent the Prohibitionists of France at the Fifteenth Congress, held at Washington, D. C., where he addressed the delegates on "Nervous and Mental Diseases in Their Relation to Alcoholism."

Dr. Legrain has rendered invaluable assistance to the cause of international antialcoholism through his study of alcohol and its effect on human organisms. He is the author of a number of works on the subject which have been widely read and quoted, among which are the following: "Hérédité et Alcoolisme"; "Dégénérescence Sociale et Alcoolisme"; "La Médecine Sociale des Poisons"; "Les Grands Narcotiques Sociaux"; and "Des Causes Psychologiques de l'Alcoolisme." The last three works mentioned were published in 1925.

LEGYEE. A beer made from grain, consumed in large quantities by certain tribes on the White Nile (G. A. Schweinfurth, "Im Herzen von Afrika," Leipzig, 1874).

LEIGH, JAMES WENTWORTH. British Episcopalian clergyman and temperance advocate; born in Paris, France, Jan. 21, 1838; died in London Jan. 5, 1923. He was the third son of the first Lord Leigh, of Stoneleigh, Warwickshire, and was educated at Harrow and Trinity College, Cambridge. After leaving college he traveled for some time in the Near East, and then returned home to prepare for the ministry. Ordained in 1862, he was appointed curate of Bromsgrove, Worcestershire, and two years later he became vicar of Stoneleigh, where he took great interest in the problems of the countryside. When an agitation on behalf of the agricultural laborers was started by Joseph Arch, Leigh vigorously supported him, and he soon became widely known as a country parson having strong "reforming" opinions. In 1869 he went to America, traveled extensively, and two years later married Frances Butler, of Georgia. After two years further service at Stoneleigh he resigned his benefice and went again to America. There he spent three years working among the negroes of Butler's Island, Georgia, his wife's former home.

In 1877 Leigh returned to England, and, after spending a few months at the Mission Church of St. James, Stratford-on-Avon, was appointed to the vicarage of Leamington. Here he introduced co-operation and temperance among the agricultural laborers in the parish. In 1883 he was appointed rector of St. Mary's, Bryanston Square, London, and in 1894 he was nominated to the deanery of Hereford, which he held till 1919, when he resigned. He became very popular in his diocese, and, though he was a decidedly unconventional Church dignitary, he did considerable useful and enduring work.

Leigh was always an earnest advocate of temperance reform. As dean of Hereford he held high the temperance flag, in spite of local indifference and even hostility, and his advocacy was fearlessly outspoken. He attended several of the International Congresses Against Alcoholism. At the Fifth, held at Basel, Switzerland, in 1895, he read

a paper on "The Tyranny of the Liquor Traffic." He was present, also, at the Sixth Congress, held in Brussels, in 1897. Even in his old age he maintained his interest in the cause, and in 1921 he attended the Sixteenth International Congress, at Lausanne, Switzerland, and took part in its discussions. He was president of the National Temperance League in 1903 and a vice-president of the Western Temperance League at the time of his decease. He was also Provincial Grand Master of Freemasons for Herefordshire. In 1921 he published a book of reminiscences, entitled "Other Days," which was full of shrewd observations and amusing anecdotes of his long and interesting life.

LEJEUNE, JULES ANGE LADISLAS. Belgian lawyer, statesman, and temperance leader; born at Luxembourg May 5, 1828; died in Brussels Feb. 21, 1911. He was at various times an advocate at the Court of Cassation, professor at the University of Brussels, Minister of Justice, Senator, and Minister of State.

In all his high offices Lejeune never failed to treat the question of alcoholism from its various related points of social interest—reduction of crime, repression of vagrancy, organization of public charity, and protection of childhood. In 1895 he delivered from the tribune of the Belgian Senate an eloquent address on the dangers to which alcohol exposed the country, with special reference to the physical and moral degradation of the individual and the degeneration of the race. The statements contained in this address produced a salutary impression and led to important discussions. Other results were several measures against alcoholism, enacted by the Belgian Government, and the nomination of a Government commission charged with an inquiry into the ravages of alcoholism in Belgium, and with the study of the proper means of combating the evil (1896). The following year the organizing committee of the Sixth International Congress Against the Abuse of Alcoholic Liquors recognized the devotion of Lejeune to the cause of temperance reform, and chose him by acclamation honorary president of that committee and president of the Congress in 1897.

As president of the Belgian Patriotic League Against Alcoholism (*Ligue patriotique Belge contre l'Alcoolisme*) Lejeune contributed largely to the advancement of the temperance movement. Under his beneficent and dignified direction the League made great progress. He was a fervent apostle of temperance, whether in the Senate or in the most distant and obscure parts of Belgium or in foreign countries. At the Twelfth International Congress on Alcoholism he was Governmental Delegate from Belgium.

Lejeune troubled himself not at all about the public or concerning the religious opinions of those who sought his valuable aid. He held that if politics caused divisions among citizens the alcohol peril was a means of reuniting them.

LEMMENS, JOSEPH HUB ALEXANDRE. Belgian Roman Catholic priest and temperance advocate; born at Maesijck, Limbourg, Belgium, Nov. 27, 1863; educated at the School of the Crosier Fathers, in his native place, at the Seminary of St. Trond, and the Grand Seminary of Liège. He was ordained a priest of the Roman Catholic Church at Liège Dec. 18, 1887, and subsequently appointed vicar of St. Bartholomew in that city, where he

LENAEA

served from 1889 to 1892. During 1892-1916 he was chaplain at the English hospital, Liège. In the World War he was taken prisoner and held in Germany for two years (1916-18), and since 1920 he has been curé at Ste. Foy, Liège.

The Abbé Lemmens, as he is generally known, has been an active worker for many years in the temperance cause in Belgium. He founded in 1895 the Social Welfare Temperance League (*Bien Être Social Ligue de Tempérance*) of the province of Liège, and in 1904 the Federation of Catholic Temperance Leagues of Belgium (*Fédération des Ligues de Tempérance Catholiques de Belgique*), and has been president of these organizations since their foundation. He has been a member of the Committee of Studies against Alcoholism (*Comité d'Etudes contre l'Alcoolisme*) since its formation in 1921 in the Ministry of Justice. From 1895 to the outbreak of the World War he delivered lectures, both in Belgium and abroad, to enlighten the people concerning the dangers of alcoholism; and to the same end he has organized large meetings, congresses, etc., which were addressed by Messrs. Beernaert, Lejeune, Schollaert, the Cardinal of Malines, etc. Lemmens has written many articles for periodicals in his fight against the plague of alcoholism, has published thousands of popular antialcoholic tracts, which have been circulated through Belgium and abroad, and is the author of a number of antialcoholic dramas. By his efforts gold medals were awarded to antialcoholic workers at the Brussels Exposition of 1905.

Lemmens was named by the King of Belgium Chevalier of the Order of Leopold (1904) following an anarchistic attempt in which his devotion nearly cost him his life, and he was made Officer of the Order in 1921. He was decorated with the Civil Cross of the First Class for his work among the victims of cholera in 1892 and 1894. He received other decorations, including the Military Cross of the First Class, for patriotic acts during the World War.

LENAEA. The Feast of Vats in ancient Athens. See DIONYSIA.

LENAEUS. See DIONYSOS.

LENGTHS. A term applied to the number of barrels or gallons obtained in the brewing of beer (John Tuck, "The Private Brewer's Guide," London, 1822).

LENNON, JOHN BROWN. American trade-union official and temperance advocate; born in Lafayette County, Wis., Oct. 12, 1850; died Jan. 18, 1923. He was educated in the local public schools. In 1871 he married Juna J. Allen, of Hannibal, Mo. He learned the tailors' trade, and in 1886 was elected editor of the *Tailor* and general secretary of the Journeyman Tailors' Union of America, of which body he was for more than a quarter-century chief executive officer. From 1889 to 1910 he was treasurer of the American Federation of Labor, and from 1917 was a member of the Board of Mediators of the United States Department of Labor. In 1912 he was appointed by President Taft a member of the Commission on Industrial Relations. He was, also, a member of the Social Service Commission of the Federal Council of the Churches of Christ in America, and of the Social Service Commission of the Presbyterian Church.

Enlisting in the temperance cause in early manhood Lennon became a public advocate of total ab-

LEONARD

stinence, and assisted in many campaigns against the liquor traffic. He never found it necessary to disguise his hostility to the saloon in order to make his way in life. He was a popular and effective speaker, and the high esteem in which he was held by organized labor was attested by his continuous reelections to the offices held by him in the American Federation of Labor and the Journeyman Tailors' Union of America. The following is a fair sample of his utterances on the drink question:

I have been criticised for my fight against the saloon, but I give notice here and now that I will fight the traffic as long as the saloon opposes the interests of the people. Too many men and women are going down stream to degradation for me to keep silent. To the trade-unionist there is no redeeming feature in the saloon. Go anywhere where its influence is felt and you see the demoralization it brings. We are fighting for social well-being, civic benefits, and moral uplift. Never a foul plot is organized to injure public rights and social well-being but the saloons are used for the job. They never use the trade-unions or the Ministerial Association, which is only a trade-union under another name. The saloon is the enemy of the people for whom we work.

For more than ten years prior to his death Lennon was a vice-president of the Anti-Saloon League of Illinois.

LENTEN ABSTINENCE. An annual practise in the Roman Catholic Church and some other Christian denominations. Persons old enough to fast (21 years) are allowed but one full meal a day, and are restricted in the use of meat. Previous to the year 1000 wine, also, was forbidden during the 40 days of Lent, the only other beverage being water, as tea and coffee were then unknown. Although in modern times no restriction is placed on mere liquids, many Catholics freely abstain from alcoholic beverages during the six weeks preceding Easter.

Pope Leo XIII, having heard of the very hard labor of the working men of America, dispensed them from abstinence from meat in Lent, but exhorted them to practise instead abstinence "from intoxicating drinks" (Decree of March 15, 1885).

LEONARD, ADNA BRADWAY. An American Methodist Episcopal clergyman and Prohibition leader; born in Berlin Township, Mahoning County, Ohio, Aug. 2, 1837; died in Brooklyn, New York, April 21, 1916. He was educated in the public schools of Mahoning County and at Mt. Union College, Alliance, Ohio (A.B. and A.M.), and was the recipient of honorary degrees from Mt. Union (LL.D.) and New Orleans University (D.D.). In 1861 he married Caroline Amelia Kaiser, of Pleasant Valley, Iowa. He was ordained to the ministry of the Methodist Episcopal Church in 1860, becoming a member of the Pittsburgh (Pa.) Conference. After 28 years of service, chiefly in Ohio, as pastor and presiding elder, Leonard was elected corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church, and in this capacity he toured China, Japan, and Korea. In 1912 he was made secretary emeritus.

Leonard was one of the most insistent advocates of Prohibition of his day, and it has been said that the temperance movement has produced few men who were his equals on the platform. He affiliated with the Prohibition party, and in 1885 was nominated by that group for the governorship of Ohio.

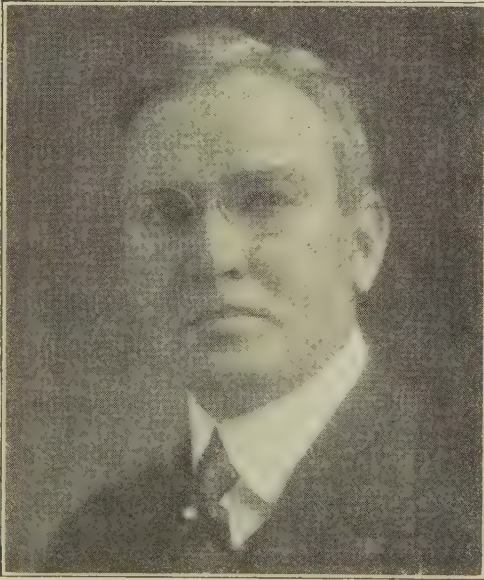
He was the father of ADNA WRIGHT LEONARD.

LEONARD, ADNA WRIGHT. American Methodist Episcopal bishop and Prohibition advocate; born at Cincinnati, Ohio, Nov. 2, 1874; educated in

LEONARD

the public schools of Ohio and New York, Pennington (N. J.) Seminary, New York University (A.B. 1899), and Drew Theological Seminary, Madison, N.J. (B.D. 1901). He holds, also, honorary degrees from Ohio Northern University (D.D. 1906), the University of Southern California (LL.D. 1916), and the College of Puget Sound (LL.D. 1916). In 1901 he married Mary Luella Day, of Morristown, N. Y.

While a student at Drew Seminary he was pastor at Green Village, N. J. (1898-1900). In 1899 he was ordained to the ministry of the Methodist Episcopal Church, and he has since held the following pastorates: San Juan, Porto Rico (1900-01); Rome, Italy (1901-03); Piqua, O. (1903-05); Springfield, O. (1905-08); Walnut Hills, Cincinnati, O. (1908-10); and Seattle, Wash. (1910-16). While pastor of the American M. E. Church in Rome he studied at the American School of Archaeology and taught in the Methodist Theological



BISHOP ADNA WRIGHT LEONARD

School in that city. In May, 1916, he was elected bishop of the San Francisco area, which includes California, Arizona, Nevada, and Hawaii. He is president of the board of trustees of the University of Southern California, and a trustee of the College of the Pacific, San José, California. He is the author of "The Shepherd King," "The Roman Catholic Church at the Fountain Head," and "Evangelism in the Remaking of the World."

Bishop Leonard is one of the leading advocates of the cause of Prohibition in the United States, and has been active in the temperance movement throughout his entire ministry. While holding pastorates at Springfield and Cincinnati he participated in campaigns for local option, and later he assisted in Prohibition campaigns in Washington, California, Nevada, Arizona, and Hawaii. The campaign for State-wide Prohibition in Washington was inaugurated in the First Methodist Church of Seattle, where Leonard was then preaching, and

LESLIE

he was one of the leaders in the campaign which resulted in the adoption (1914) of Prohibition by a majority of 18,000 votes. In 1915 he was made a member of the Central Headquarters Committee of the Washington Anti-Saloon League. In 1922 he campaigned in the interest of the Wright Law, the "little Volstead Law of California." In 1923 he became resident bishop of Buffalo area, New York, and in the following year was elected president of the Anti-Saloon League of that State, which office he still (1927) holds.

The Bishop is the son of ADNA BRADWAY LEONARD.

LESBIAN WINE. Wine produced on an island anciently called "Lesbos" and situated in the Aegean Sea, a little to the north of the entrance to the Gulf of Smyrna. Since the middle ages it has been known as "Mytilene." It has a population of about 182,000, and the chief town is Mytilene.

Lesbos, Chios, and Thasos were famed in antiquity for their excellent wines, and each contended for the superiority of its growths. Upon their coins appear heads of Bacchus and Silenus or amphorae and grapes.

Horace characterized the Lesbian as "an innocent wine." Athenaeus said (i. 22) "it deserved the name of ambrosiae rather than that of wine, and that it was like nectar when it was old." Compare CHIAN WINE.

LESE. Term formerly applied to a mixture of brandy and tea, in common use in New Sweden.

LESLIE, ROBERT MURRAY. Scottish physician; born in Ross-shire June 23, 1866; died in London, England, March 29, 1921. He was educated at George Watson's College in Edinburgh and at the University of Edinburgh (M.A. 1888; B.Sc. 1889; M.B. 1902; M.D. 1904). He gained several honors in natural science and obstetric and clinical medicine. He held appointments as lecturer on medicine or physician at the Northeast London Post-Graduate College, King's College Hospital, the University of Edinburgh, and London University. He was, also, consulting physician to the Prince of Wales General Hospital, Royal Hospital for Diseases of the Chest in London, Bermondsey Military Hospital, Canning Town Hospital for Women and Children, Edinburgh Royal Infirmary, and Brompton Hospital for Consumption.

Leslie was an Officer of the French Academy, deputy chairman and examiner of the Incorporated Institute of Hygiene, chairman of the council of the Women's Imperial Health Association of Great Britain, and president of the Northeast London Clinical Society. He was the author of: "The Health of a Woman" (1917); "Haemorrhage from the Lungs," in the "Encyclopaedia Medica" (1917); "Disordered Action of the Heart," in the *Clinical Journal* (1919); and "Vaccine Treatment of Influenza and Pneumonia," in the *Medical Press* (1919).

Owing to his large and varied experience in dealing with the aftermath of the drink habit, Leslie was led to specialize on that subject in his lectures and articles, and was thus enabled to render invaluable assistance to the cause of temperance reform. He was a member of the council of the Society for the Study of Inebriety, and contributed numerous articles to the *British Journal of Inebriety*, including a critical article on Major Leonard Darwin's "Alcoholism and Eugenics" and a paper enti-

tled "The Education of the Public in Alcoholism," which appeared in the *Journal* in 1915 and 1918 respectively.

LES SAINTES. See GUADELOUPE.

LETING. A variety of KAFIR BEER.

LETORT, JEAN. French lawyer and temperance advocate; born in Paris Sept. 20, 1887; educated at the University of Paris (*Docteur en Droit*) and holds the diploma of the école des Hautes Études, Paris.

Letort had united with the National Antialcoholic League of France (*Ligue Nationale contre l'Alcoolisme*) before the World War, and was actively engaged in the struggle against alcoholism when the mobilization order interrupted his good work. After the War was ended, he returned to Paris, more convinced than ever of the necessity of a determined opposition to the liquor traffic. Unfortunately, his captivity in Germany affected his health, and his work has been hindered as a result. He is an advocate in the Court of Appeals, Paris, and in this capacity has many opportunities to advance the cause of temperance. In the spring of 1919 he took part in an important series of temperance meetings in the United States and Canada, and he also participated in the perfecting of the organization of the World League Against Alcoholism. From the first Letort has been one of the members of the executive committee of this League. In the National Antialcoholic League, too, he has held various offices, and has rendered valuable service by his contributions to the *Etoile Bleue* and the annual Almanac.

During the World War Letort conceived the idea of gathering a crowd before the building occupied by the League by posting antialcoholic communications beside the military bulletins. He also initiated a weekly exhibition of foreign cartoons, and published a guide-book for the soldiers in Paris, in which antialcoholic propaganda was interspersed. A prize of 500 francs was awarded to his project for the reconstruction of the devastated regions with fewer saloons.

In collaboration with Professor Aubert, he published a valuable little book, "L'Alcoolisation de la France" (Paris, 1920).

LEVERHULME, WILLIAM HESKETH LEVER, 1st Viscount. English soap-manufacturer and statesman; born at Bolton, Lancashire, in 1851; died in London May 7, 1925. He was educated at the Bolton Church Institute. In 1867 he entered the business of his father, who was a large soap-manufacturer in Bolton. In 1877 he removed to Wigan and later to Warrington and Wirral. He contested Birkenhead in the Parliamentary elections of 1892, 1894, and 1895, and Wirral in 1900. From 1906 to 1910 he was Liberal Member for the Wirral Division of Cheshire, and in 1917 was made High Sheriff of Lancashire. The same year he was raised to the peerage as Baron Leverhulme, and in 1922 he was created a viscount. In 1918-19 he was mayor of Bolton.

Toward the close of 1919 Lord Leverhulme spent nearly three months in Canada and the United States, and on his return to England told, in an interview with a newspaper reporter, of his conversion to the principle of Prohibition. He said:

The greatest change in America is that it has gone dry, and there is no doubt that the enormous majority of the people were in favor of it. It was quite the exception to find any one to protest. I am of the opinion that

the possibility of the reversal of the dry policy is very remote. One of the results of Prohibition is that America is now saving £400,000,000 [\$2,000,000,000]. England owes America £2,000,000,000; and, if we were to save on our drink bill at the rate America is doing, we should pay off our debt in five years. Now, the lender of money is saving millions and we are spending it. This policy is the reverse of what it should be. The position in England is very much like that of a young man, having a mortgage on his home, who should cut down all unnecessary expense and concentrate upon production with no waste.

While I should prefer that alcohol should be obtainable, and that through strength of will rather than by strength of law it should not be consumed, I believe the policy of going dry in America means that in the world's race America has thrown away a heavy weight, and we, who are already behind in the race, are adding to our weight.

Owing to Lord Leverhulme's position in the business world, his declaration on the subject of Prohibition attracted considerable attention.

LEVERING, JOSHUA. An American merchant and Prohibition leader; born in Baltimore, Md.,



JOSHUA LEVERING

Sept. 12, 1845; educated in Baltimore private schools. In his young manhood he became an employee, and later a partner with his father, in the coffee-importing business of E. Levering & Co., Baltimore. His father died in 1870, when the sons succeeded him, and Joshua continued to be an active member of the concern until his retirement from business. He was early interested in religious work, first in connection with the Seventh Street Baptist Church, Baltimore, and later with the Eutaw Place Church, of which he was one of the founders. From 1881 he served for 21 years as superintendent of the Sunday-school of that church. He was one of the originators, and has long been an officer, of the American Baptist Education Society, also serving as vice-president of the American Baptist Publication Society. He was president of the Baltimore Y. M. C. A. for more than fifteen years, and for nearly 30 years a member of the International Committee of that organization. The philanthropic and charitable societies of the city of

Baltimore have found in him an unfailing friend.

Originally a Democrat in politics, Levering grew dissatisfied with his party's attitude on the temperance question, and in 1884 he joined the Prohibition party, becoming more enthusiastic than ever in the cause. He was president of the State Prohibition Committee in 1892-93, and was a delegate to successive national conventions, taking a leading part in shaping the party policies. In 1891 he was a candidate for State controller, and in 1895 he received the nomination for governor of Maryland. In May, 1896, the national convention of the Prohibition party met in Pittsburgh and, failing to agree on the party platform, a split occurred, the two factions being popularly known as "broad-gagers" and "narrow-gagers," with respect to the inclusion of other subjects besides Prohibition in the party declaration. The "narrow-gagers," contending for a platform with the single issue of Prohibition, carried the day in the convention by a decisive majority, and nominated Levering for President of the United States, and Hale Johnson, of Illinois, for Vice-President. The "broad-gagers" withdrew from the convention and organized a new party which they called the "National Party," nominating as their candidates Charles E. Bentley, of Nebraska, for President, and James H. Southgate, of North Carolina for Vice-President.

In more recent years Levering has been president of the board of trustees of the Theological Seminary at Louisville Ky.

He has been thrice married: (1) In 1870, to Martha W. Keyser; (2) in 1892, to Margaret Keyser (sister to Martha W.); and (3) in 1901, to Helen Woods.

LEVIN, PER AXEL. Swedish physician and temperance leader; born at Muskön, Södertörn, Nov. 2, 1821; died in Stockholm Jan. 3, 1891. He was educated at Upsala University taking his degrees in medicine and surgery in 1847. After serving seven years as physician at Boo, in Närke, he was appointed physician in charge of the Sanitarium of Bie, in Södermanland, where the remainder of his life was spent.

Levin was the first physician in Sweden to join the I. O. G. T., becoming a member of the Order in 1880. He had, however, for a long time previously, been active in temperance work, and was well able to appreciate the value of a country-wide and world-wide organization pledged to the overthrow of the common enemy. He wrote much on the temperance question in the newspapers and periodicals.

Levin possessed a most genial disposition which endeared him to his fellow workers in the temperance field, and he was a tower of strength to the combatants against alcoholism.

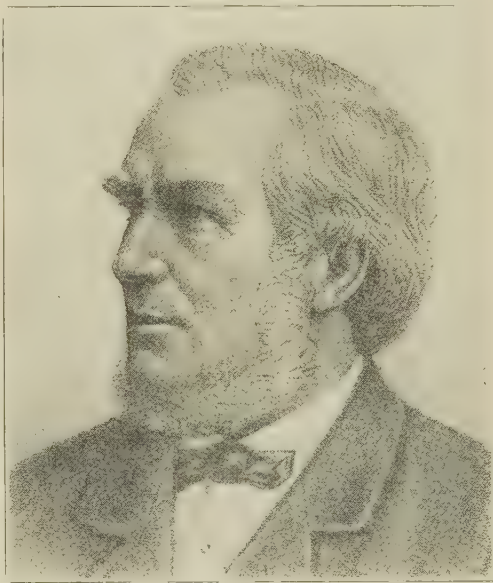
LEWANIKA. Paramount chief of Barotseland, a British protectorate north of the Zambesi River, in South Africa. For some years he was a typical savage ruler, and in 1884 his cruelties caused a revolution. The man who succeeded him proved no better, and Lewanika was soon recalled.

Under the influence of M. Coillard, a French missionary, Lewanika set about to abolish drunkenness in his dominions. He made and enforced laws forbidding the manufacture or use of intoxicants. Several headsmen who were caught drinking were deposed, deprived of their rank, wives, and cattle, degraded to the rank of slaves, and exiled from the country. Following the example of

King KHAMA, of Bechuanaland, Lewanika became a total abstainer (1895). He, also, abolished the slave trade, witch-finding, and the poisoning of sorcerers.

Lewanika went to London in 1902, to attend the coronation of King Edward VII. He attended, also, a reception by the United Committee for the Prevention of the Demoralization of the Native Races by the Liquor Traffic, held at Livingstone College, where he was presented with an illuminated address signed by the Duke of Westminster, president of the Committee, Dr. Harford, honorary secretary, and the Archbishop of Canterbury, congratulating him on his discouragement of the liquor traffic.

LEWIS, DAVID. Scottish temperance leader; born Sept. 28, 1822; died in Edinburgh April 13, 1909. He received a good education and learned the trade of a shoemaker, but some time later he became treasurer to the Heriot Trust, Edinburgh,



DAVID LEWIS

perance advocate; born at Erezée, Luxemborg, his life.

In 1843 Lewis became a teetotaler, and for the rest of his life devoted his best energies to the temperance movement in Scotland, of which he was one of the most gifted and zealous leaders. Writing of Lewis in his seventy-fifth year, Winskill ("Temperance Standard Bearers," ii. 167) said of him:

For fifty-four years he has been an able, active and uncompromizing standard bearer of temperance by pen, purse, and influence, doing immense service for the cause. As a writer he is vigorous, trenchant, logical, and reliable. In all his able works the tone is calm, the facts are carefully marshaled, his arguments are incisive and logical, while his conclusions are such as can neither be gainsaid nor set aside.

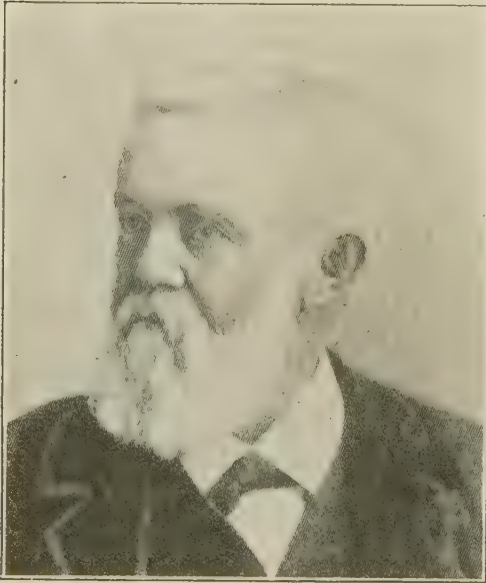
Another temperance leader writes of him:

Lewis was one of the stalwarts of the Prohibition movement in Scotland. He was a foundation member of the Scottish Permissive Bill and Temperance Association, formed in 1858, and on the occasion of the

LEWIS

Jubilee of the Association in 1908 he sent to the executive a message of congratulation in which he made this statement: "I am the only survivor of the little band responsible for the formation of the Association 50 years ago." He was one of the most strenuous advocates of Prohibition through the will and vote of the people, and was the author of several important books on the subject.

LEWIS, DIO (CLETIAN). An American physician, educator, and temperance advocate; born at Auburn, N. Y., March 3, 1823; died at Yonkers, N. Y., May 21, 1886. He was educated at Harvard Medical School, subsequently engaging in the practice of homeopathic medicine in Buffalo, N. Y. While at Buffalo he issued a medical magazine directed against the use of drugs and advocating physical exercise as a part of public education. During 1852-63 he devoted his time to lecturing on hygiene and physiology. In 1863 he removed to Boston and founded the Boston Normal Physical-



DIO LEWIS

training School, which attained immediate popularity, 500 students graduating from the institution in the course of the first seven years. The teaching of Dr. Lewis was an influential factor in the adoption of physical-training courses in institutions of learning in the United States. In 1864 he founded a school for young women at Lexington, Mass., which was based on hygienic principles; but it was discontinued a few years later when the buildings were destroyed by fire. For the next few years he engaged in lecturing on hygiene and temperance, and a lecture he delivered at Hillsboro, Ohio, in December, 1873, started the movement known as the "Woman's Crusade" (see WOMAN'S TEMPERANCE CRUSADE). Dr. Lewis was the son of a drunkard who was reformed through the efforts of his wife, whose prayers to the saloon-keeper were successful in securing the closing of his saloon. In his lectures Lewis was wont to tell how 43 years earlier his mother, Mrs. Delecta Barbour Lewis, had led a saloon-crusading band of women in Auburn, N. Y., and this gave the incentive to the women of

LEWIS

Ohio to start the "praying campaign" against the saloons of their State. He later lectured in other towns of Ohio and other States with the result that the Crusade spread throughout the Middle West.

Lewis served as editor of various publications, *To-day*, *Dio Lewis's Monthly*, *Dio Lewis Nuggets*, and *Dio Lewis Treasury*. He was, also, the author of numerous pamphlets, magazine articles, and books on hygiene, health, etc.

Although a believer in the abolition of all alcoholic drinks, and an ardent temperance reformer, Lewis was opposed to legal Prohibition. In his book "Prohibition a Failure" he states his conviction that moral suasion is the only means of securing permanent reform of the drink traffic. In the introduction of this work he says:

I believe the Prohibitory Law is a great obstacle in the path of the temperance movement, and that further progress is impossible until the law is abolished. While we are waiting for the constable to do the work, we cannot employ with the needed fervor those social, moral, and religious forces which alone can triumph over human vices.

LEWIS, ELIZABETH ANNE. British temperance worker; born at Market Drayton, Shropshire, March 10, 1843; died at Blackburn, Lancs., March 14, 1924. She was educated at a private school at Newcastle, Staffordshire. Both of her parents were strong adherents of total abstinence, her father, **George Lewis**, holding outdoor temperance meetings in his home town on Sunday afternoons, which he addressed from the Shambles Steps. He was generally accompanied by his little daughter Elizabeth Anne. In 1867 Miss Lewis married her cousin Thomas Lewis, of Sandbach. The young couple made their home first at Wigan, and the following year removed to Blackburn, where Mr. Lewis began business as a coach-builder. Both husband and wife being accomplished pianists, they frequently gave their services at Band of Hope temperance societies and similar organizations.

Mrs. Lewis began her active temperance work in 1882, in connection with a Blue Ribbon Mission held in the Exchange Hall, Blackburn. When the Blue Ribbon Mission was over, Mrs. Lewis, who was afraid that the temperance enthusiasm might die out, formed a mission of her own. She made a house-to-house visitation of the persons who had attended the Blue Ribbon meetings, and, to assist her, hired a temperance missionary, Richard Killshaw. Her mission was announced to open on Sept. 1, 1883, and thousands of temperance tracts, inviting people to come, were distributed at the local mills and factories. To the great disappointment of the promoter, only six persons came to the meeting. But she was not wholly disheartened, as all of the six signed the pledge and four of them kept it.

In the course of a few years Mrs. Lewis became an effective public speaker, and addressed audiences on temperance in most of the large towns of England and Wales. At first her mission was called "Mrs. Lewis's Temperance Mission," but later the word "Teetotal" was substituted for "Temperance," at the wish of Mrs. Lewis herself. Her mission grew rapidly, being forced several times to seek new quarters. In 1884 it was located in Spinners' Hall, St. Peter Street, where Mrs. Lewis started a series of Saturday-night entertainments as a counter-attraction to the public-house musical programs. Regular Sunday meetings, also, were instituted, the first speaker being Dr. F. R. Lees. The first year of the mission produced wonderful re-

LEWIS

sults. At the end of this period Mrs. Lewis was invited to lay the foundation-stone of the New Congregational Church at Witton, and nearly 400 reformed drunkards, many of them Roman Catholics, walked in procession to the site of the new church, a remarkable tribute to Mrs. Lewis's efforts. The mission remained at Spinners' Hall till 1891, when it was moved to a new building erected by Mr. Lewis for his wife over his workshops in St. Peter Street. This was called "Lees Hall" after Dr. F. R. Lees, who opened it with a dedicatory address. Thousands of drunkards were reformed and given a fresh start in life at this mission, and many young people, profiting by the teachings of Mrs. Lewis, were doubtless prevented from becoming alcohol addicts.

Mrs. Lewis was the first woman in England to be granted the privilege of addressing prisoners in Lancaster Gaol (1909). Throughout her life she was devoted to the moral suasion phase of the temperance movement, and she was always a devoted friend of the United Kingdom Alliance.

She was known as the "Temperance Queen," and "The Drunkard's Friend," and was undoubtedly one of the great women of the temperance movement. She received several public pecuniary presents in recognition of her public work; and in 1913, when King George V and Queen Mary visited Blackburn, she was presented to them as a representative citizen. For 30 years Mrs. Lewis conducted her Mission, with a single vacation that did not exceed a fortnight. She was a vice-president of the British Temperance League, the London Temperance Hospital, the Women's Total Abstinence Union, and the National British Temperance Association.

Perhaps the greatest tribute to the self-sacrificing labors of Mrs. Lewis was that paid by the publicans of Blackburn who, on the day of her funeral, drew down their blinds, and closed their doors while the cortège passed. In her will she left several legacies to the leading temperance organizations of the United Kingdom. She had a singularly persuasive manner and a winning way on the platform, and was proud of the fact that she had induced many men and women, after their rescue from the thralldom of drink, to return to the churches which they had forsaken. It was said that the secret of her success was that she "believed in the innate goodness of people: she trusted them, and her trust was rarely abused."

On Oct. 24, 1925, a memorial cross, erected on her grave, was unveiled by Mr. John Oates, the first man to sign the total-abstinence pledge with Mrs. Lewis at the Blue Ribbon Mission in 1882.

LEWIS, JOHN BEAVENS. An American shoemaker and Prohibition advocate; born at Wilmington, Mass., Aug. 30, 1841; died Nov. 15, 1923. He was educated in the public schools of Reading, Mass. At seventeen years of age he began work in a shoemaker's shop, afterward becoming clerk and manager in a Boston grocery store. In the Civil War he enlisted in Company E, Forty-Fourth Massachusetts Infantry, serving nine months (1862-63), until mustered out. He then located in Shreveport, La., where he went into the shoe business. After fifteen years spent in that city, where he was elected an alderman, he removed to Boston, Mass. There he achieved large success as the head of the J. B. Lewis Company, his firm establishing factories at Abington, Avon, Randolph, and Brockton, Mass. In 1900 he retired from business. The

LEY

following year he was candidate for governor of his State, and in 1907 he was elected member of the Massachusetts House of Representatives.

Lewis's interest in the temperance cause was lifelong and of the most active kind. His devoted much of his time and large sums of money to various forms of temperance work. He was a speaker in several local-option campaigns, paying his own expenses, and carrying his own private orchestra with him. A member of the Prohibition party and a candidate for various offices, including those of governor and secretary of State, he worked enthusiastically with other organizations that sought to free the State and nation from the tyranny of the rum traffic. He was chairman of the Twentieth Century Pledge-signing Crusade of New England, a member of the board of managers of the National Temperance Society, and treasurer of the Flying Squadron of America (to the support of which he contributed \$10,000).

LEWIS, THOMAS LLOYD. American legislator and Prohibition advocate; born in New York Nov. 30, 1888; educated at Trinity School in that city. Interested in aggressive temperance work, he entered the service of the Anti-Saloon League of New Jersey Feb. 1, 1914, specializing in organization to secure the election of a Legislature that would give the people a local-option law. In 1917 he was elected to the New Jersey Legislature as a representative of Monmouth County, and assisted in passing the Local-option Act of 1918. While holding the position of district superintendent in the New Jersey Anti-Saloon League, Lewis was busily engaged in wet and dry contests and in the effort to secure a Legislature that would ratify the Eighteenth Amendment.

LEY, AUGUSTE. Belgian physician and temperance advocate; born at Erezée, Luxemburg.



AUGUSTE LEY

April 16, 1873; educated in a normal school and at the University of Brussels (M.D. 1897). On Aug.

LEYGUES

3, 1897, he married Marie de Poorter, of Brussels. In 1905 he became chief physician at the Sanatorium of Fort-Jaco at Uccle, near Brussels; he was appointed professor of psychiatry at the University of Brussels in 1912; two years later he was chosen head physician for mental disorders at St. John's Hospital; and in 1919 he was appointed inspector of all Belgian establishments for mental disorders.

Ley has been active in temperance work both at home and abroad. He is president of the Fédération des Sociétés Antialcooliques Belges d'Abstinence Totale and the Ligue d'Hygiène Mentale. He is, also, a member of the Permanent International Committee of the International Congress Against Alcoholism. As the official representative of the Belgian Government he attended the Fifteenth Congress, held at Washington, D. C., in 1920, at which he delivered an address on the subject of "Alcohol and Criminality." He attended, also, the Sixteenth Congress (Lausanne, 1921), the International Convention of the World League Against Alcoholism, at Toronto, Canada, in 1922, and the Seventeenth International Congress, held at Copenhagen in 1923.

LEYGUES, GEORGES JEAN CLAUDE. A French statesman and man of letters; born at Villeneuve-sur-Lot Nov. 28, 1858; educated at Villeneuve College and the faculties of Toulouse and Bordeaux, studying especially, law. He married Mlle. Anne Desclaux. For several years (1885-93) he served as deputy for Lot-et-Garonne. In 1894 he was appointed Minister of Public Instruction, and in the following year Minister of Colonies. In 1898 he was vice-president of the Chamber of Deputies and Minister of Public Instruction in the third Deputy Cabinet. He held the latter office, also, in 1899, and subsequently was Colonial Minister (1906), Minister of Marine (1920), and President of the Council (1921).

Leygues has throughout his political career consistently advocated temperance. In his capacity of Minister of Public Instruction he was active in the promotion of temperance societies among the children in the schools. In 1899 he was honorary president of the Seventh International Congress Against the Abuse of Alcoholic Beverages, held in Paris.

He is the author of a number of historical, political, and economic studies, and of several books, including "L'École et la Vie" (1904).

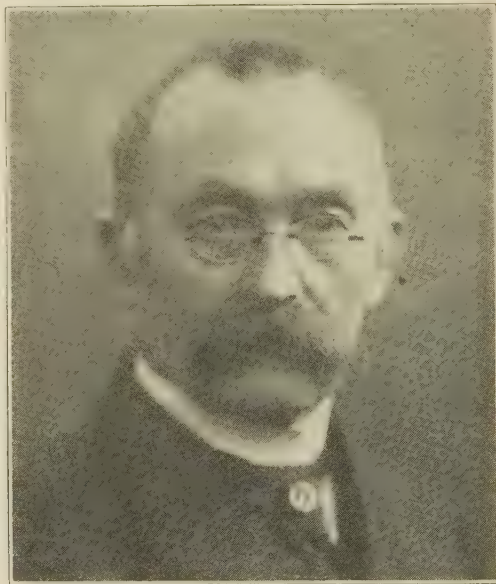
LIAKKA, NIILLO. Finnish educationist and temperance leader; born at Lower Torneå June 23, 1864; educated in the public schools, Torneå High School, Uleåborg Gymnasium, and the State University, Helsingfors (M.A. particularly in history and the Finnish language). In 1893 he married Flora Sivea Wallin.

For 20 years Liakka was director of high schools in Finland, and for nine years general secretary of the Finnish Public Education Society in Helsingfors. For nearly three years he was a member of the Finnish Government: for two periods he was Minister of Education and once Minister of Social Affairs.

Liakka joined the total-abstinence movement when he was 27 years of age (1891) and has been active in it ever since. He has given unsparingly of his effort for temperance education, and is one of the foremost workers in that field in Finland.

LIBERIA

For some years he was a member of the Board of Management of the Friends of Temperance (*Raittiuden Ystävät*) and he is now a member of the Executive Board of the Prohibition Law League (*Kieltolaki liitto*). He has taken the initiative in promoting several measures aiming at the more effective enforcement of Prohibition; also in legislation relating to the care of the poor. Since the death of Dr. MATTI HELENIUS-SEPPÄLÄ, Liakka has been chief of the Temperance Section of the Ministry of Social Affairs. He has written a number of articles and pamphlets on temperance and Prohibition, and has translated into Finnish John Stuart Mill's "Liberty" and Harriet Beecher Stowe's "Uncle Tom's Cabin."



NIILLO LIAKKA

LIBATION. (1) The act of pouring a liquid, frequently wine, either on the ground or on a sacrificial victim, in honor of some deity. Libations were common among the Greeks, Egyptians, Jews, and other ancient nations.

(2) The liquid so poured out.

(3) Humorously the term "libation" is used for a potation or drinking.

LIBERIA. A republic in West Africa ruled entirely by negroes. It extends 350 miles along the coast from the Mano River, on the west, to the Cavalla River, on the east, between 4° 21' and 8° 50' N. lat. and 7° 33' and 11° 32' W. long. Its area is about 43,000 square miles. It is bounded on the west by the British colony of Sierra Leone, and on the north and east by French possessions. The population is estimated at 1,500,000 to 2,000,000, including about 12,000 Americo-Liberians, who are the descendants of American negroes and immigrants from America. The capital is Monrovia, having an estimated population (including Kru-town) of 10,000.

Liberia owes its existence to the American Colonization Society, founded in 1817 for the purpose

of making permanent provisions for freed American slaves. In 1838 the new colony adopted the official title "Commonwealth of Liberia." In order to obtain the funds necessary for the maintenance of an administration, duties and port dues were instituted. This led to trouble with the British Government, which could not recognize sovereign powers in "a mere commercial experiment of a philanthropic society." Consequently it was considered best that the relations between the colony and the American Colonization Society should cease. A declaration of independence was adopted (July 26, 1847), and by this act the Republic of Liberia came into existence. The new State was recognized by Great Britain in 1848, and by France in 1852. The United States recognized it in 1862, during the presidency of Abraham Lincoln.

The Constitution of Liberia is patterned after that of the United States; and the Government consists of a president and vice-president, each elected for a term of four years, a Senate and a House of Representatives. The Cabinet includes seven members, the heads of the departments of State, Treasury, Justice, etc. The franchise is confined to males of at least 21 years of age who are owners of real estate. Only persons of negro blood may be citizens.

The population of Liberia, as far as it can authentically be traced, is made up of three distinct classes: Americo-Liberians in the settlements; coast natives, who come into contact with the Government, traders, and other Europeans; and the natives of the interior. Some of the last-named still practise cannibalism. Up to the present the Liberian settlers have been occupied almost exclusively in trade; agriculture has been little developed, and there is practically no manufacturing. The country is rich in natural resources. Palm-oil, palm-nuts, piassava fiber, and rubber are the leading articles of export. Liberian coffee once had a good market, but has lost its importance. Fine woods and gum will in time be sources of wealth. Plantations of rubber and coffee, as well as gold-mining, are under development, chiefly by British and German enterprise.

About 1908 there were boundary troubles with both Great Britain and France, and Liberia appealed for aid to the United States. A commission was appointed at Washington, which visited Liberia and made certain recommendations. Liberia's financial affairs and internal conditions were adjusted by America, and it was arranged that the Customs Department of the Republic should be temporarily administered by an international commission with an American at its head.

During the World War Liberia severed diplomatic relations with Germany (May 8, 1917) and formally declared war (Aug. 4). Her active participation in the War consisted in sending laborers to France. After the armistice Liberia desired a voice in the Peace Conference.

For administrative purposes the country is divided into four counties: Bassa, Maryland, Montserrado, and Sino. The Americo-Liberians are all Protestant. There are several American missions at work, besides one French Roman Catholic society. In the schools, which are supported by American churches, there are about 9,000 pupils, and there are probably 300,000 children without any school advantages. The Methodists have a college at Monrovia, and the Protestant Episcopalians

maintain a high school at Cape Palmas. A college maintained by the Government had, in 1926, nine professors and 132 students. The criminal laws were codified in 1900.

Comparatively little is known concerning the drink habits of the natives, but it may be taken for granted that the conditions are similar to those existing among the natives in other parts of the Dark Continent. Much European liquor is imported and used in payment for wages and for trade articles brought down to the coast by the natives. The accompanying table of importations (see page 1540), compiled by Statistical Clerk W. C. Purser, Customs Receivership, has been courteously supplied by Mr. J. Edmund Jones, Chief of the Bureau of Information, Department of State, Monrovia. He says: "From statistics available at present . . . it is apparent that drinking is increasing. . . We have no information regarding any temperance organization operating in this country."

Mr. Jones is good enough to furnish, also, the following copy of Government regulations in force with regard to the sale of intoxicants:

- (a) Any person or persons, Corporation Association or Company engaged in the business of importing and of exporting of alcoholic beverages and in the selling or buying of alcohol or such alcoholic beverages within the Republic of Liberia, shall be considered to be a liquor dealer when such dealer shall sell either brandy, or whisky, schnapps, gin, rum, or any other alcoholic beverages as classified for duty as an alcoholic beverage under the Tariff law of the Republic. Provided, however, that such merchant shall be considered a retail liquor dealer only when he shall sell in any one transaction in quantities less than 12 standard quarts of brandy, 12 standard quarts of rum, 1 standard case of gin, not exceeding 1 and one half gallons (imperial) or any less quantity sold as an unbroken case 1 standard case of whisky, or other alcoholic beverages.
- (b) Any person who shall here-after engage in the business of distilling alcoholic beverages from distilled alcohol, or who shall rectify alcohol distilled [by] himself for the purpose of manufacturing alcoholic beverages, shall be considered to be a distiller, and as such shall pay a license fee of \$100.00 per year into the Bureau of Internal Revenue of the Republic.

The native intoxicants are BAMQUEAH, palm-wine, and corn beer. Agnes McAllister, a Methodist Episcopal missionary at Garaway, Liberia, wrote in 1888:

I would rather face heathenism in any other form than the liquor traffic in Africa. I have gone many times into the native heathen towns to preach the gospel, and found the whole town, men, women, and children, in excitement over a barrel of rum that had been opened for the town people. I have seen them drinking out of buckets, brass kettles, iron pots, earthen pots, tins, gourds, and coconut-shells; and a mother, who could not get anything in which to put it, would fill her own mouth with rum and feed it to her babe from her own lips. And when I have reproached them they have replied: "What do you white people make rum and bring it to us for, if you do not want us to drink it?"

The Rev. David A. Day, for 24 years a missionary in Liberia of the General Synod of the Evangelical Lutheran Church in the United States, said:

In a few decades more, if the rum traffic continues, there will be nothing left on the west coast of Africa for God to save. The vile rum in this tropical climate is depopulating the country more rapidly than famine, pestilence, and war. Africa with the simple Gospel of Jesus is saved, but Africa with rum is eternally lost; for the few missionaries that can survive there can not overcome the effect of the river of strong drink that is poured into the country.

On Jan. 4, 1901, the Senate of the United States adopted a resolution providing that native races in Africa should be protected against the destructive traffic in intoxicants, and that this underlying principle should be extended to all uncivilized peo-

LIBERTAS

ples by the enactment of such laws, and the making of such treaties as would effectually prohibit the sale to aboriginal tribes and uncivilized races of opium and intoxicating beverages.

American influence is firmly established in Liberia; American churches are well represented there; and it is safe to say that the unrelenting fight against alcoholism will be carried to a successful issue in the Republic. President Charles D. B. King (assumed office Jan. 1, 1920; reelected 1924) in an official address (July 5, 1920) said:

The Liquor Traffic in Liberia is sapping the life-blood of the State and scattering bloodshed, cruelty and death. Our strong and virile native population is fast deteriorating both morally and physically under the influence of the liquor traffic. The same effect can be seen upon the civilised population of the country, only with larger and more far-reaching results.

The Government, he added, must by all possible methods discourage the importation of liquor and its manufacture in any shape within the Re-

LICENSE

cense may be by one individual to another or by a public authority to an individual or a business concern; but, in any event, a proper authority on the part of the licensor to give the license is implied. The owner of a house or of a patent may license all or a part of his rights to another. The right to do particular acts, practise a certain calling or profession, or carry on a certain business or trade may be given through a license by the municipality. It is the latter kind of license, one granted by the public authority, which has a bearing on the liquor traffic.

A public license to engage in some business necessarily gives legal sanction to that business. A licensed business is thereby recognized as a "proper" business. This does not mean that all unlicensed activities are improper or illegal: far from it. Until recently engineers were not subjected to a license. A teacher or a preacher needs no public

STATISTICS OF LIQUORS IMPORTED INTO LIBERIA IN 1925 AND DURING 9 MONTHS OF 1926

COMMODITIES	UNIT OF QUANTITY	CALENDAR YEAR 1925		9 MONTHS OF 1926	
		QUANTITY	VALUE	QUANTITY	VALUE
Trade Gin	Imperial Gallon	29,927	\$43,567.53	28,642	\$38,271.73
Trade Rum	" "	3,842	2,889.42	3,862	2,952.86
Brandy, Whisky,	" "	4,948	15,823.86	4,910	19,611.63
Old Tom Gin, etc.	" "				
All Others	" "	744	2,136.34	1,533	3,573.90
Ale and Beer	Dozen Quarts	16,130	1,852.78	17,123	18,959.06

public. He pleaded for assistance to enable Liberia to protect her territory.

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LIBERTAS. A student temperance organization in the higher schools of Switzerland; founded at Brugg, Aargau, in 1893, for the purpose of awakening the Swiss youth to their individual responsibility in the struggle against the drink habit. There are about 200 members, of whom 40 are students. It has branches at Basel, Bern, and Zurich, the latter two sections having been formed since the World War. Headquarters of the organization are located at the Temperance Café Tanne, Tannenstrasse, Zurich 6. It publishes a monthly review, *Junge Schweiz (La Jeune Suisse)*, formerly known as the *Korrespondenzblatt für studierende Abstinenten*.

Among the antialcohol leaders of Europe are many physicians and professors who were formerly members of Libertas, so that the importance of the organization far exceeds its actual numerical strength.

An educational campaign against the evils of the drink habit is included in the program of the organization. Members of the society wear bright green caps, as well as a ribbon of yellow, white, and green.

In December, 1925, the thirtieth anniversary of the founding of Libertas was celebrated. The present officers of the society are: Ernst Kull, president; Robert Metzger and William Brunner, secretaries.

LICENSE. An authorization, grant, or permit, giving to the licensee the right or liberty to do a certain act or series of acts. The granting of a li-

license to follow his calling. These are highly respectable and proper activities. On the other hand, houses of prostitution have never been licensed in the United States, but have nevertheless, until recently, carried on their nefarious work with little public interference. The point is that an unlicensed activity may or may not be a proper and legal activity, but a licensed one becomes by virtue of the license proper and legal. The act of granting a public license to any endeavor immediately gives it a sanction it otherwise fails to possess, which fact was not always clearly recognized by some of the early temperance advocates, as will presently be seen.

Whenever the public order, safety, or welfare comes to be affected by the carrying on of any business, profession, trade, or other activity, the licensing power is invoked as a protection to the public against the improper carrying on of that activity. Thus the practise of medicine or law has been and is being further brought under the public licensing power. Thus, also, the carrying on of many businesses is prohibited unless a license has been secured. Such licenses are granted only on condition that certain requirements have been and will be met. This excludes the undesirable activity and makes it possible that an established standard of practise or business be maintained. Fees are invariably charged, to defray the expenses involved in the issuing of licenses and attendant activities and, also, by making the fees high enough, to discourage further or restrict the carrying on of questionable enterprises. The latter purpose, as will be exemplified in its bearing on the liquor traffic, is not always achieved through the setting of a high-license fee.

The touchstone of experience has shattered many

Dorchester Nov 26th 1700

It is the select Men of this town
Doe approve of my Elizabeth Harris
as a fitt person to keep a publique
house of entertainment & to sell
Drinke by License

Geo Jaffrey

Jarvis Lewis

John Dwyer
Wm Cotton

seemingly sound theories, and none had a wider surface appeal than the theory that a high license fee would "clean up" and restrict the liquor traffic. The fallacy, however, did not lie so much in the high-license fee as it did in applying the license system to an inherently anti-social activity. The fallacy lay in lending, through the license, an air of respectability and propriety to an essentially vicious business, and then hoping to eliminate the viciousness by increasing the fee.

In short, then, a public license to carry on a given activity is granted to such persons as will agree to carry on the activity in a way to conserve the public welfare, by living up to set requirements and by maintaining prescribed standards. The activity it is sought to safeguard through the license system must be socially sound; otherwise the very purpose of the system is more than frustrated by the act of giving sanction and legality where they do not belong.

As applied to the liquor traffic, the question of license will be discussed under the following headings:

1. Historical review of license as applied to the liquor traffic in the United States.
2. The establishment of high license in the United States.
3. Claims and confusions regarding high license.
4. Experience of the United States under high and low license.
5. Testimony regarding value of license.
6. License versus Prohibition.

1. *Historical Review of License as Applied to the Liquor Traffic in the United States.* When temperance agitation was in its infancy in the United States, and for a long period thereafter, the emphasis was along the lines of moral suasion applied to the individual drinker rather than upon the need of eliminating the temptation. Furthermore, the uniformly evil effects of alcohol, no matter how small the amount, were not recognized. Many and long scientific experiments were still to be made before even the temperance advocates themselves realized that the liquor traffic as such was an essentially antisocial endeavor, a social evil to be put in the same category with the opium habit. Had the uniformly evil effects of alcohol then been recognized by the public, the saloon would never have been licensed in the first place, no more than the house of prostitution.

However, as a result of insufficient knowledge and the public sentiment that goes with it, the liquor traffic early came under the licensing power and thus took on a cloak of legitimacy which has even to the present day confused the issue. For many years only low-license fees were required, the idea being that the individual could stay out of the saloon if he did not wish to drink. A high-license fee was not thought of till about 1880.

When temperance advocates first began to propound the conception that the drinking of intoxicating liquor was harmful in itself, even when not taken to excess, they were looked upon as extremists even by people who had come to look askance at the saloon. Their ideas were looked upon with tolerance, however, and between 1850 and 1860 considerable headway was made along Prohibitionary lines. But the movement at that time was re-

garded as distinctly experimental, to be abandoned if unsuccessful; and the increasing power of the liquor interests saw to it that the experiments were unsuccessful during the following three decades.

Then the clear-sighted among temperance advocates began to bring the idea of Constitutional Prohibition into prominence. At the same time other temperance advocates, unfortunately not so clear-sighted, began unwittingly to demand a high-license fee. That the high-license idea was fallacious they did not recognize, for these well-meaning fighters were not themselves convinced that the liquor business was essentially evil. They did not know that the ringleaders of the liquor traffic would welcome a high-license fee in the interests of entrenching themselves still further and eliminating the competition of the man of small means. As it was, high license gave the liquor traffic a new lease of life.

2. *The Establishment of High License in the United States.* Before the enactment of the (Nebraska) "Slocumb" law in February, 1881, it was customary to charge an annual saloon-license fee of something like \$10. The Nebraska law fixed a minimum annual fee of \$500 for saloons in towns of less than 10,000 population, and one of \$1,000 in cities of more than 10,000. It also added restrictions of a very drastic nature. Missouri followed, in March, 1883, with a minimum yearly charge of \$550 and a maximum of \$1,000. In June of the same year Illinois made \$500 the minimum fee for saloons selling all kinds of in-

toxicating liquor and \$150 for those selling malt liquor only. In a few years Minnesota, Pennsylvania, Montana, Utah, Arkansas, Texas, West Virginia, and other States raised their annual saloon-license fee to \$500 and above. Massachusetts went so far as to set the minimum rate for the ordinary saloon at \$1,300.

There is no question that high-license agitation originated with earnest temperance advocates. The Nebraska act was framed by John B. Finch, H. W. Hardy, and other prominent temperance leaders. Samuel W. Packard, a leading temperance advocate residing in Chicago, wrote in the *Voice* of Jan. 19, 1888, as follows:

When our Illinois Legislature adopted the High License law, I was greatly rejoiced. I thought it was a long step towards Prohibition. I tried to get up a celebration over the great victory for temperance, and offered to contribute \$10 toward fireworks for the occasion.

Similar sentiments were expressed by many other temperance leaders, and some years elapsed before general suspicion was felt and active hostility came to be manifested toward the high-license idea.

3. *Claims and Confusions Regarding High License.* The claims put forth at that time by high-license advocates may here be briefly summarized.

(1) It was felt that a high fee would inevitably reduce the number of saloons and, by thus bringing the traffic within narrower limits, make possible more effective police supervision and adherence to stringent restrictions. Under low license, there were so many saloons operating that effective control was impracticable. High license, it was thought, would drive out innumerable dealers who could not pay the fee.

(2) It was claimed that the saloon-keepers who would be driven out constituted the most objectionable class. Having little to lose, they had always scoffed at the few regulations it was sought to enforce. On the other hand, the saloon-keepers

Anticipated Results who had more at stake would naturally be more careful in conforming to the restrictions laid down, even the more stringent ones that were incorporated in the high-license laws. In short, it was assumed that men of larger means were more responsible and that they were, presumably, of better character.

(3) It was argued that, in materially reducing the number of saloons in operation, the temptations to the drinker would be correspondingly reduced and, consequently, the consumption of liquor would be less.

(4) It was held that, by bringing the traffic under effective control through the reduction in the number of saloons operating, further and more arduous restrictions could from time to time be imposed, and the fee could be further increased until the saloon was virtually taxed out of existence.

(5) The large revenue resulting from high license would in a measure compensate the public for the evils that the traffic carried with it.

Before proceeding to indicate how experience quickly disproved these contentions and caused temperance advocates to take alarm, it may be well to pause a moment to consider two confusions of thought involved in the foregoing reasoning. One has to do with the idea of restriction; the other, with taxation. Neither restriction nor taxation is inherently associated with the principle of license. The operations of the saloon could have been restricted by prohibitive legislation

Restriction; Taxation, and License and a Government tax could have been imposed, as is done to-day under the revenue acts, without in any way involving the license idea. Sunday-closing legislation, prohibition of sales to minors and habitual drunkards, limitation of the number of saloons to 1 for 500 or 1,000 of the population, and other similar restrictive measures have long had popular approval.

With respect to taxation, when illicit liquor is to-day seized by Prohibition agents, not only is the bootlegger punished, but the revenue tax must be paid. Neither restrictive legislation nor the imposition of a tax against a certain activity carries public sanction and approval with it. A public license, whether high or low, does give such sanction and approval. Confusing and combining these concepts simply gave an illicit traffic a longer lease on respectability than it otherwise would have had. Taking away public sanction and approval, through Prohibition, was the greatest blow the liquor traffic received. The traffic still carries on where it can, illicitly and under cover, but the bootlegger and the rumrunner have displaced the "respectable" saloon-keeper of license days. Without the license the liquor traffic is seen for what it has always been, namely, an unwholesome and antisocial activity. The Methodist Church in its General Conference of 1888 saw clearly and truly when it declared: "The liquor traffic can never be legalized without sin. License, high or low, is vicious in principle and powerless as a remedy."

M. E. Church on the Liquor Traffic

4. *Experience of the United States Under High and Low License.* Turning to the actual experience of the United States under high and low license, two sets of statistics are here presented: (1) A comparison of 41 high-license cities with 38 low-license cities during the same period of time; and (2) a comparison of the effects of high and low license in cities before and after high license had become effective.

(1) The accompanying Table I gives a summary of evidence gathered in 1889 by the *Voice*, which sent letters to police and other officials in all important American cities and received replies sufficiently complete from 41 cities in which the license fee during 1888 was \$500 or more and from 38 cities in which the fee was \$200 or less. The nearest census year was 1890, the figures for which were courteously supplied in advance of publication by the Census Bureau. These have now been superseded in the Table by the figures from the Census Report for 1890.

The table shows certain significant facts with respect to the high-license and low-license groups, the total population of each being about the same. The annual license fee in the one group is over five times as large as that in the other, and the number of saloons would seem to have been cut in half. It must be remembered, however, that "speak-easies" and other media of selling liquor without a license are not recent phenomena. Other investigations have brought out conclusively that as the license fee increases so does the number of illicit liquor-selling places; and this fact undoubtedly explains some of the other facts indicated in the table. In spite of an apparent 50% reduction in the number of saloons, the number of arrests for drunkenness and disorderly conduct is about the same in high-license cities as in the others; and the proportion of such arrests to total arrests for all causes is noticeably higher in the high-license group. No more conclusive evidence that the evil effects of the liquor traffic, as seen in arrests for drunkenness and the disorderly conduct attendant thereon, are not reduced under high license could be presented. In fact, their ratio seems to have been increased.

(2) Table II, a comparison of the change from low to high license in St. Louis and St. Joseph, Missouri, shows similar results.

In Nebraska, after nine years' trial of the high-license law, testimony was conclusive that the proportion of drunkenness and crime had increased.

In Illinois, likewise, the records were discouraging to high-license advocates, the Chicago figures, given in Table III, being particularly significant.

With respect to the cities of Massachusetts, comprehensive statistics were printed in the *Voice*, Sept. 12, 1889, Oct. 12, 1889, and April 3, 1890. In this State two unusual statutes bearing on the liquor traffic went into effect on May 1, 1889. One law limited the number of saloons (to 1 for every 500 people in Boston and for every 1,000 in other cities); the other, already spoken of, set the minimum license fee for the ordinary saloon at \$1,300. The annual license fee had been about one third this amount when the latter law went into effect. The figures in Table IV speak for themselves.

LICENSE

LICENSE

TABLE I—HIGH-LICENSE AND LOW-LICENSE STATISTICS

CITY	POPULATION, 1890	LICENSE FEE, OR- DINARY SALOON, 1888	NUMBER OF SA- LOONS, 1888	POPULATION TO ONE SALOON	TOTAL NUMBER OF ARRESTS	"DRUNK AND DIS- ORDERLY" AR- RESTS	POPULATION TO ONE ARREST FOR DRUNKENNESS AND DISORDERLY CONDUCT	PERCENTAGE OF "DRUNK AND DIS- ORDERLY" AR- RESTS TO TO- TAL ARRESTS
<i>High-license Cities</i>								
Little Rock, Ark.	25,874	\$1,000	45	559	2,932	1,099	23	37
Joliet, Ill.	27,438	1,000	54	508	1,760	1,158	24	66
Rockford, Ill.	23,584	1,000	26	907	401	305	77	76
Minneapolis, Minn.	164,738	1,000	248	664	6,039	3,408	48	56
St. Paul, Minn.	133,156	1,000	360	370	6,862	3,493	38	51
Hastings, Neb.	13,584	1,000	13	1,061	353	150	92	43
Lincoln, Neb.	55,154	1,000	32	1,734	1,876	752	74	40
Omaha, Neb.	140,452	1,000	250	558	12,543	2,955	47	23
New Bedford, Mass.	40,733	1,000	96	424	1,345	1,006	40	75
Kansas City, Mo.	132,716	900	500	265	6,767	2,308	58	34
St. Joseph, Mo.	52,324	850	130	406	3,909	1,540	34	39
North Adams, Mass.	16,074	800	20	804	642	419	38	65
Salem, Mass.	30,801	750	34	906	1,540	1,180	26	77
Worcester, Mass.	84,655	750	81	1,045	4,241	3,284	26	77
San Antonio, Tex.	37,673	650	150	258	2,725	1,227	32	45
Aurora, Ill.	19,688	625	38	517	307	190	103	62
Dallas, Tex.	38,067	600	100	321	3,721	1,634	23	44
Los Angeles, Calif.	50,395	600	210	238	5,579	1,853	27	33
Lowell, Mass.	77,696	600	217	358	4,150	3,065	25	74
Bloomington, Ill.	20,484	600	52	428	1,116	608	37	54
St. Louis, Mo.	451,770	550	1,800	251	17,987	8,467	53	47
Leadville, Col.	10,384	500	72	155	2,058	1,547	7	75
Columbus, Ga.	17,303	500	41	455	2,062	1,375	14	67
Chicago, Ill.	1,099,850	500	4,200	262	50,432	31,164	35	62
East St. Louis, Ill.	15,169	500	100	152	1,573	648	23	41
Quincy, Ill.	31,494	500	116	270	808	510	61	63
Rock Island, Ill.	13,634	500	57	239	417	207	66	50
Springfield, Ill.	24,963	500	115	216	3,233	1,351	13	42
Faribault, Minn.	6,520	500	14	466	78	39	167	50
Rochester, Minn.	5,321	500	11	484	62	26	205	42
Bay City, Mich.	27,839	500	141	197	972	523	53	54
Detroit, Mich.	205,876	500	1,000	206	9,142	5,396	38	59
East Saginaw, Mich.	30,000	500	171	175	1,671	779	39	47
Grand Rapids, Mich.	60,278	510	143	449	1,737	1,046	61	60
Jackson, Mich.	20,798	500	60	346	876	478	43	55
Muskegon, Mich.	22,702	500	62	366	466	362	63	78
Port Huron, Mich.	13,543	500	48	282	957	308	44	32
Springfield, Mass.	44,179	500	36	1,227	2,084	1,478	30	71
Allegheny, Pa.	105,287	500	78	1,350	3,042	2,026	52	68
Philadelphia, Pa.	1,046,964	500	1,340	781	46,899	31,837	33	68
Parkersburg, W. Va.	8,408	500	34	247	768	616	14	80
<i>Low-license Cities</i>								
Savannah, Ga.	43,189	200	265	158	2,157	979	43	45
Indianapolis, Ind.	117,323	200	360	298	3,972	1,198	90	30
Charleston, S. C.	54,955	200	271	201	3,210	1,296	42	40
Fond Du Lac, Wis.	12,024	200	54	223	149	91	132	61
La Crosse, Wis.	25,090	200	144	174	2,375	623	40	26
Madison, Wis.	13,426	200	70	192	293	142	95	48
Milwaukee, Wis.	204,468	200	1,198	171	4,346	3,023	68	69
Oshkosh, Wis.	22,836	200	85	269	1,376	285	80	21
Racine, Wis.	21,014	200	85	247	129	82	256	64
Lyndburg, Va.	19,709	200	66	300	2,575	560	35	22
New York	1,515,301	200	7,809	194	85,049	46,174	33	54
Virginia, Nev.	8,511	184	50	127	262	180	35	69
Richmond, Va.	81,388	180	314	257	6,290	2,225	36	35
Ogdensburg, N. Y.	11,662	150	39	299	116	43	271	37
Oswego, N. Y.	21,842	150	150	146	736	512	43	69
Watertown, N. Y.	14,725	150	38	388	352	222	66	63
Norristown, Pa.	19,791	150	34	581	409	252	78	61
Auburn, N. Y.	25,858	135	111	233	1,142	702	37	61
Buffalo, N. Y.	255,664	125	1,850	138	14,149	7,584	34	53
Poughkeepsie, N. Y.	22,206	125	130	176	462	226	100	49
Wilmington, Del.	61,431	100	200	307	2,019	1,105	56	55
Lexington, Ky.	21,567	100	85	263	2,322	764	29	33
Brooklyn, N. Y.	806,343	100	3,164	255	31,124	16,112	50	51
San Francisco, Calif.	298,997	84	3,000	100	19,466	10,508	28	54
Binghamton, N. Y.	35,005	90	99	354	725	621	57	86
Schenectady, N. Y.	19,902	75	120	165	708	366	54	51
Baltimore, Md.	434,439	50	2,860	152	29,789	18,949	23	64
Cumberland, Md.	12,729	50	58	173	770	655	15	85
Long Island City, N. Y.	30,396	50	216	141	1,256	380	80	30
Rochester, N. Y.	133,896	50	926	149	4,204	1,356	102	33
Rome, N. Y.	14,991	50	100	150	165	110	136	66
Utica, N. Y.	44,007	50	380	116	1,520	540	81	36
Yonkers, N. Y.	32,033	50	101	316	509	389	82	76
Martinsburg, W. Va.	7,226	50	19	379	97	39	185	40
Elmira, N. Y.	30,893	45	218	129	1,830	1,087	26	59
Cohoes, N. Y.	22,509	40	200	112	626	312	72	50
Troy, N. Y.	60,956	30	720	84	2,531	1,356	45	54
Covington, Ky.	37,371	25	194	193	1,667	1,130	33	67
<i>Summary</i>								
41 High-license Cities	4,467,768	(a) \$665	12,295	362	216,132	121,877	36.6	56
38 Low-license Cities	4,615,698	(a) 122	25,783	179	230,877	122,179	37.6	52

(a) Average cost of license.

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TABLE II—ST. LOUIS AND ST. JOSEPH, MISSOURI

YEAR	LICENSE FEE	NO. OF SALOONS	ARRESTS ALL CAUSES	ARRESTS FOR DRUNKENNESS	PERCENTAGE DRUNKENNESS TO ALL ARRESTS
ST. LOUIS					
1883	\$ 85	1,800	14,000	3,500	25%
Low License					
1887	559	1,700	15,217	4,112	27%
High License					
ST. JOSEPH					
1883	150		1,935	465	24%
Low License					
1884	750		2,141	612	28%
High License					

TABLE III—CHICAGO, ILLINOIS

	LICENSE FEE	TOTAL ARRESTS	ARRESTS FOR DRUNKENNESS AND DISORDERLY CONDUCT	PERCENTAGE DRUNKENNESS TO ALL ARRESTS	ARRESTS OF MINORS
1883	\$103	31,187	18,045	48%	6,675
Low License					
1884	500	39,434	21,416	54%	6,718
1888	500	50,432	31,164	61%	8,923
High License					

TABLE IV—BOSTON, LYNN, AND LOWELL, MASSACHUSETTS

PERIOD	NO. OF LICENSED SALOONS	ARRESTS FOR DRUNKENNESS
BOSTON		
May, June, July 1888	1,545	5,261
May, June, July 1889	780	5,999
LYNN		
May, June, July 1888	120	444
May, June, July 1889	46	517
LOWELL		
May, June, July 1888	240	1,204
May, June, July 1889	62	1,348

Pennsylvania appeared to be the only State which provided aid and comfort to high-license advocates, because of the seeming improvement in Philadelphia, until a closer examination of the situation there indicated that it was a change in the procedure of issuing licenses and enforcing license provisions, and not the high-license fee, which was responsible for the improvement. The high-license law went into effect in Philadelphia June 1, 1888, with the results shown in Table V.

TABLE V—PHILADELPHIA, PENNSYLVANIA

SAME FIVE MONTHS IN	NO. OF LIQUOR LICENSES	COMMITMENTS TO COUNTY PRISON	COMMITMENTS TO HOUSE OF CORRECTION
1887	5,773	13,554	2,663
1888	1,347	8,455	1,823

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The real cause of this decrease in commitments lay in the new licensing system established for Philadelphia with the high-license law. This took the license power out of the hands of a corrupt political board and placed it under the jurisdiction of the Court of Quarter Sessions. The Court used severe measures from the very start, licensing only 1,347 out of more than 3,000 applicants who stood ready to pay the \$500 fee, and injecting a fear of the law into the ranks of the liquor-dealers, so that for a time they lived up to the severe restrictions which the new high-license law carried. However, in 1889 crime was again on the increase in Philadelphia; and the *Brewers' Journal* for July, 1890, showed that the Philadelphia brewers were more prosperous than ever before. For the year ending June 30, 1890, the sales of beer in that city totaled 1,458,846 barrels, as against 1,409,478 barrels for the year before, which was the last year under the low-license law.

Statistics could be piled high, all to the same effect, namely, that high license, if anything, increased intemperance and crime. High license undoubtedly did decrease the number of licensed saloons (not to mention the increase in illicit ones), and it increased the revenue to the commonwealth. But as for having any temperance value, the facts in all directions proved exactly the reverse. And, it must be held in mind, the comparisons made have been between high-license and low-license systems, not between high license and no license or Prohibition. High license was put forth by its advocates as an improvement over low license, as checking intemperance, disorder, and crime (none of which it did). High license was advocated as the next step from low license to Prohibition.

Possibly it was a next step in the sense that its futility united temperance crusaders in the interests of Constitutional Prohibition, but this is not the sense in which its early advocates looked upon it as being a "next step." Furthermore, in many respects it was a step backward, especially in the increased county and municipal revenues accruing therefrom, which persuaded many otherwise neutral citizens to advocate it for revenue purposes. This and the apparently plausible arguments advanced by men of high character in its behalf secured for high license a strong foothold in the States that adopted it. As a result, the States which put up the severest fight against Constitutional Prohibition were the high-license States.

5. *Testimony Regarding Values of License.* As soon as they perceived their mistake, temperance leaders who had advocated high license joined those who from the very beginning had denounced the policy. John B. Finch, one of the framers of the Nebraska high-license act, stated in the *Voice*, Nov. 12, 1885: "I now know I was terribly mistaken in my theories. Many of the delusions urged in defense of High License have been exploded by the trial of the law."

Several years later H. W. Hardy, the "Father of High License," made a statement in the *Political Prohibitionist* (1889, p. 60), which epitomized the disillusionment felt by many and gave some pertinent reasons for the failure of high license. The statement read:

High License does increase the number of unlicensed drinking-places. The last time we had access to the In-

ternal Revenue Collector's books (he won't let us see them lately), there were 91 persons in Omaha and 17 in Lincoln who held a Government permit without the sign of a city or State license. Of course they were selling liquor, or why did they pay for a Government permit? They are not afraid of local authorities, but do not dare to monkey with the Government. We never knew

**H. W. Hardy
on High
License**

one liquor dealer to complain of another. They all live in glass houses of violated law, and throwing stones would be dangerous. Some parts of the State are even worse than the cities I have mentioned. It does not lessen the number of open saloons. If ten are making clear \$1,000 each and you tax each of them \$1,000, it would leave them no profits at all; but if four dropped out, or went into partnership with four others, then they could pay \$6,000 and make money again; for they save the expense of running four saloons and have all the trade the ten did. It does not lessen the drinks or the curse, but heavily increases them. After a man pays \$1,000 he pushes things the best he knows how. It procrastinated Prohibition ten years. It is a whiskey devil in temperance garb. We were deceived by it, or Nebraska would have Prohibition today. The money serves as a bribe. In Omaha it is \$32 for every voter. Praying church members vote for it just for the money. They are willing to let their boys slide rather than miss the money. At first the liquor men fought against it, now they all fight for it. Put on restrictions but do not take their money. A virtuous woman may be deceived and betrayed, but when she deliberately sells her virtue for money, what is she? It is selling boys for drunkards, and girls for drunkards' wives.

There is now no longer any excuse for being deceived as we were. The fraud has been tested and found wanting. I was first elected Mayor (of Lincoln) in 1877, and re-elected at the close of my first term. I thought at the time I had done a good thing to reduce the number of saloons from 22 to 5, but when I found it did not lessen the curse I saw my mistake. There are just as many stabbings, shootings, and pounded noses as ever there were; just as many broken homes, crying wives, and ragged children. It is no great consolation to a houseless, hungry, crying wife to tell her that her husband got drunk on High-license whiskey. High License is one of the devil's best devices to deceive good temperance people. Then to think I was his first agent on earth to start it! Don't you think I ought to do something to atone for such conduct?

The year before (1888), the Rev. G. H. Prentice, of Gilbertsville, New York, had addressed an inquiry to a number of Nebraska pastors, covering the contentions set forth by the advocates of high license. The replies were practically unanimous in condemning the law and in declaring it "the strongest possible barrier to the advancement of Prohibition."

During the same year representative religious denominations denounced the law in strong terms. The Nebraska Baptist Convention declared:

We condemn the High License system of Nebraska as morally wrong and a compromise with the powers of darkness, under which the liquor traffic has been fostered and developed until it has become a united and mighty power of evil and a controlling influence in the politics and legislation of our State.

The Nebraska Presbyterian Synod stated:

We have no faith in compromise, no faith in license, high or low. In the name of God and humanity, we demand that the saloon be made an outlaw in the State and in the nation. We want no fellowship with the "unfruitful works of darkness." We want no blood money to pay our taxes and to educate our children. We want no legal enactment to protect this national nuisance from the vengeance of an outraged people.

Other denominations were equally emphatic.

The *Voice* then conducted a searching inquiry of its own, the result of which was published in its issues of March 13, June 12 and 19, 1890. The following query was addressed to the clergymen of all denominations in Nebraska:

After an experience of nine years of High License in Nebraska, how, in your opinion, can the power of the saloon be most readily broken and its influence for evil destroyed—by continuing the license system and making it mandatory in all parts of the State, or by prohibiting the saloon by law?

Out of 285 replies 276 were to the effect that high license had failed in that State and that Prohibition was the real remedy.

The most striking testimony, however, against high license is seen in the attitude of the liquor traffic itself. At first liquor-dealers had been antagonistic; but, as high-license benefits to the traffic became apparent, they began to look upon the policy with favor. And as temperance advocates united in denouncing it, the liquor-dealers took up their cudgels in its behalf! There could be no stronger evidence against high license than the statements of the liquor-dealers themselves. Furthermore, these statements bring out many important side-lights concerning the struggle between the high-license and Prohibition policies as they affect the liquor traffic.

Nebraska, being the pioneer in high-license legislation, was called upon by other States for testimony for and against the policy. In 1888, high-license bills were before the Legislatures of New York and New Jersey, and prominent **Brewers** Nebraska brewers wrote confidential letters in support of them. The following **Defend** letters, from Metz & Bro., of Omaha, **High** leading brewers of Nebraska, and from **License** Peter E. Iler, also of Omaha, the most prominent distiller in the same State, are typical. Writing on Jan. 20, 1888, Metz & Bro. said:

High License has been of no injury to our business. In our State we think it bars out Prohibition. We are positively certain that were it not for our present High License law Nebraska, to-day, would have Prohibition. . . . In our opinion High License does not lessen the consumption of liquor. If left to us, we (the liquor-dealers) would never repeal this law. There are a great many difficulties at first for the brewers and liquor-dealers to get a High License law in working order, but after a year or two you will certainly find it to your advantage over Prohibition. We at first made a bitter fight against its enforcement, but since it is well enforced we would not do without it.

Mr. Iler's letter (Jan. 7, 1888) stated:

1. High License has not hurt our business, but, on the contrary, has been a great benefit to it as well as to the people generally.

2. I believe, somewhat as you say the Cincinnati *Volksblatt* says, that High License acts as a bar against Prohibition. It is especially so in this State, as the tax from the license goes toward supporting the schools, thereby relieving the citizens and farmers of just so much tax that they would otherwise have to pay, and is therefore especially beneficial to the poor and laboring classes. It also gives the business more of a tone and legal standing and places it in hands of a better class of people.

3. I do not think that High License lessens the quantity of liquor used, but places it in fewer and better hands with better regularity.

4. As to the trade repealing the High License law, if the question was left to it, I do not think, so far as my acquaintance is concerned, that it would do so. I have an extensive acquaintance through this State, and I believe if it were put to a vote of the liquor-dealers and saloon men whether it should be High License, no license, or low license, that they would almost unanimously be for High License. Those objecting would be a class without responsibility or character, who never pay for anything if they can help it, and simply start in business for a few months with a view of beating everyone they can; and, of course, naturally such a class would not want this law. I can not see how any one who has anything at stake can help but favor High License and enforcing the law strictly.

5. I would be in favor of High License rather than trust to the non-enforcement of the law under Prohibition. If you undertake to do your business without protection you are blackmailed by one-horse attorneys, which in the end amounts to many times the cost of a license every year, even if the license be very high. We have had a great deal of business in the State of Iowa, both before it was Prohibition and since, and we can say positively that there is very little satisfaction in doing business in that State now. Ever so often the goods are

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seized, and it causes a great deal of delay and trouble to get them released; and then there is a fear of not getting money for the goods, and all the forms we have to go through make it very annoying business. It is like running a railroad underground. You don't know where you are going or what is ahead. In all my experience of ten years in Ohio before the temperance movement and twenty years' experience here previous to High License and since, I believe that High License is one of the grandest laws for the liquor traffic, and for men interested as well as people at large, there is. The only objection that we have here is that the regulations are not more strictly enforced than they are. I do not believe we would have any Prohibition people in the State if our High License law was more rigidly enforced.

High License a Bar to Prohibition

The last paragraph of Mr. Iler's letter is especially significant in bringing out the difference between the difficulties experienced in conducting an enterprise illegally without a license and the benefits derived from the legal standing and public sanction vouchsafed by the system of license.

Letters were sent, also, by liquor-dealers living in Illinois, Massachusetts, Pennsylvania, and other States. Under date of Jan. 6, 1888, Henry H. Shufeldt & Co., a well-known distillery firm in Chicago, wrote as follows:

"Has High License been any hurt to our business?" We think not. It weeds out the irresponsible retailers, injuring at first those wholesale dealers who have been selling them, but eventually placing the retailing in more responsible hands, thus making collections better among the wholesalers and thus benefiting the distiller. It may carry down some of the weaker wholesalers who need but little adversity to destroy them, but it eventually places the whole line from the retailer to the distiller on a safe footing. We believe that High License is the only remedy for Prohibition, but coupled with High License should be

Liquor-dealers on High License

discretionary power in issuing licenses and just regulations regarding the selling to drunkards, minors, etc. Remove the disreputable elements of the business and the majority of the people will be satisfied. . . We think the trade in any State should favor High License and just restrictions, and that it is the only solvent of the question.

The attitude of the liquor-dealers in the 1888 high-license campaign in New York was summed up by the *New York Tribune* (Sept. 27, 1888) in the following words:

One of the developments of this campaign which is going to startle everybody will be the number of saloon-keepers who are now talking and will be found working and voting for Warner Miller and High License. Ask the owner of a first-class saloon in this city if he favors High License, and he will give you good business reasons why he should do so.

The public press in all high-license States, whether originally favoring or opposed to high license, began in 1888 to condemn the policy. The newspapers of that period saw the issue between license and no license

Attitude of the Pub- lic Press

with such clarity, and brought out so forcibly the iniquities the high-license policy carried with it, that a few of the most pertinent articles may appropriately be given here. The following declaration, from the April 9, 1888, issue of the *Chicago Daily News* (Ind.), is very much to the point:

We have had High License (\$500) in Illinois for five years, and while it is a success as a revenue measure, it is an undisguised failure as a temperance measure. It in no way checks the consumption of intoxicating liquor as a beverage, nor does it in the least degree lessen the evils or crimes from such use. . . The dives and dens, the barrel-houses and thieves' resorts, are as bad and as frequent in this city to-day, after five years of High License, as they ever were. Call High License what it is, an easy way to raise revenue from vice, but let there be an end of endorsing it as a temperance or reform measure.

Some of the evils of high license, assiduously avoided in the statements of the liquor-dealers, were

LICENSE

not hidden in the press. Contradicting the brewers' utterances that high license drives out low-class saloons, the *St. Louis Daily Republic* (Dem.) made the following statement in its issue of Nov. 9, 1888, concerning the high-license saloons operating in that city:

These dives (the lowest) are so numerous in the city, their organization is so compact, their clientele so extensive, that as long as present conditions remain they will control the city completely. . . Our present license law was intended to break their power, but as far as it applies to St. Louis it has rather served to increase it. It is just high enough to discriminate against the respectable saloon in favor of the low-class resorts which make an enormous profit on cheap beer and vile whiskey.

Regarding the political graft and corruption going hand in hand with high license practically everywhere, the *Omaha, Nebraska, Daily Bee* (Rep.), an outstanding high-license newspaper, had the following to say about the high-license law of Nebraska, in its issue of Dec. 10, 1888:

No one can deny that the license system, as now existing in our city, has been a source of corruption and irregularity. It has had a demoralizing effect upon members of the City Council and the City Clerk.

Graft and Corruption It has exacted political support from the low dives and bums; it has compelled the orderly liquor-dealers to support with money and influence the very worst element of the city, and has used the liquor men to do the dirty work at the primaries and elections.

Concerning the alarming increase of illegal saloons under the high-license law of Pennsylvania, even the high-license press could not help but take notice. In January, 1890, there were only 93 licensed saloons in Pittsburgh. According to a prominent daily, more than seven times that many were operating under cover! Says the *Pittsburgh Commercial Gazette* (Rep.) of Jan. 27, 1890:

As the time for the municipal election approaches, the speak-easies become bolder in conducting their illegal business. Yesterday (Sunday) not a few of the select 700 (unlicensed places) were running wide open. They were not "speak-easies," but "yell-louds," as they disturbed their neighborhoods with their boisterous conduct. What inducements have regularly licensed saloons to observe the law and renew their licenses in the spring if saloons that pay no license are permitted to sell not only through the week but on Sundays, when of all the days they should be kept shut? The disregard of the Prohibition law in Maine, Iowa, and Kansas, which is a very weighty argument against Prohibition, is no more flagrant than the disregard of the High License law in this city. If Prohibition is a failure there, then is High License a failure here—at least about election times. The speak-easies have, or imagine they have; a "pull," on the political parties that they thus dare to impudently disregard the law, and the party that would command the respectable vote, which is much stronger than the speak-easy following, would do well to prove its independence of speak-easy influence before election time.

The *Philadelphia Press* (Rep.) had already made (Jan. 6, 1890) these observations regarding Pittsburgh:

All accounts agree that High License is a failure in Pittsburgh. "Speak-easies," or unlicensed grogeries, have multiplied in every section of the city, until now it is believed that the number of places where liquor is sold is considerably greater than it was two years ago under low license. These "speak-easies" are thinly disguised as "soft-drink" places, cigar-shops, and restaurants. They get their supplies of liquor in the dead of night and sell without hindrance or regulation, when they please and to whom they please.

With respect to similar conditions in Philadelphia, the *Philadelphia Times* (Ind.), said (Jan. 22, 1890):

There is a general complaint of the large number of places where liquor is sold without a license. These surreptitious bar-rooms do their principal business on Sundays, when the licensed saloons are closed, though many of them are in operation during the week. They are conducted under various disguises or with no disguise at all, and for the most part they are known to the policeman on the beat.

Testimony regarding the evils of high license could be multiplied indefinitely, but the main issue must not be forgotten. The evils of

Summing high license are merely the symptoms.
Up the The real cause lies in the system of li-
Issue cense itself, as applied to a nefarious traffic. This was stated so clearly in an editorial in the *Chicago Daily Times* (Dem.) that the editorial is here given in full:

The recent elections in Pennsylvania and Rhode Island have not in the slightest degree affected the principle that lies behind Prohibition. They have served only to establish the fact more thoroughly in the minds of those who are fighting the liquor traffic that their enemy is a giant in strength.

The difference between those who believe in Prohibition and those who believe in license is precisely the difference between right and wrong. The wrong may triumph, but it is none the less wrong. The right may fail, but it is none the less right.

If the liquor traffic is legitimate, it should not be burdened with any more taxation than is borne by any other legitimate business. If it is illegitimate or wrongful, it should be wiped out altogether.

Whatever the great bulk of those who are friendly to High License may think or believe, or however conscientious they may be, it is plain that the leaders in the movement are but instruments in the hands of the brewers and distillers. They know as well as they know anything that High License will not lead to the checking of intemperance in this country. They know as well as they know anything that the licensing of saloons legitimizes the traffic that fills the poor-houses, the jails, the penitentiaries, and the lunatic asylums, and that furnishes victims for the gallows. They know that license, in effect, authorizes the whiskey seller to make men drunk and authorizes the whiskey-boozer to get drunk. If the traffic is to be legitimized at all, then the man who falls a victim to it should not be held responsible for his offenses or his crimes. He is simply a victim of the system which permits a fellow-man to sell him liquid damnation for so much per drink, providing a license fee is paid into the public treasury.

The open advocacy of the sale of whiskey is not so contemptible as the advocacy of license by those who profess friendship for the cause of temperance and morality. Those who are so ready to furnish proof going to show that Prohibition is a failure in Iowa and Kansas are paid for furnishing it. If Prohibition is a failure in either of the States named, intelligent people, whether friendly or unfriendly to temperance, understand why it is so. The brewers and distillers of the country have spared neither labor nor money to bring Prohibition into ridicule in Iowa and Kansas. They have shipped beer and whiskey into these States free of charge to those who would handle it, and they have had agents employed, and they have them now, who will give whiskey or beer free of charge to those who will drink it. The end they are aiming at is to make Prohibition appear ridiculous in the sight of the public. It is almost impossible in either of the states to bring about a conviction for violation of the Prohibition law, because the money of the brewers and distillers is used freely to corrupt witnesses and jurors in suborning testimony.

The High License newspaper might just as well show its hand plainly. If it isn't paid for the work it is doing, it is doing very dirty work for nothing.

6. *License versus Prohibition.* The difference should now be entirely clear between license and Prohibition as applied to an activity essentially antisocial in character. The experience of the United States with the liquor traffic demonstrates beyond peradventure that a system of public license can be applied only to enterprises that are

Where at bottom socially sound. The conditions
License attached to the license simply keep the
Applies enterprise operating along sound lines and safeguard against practises detrimental to the public safety and welfare; but, in order for this to be at all possible, the enterprise itself should be essentially social in character.

Where an activity is essentially evil there can be no compromise. The system of license cannot be legitimately applied. The first necessary step is to stamp the evil for what it is and not give it a false appearance of respectability, such as a public li-

cense carries with it. There is but one stand that the public can logically take with an antisocial activity and that is to prohibit it by law and enact enforcement measures to make the prohibitory decree effective. The liquor traffic is in the same category with the social evil. They are both antisocial in character.

See, also, LOBBY SELECT COMMITTEE ON INTemperance, where the licensing system in England is discussed; NEBRASKA.

Bibliography.—*Cyclopedia of Temperance and Prohibition*, New York, 1891; *Encyclopaedia Britannica*, 11th ed., xvi. 760, 761; manuscript data compiled by Dr. Joseph Mayer, of New York.

LICENSED VICTUALLER. In Great Britain, an innkeeper licensed to sell intoxicating beverages. The term "victualling-house" occurs in several early acts of Parliament. Such houses did not require to be licensed, so long as they sold non-intoxicating drinks only. Most of them, however, sold ale, and thus came under the licensing regulations.

The preamble of a British statute of 1604 set forth that

Whereas the ancient, true, and principal use of wine, ale-houses, and victualling-houses was for the receipt, relief, and lodging of wayfaring people travelling from place to place, and for the supply of the wants of such people as are not able by greater quantities to make their provision of victuals; and not meant for entertainment and harbouring of lewd and idle people to spend and consume their money and time in lewd and drunken manner; it is enacted that only travellers, and travellers' friends, and labourers for one hour at dinner-time or lodgers can receive entertainment under penalty.

About the middle of the eighteenth century the term "licensed victualler" came into common use.

LICENSED VICTUALLERS' CENTRAL PROTECTION SOCIETY OF LONDON, LTD. An organization founded in 1830 with the following declared objects:

To watch all proceedings in Parliament with a view to taking such steps as may be deemed necessary to prevent or defeat measures introduced therein; to represent the views of the London retail trade [in liquor] upon all questions touching its interests; to aid in securing such Parliamentary, municipal, and parochial representation as is necessary for the protection of its interests; and the federation with all local and metropolitan societies, so as to form a central society to adequately represent them.

The committee, or board, of management consists of representatives of each affiliated society, who must be bona-fide proprietors of licensed houses. The headquarters of the organization are at 27 Russell Square, London, W. C. 1.

LICENSED VICTUALLERS' NATIONAL DEFENCE LEAGUE. A British organization formed, in 1872, "to place the Trade in the best possible position to defend its interests when assailed, to resist encroachments when attempted, and obtain legislative redress of grievances." It is the central society of the licensed victuallers' associations of England and Wales, excluding the Metropolitan area. It maintains headquarters at Bridge House, 181 Queen Victoria Street, London, E. C. 4.

LICENSING LAWS INFORMATION BUREAU. An organization established at Nottingham, England, in April, 1896, "to collect and disseminate information, and to advise localities as to the best means to secure the enforcement of the existing licensing laws, and to promote conferences from time to time on the subject." Expert legal advice was given for a nominal consideration. It

was, also, the policy of the Bureau, where it deemed expedient, "to aid in carrying to the higher court cases which, in the opinion of the Council, involve important questions affecting licensing administration."

The late Sir John T. Brunner, Bart., was president of the organization in 1905, in which year the offices of the Bureau were at 46 Bridlesmith Gate, Nottingham. Recent information concerning it is not available.

LICOR DA PALMEIRA. A beverage distilled by the natives of Portuguese East Africa from the sap of the coconut palm.

LICOR DE CAJU. A drink prepared by the natives of Portuguese East Africa from the distilled juice of the caju or cashew.

LIDSTRÖM, ANDERS EMIL. Swedish physician; born in Lysvik Parish, Varmland, Dec. 13, 1870; educated at the Caroline School, Örebro, Upsala University (L. M. 1901), Caroline Institution, Stockholm, and at the universities of Berlin and Copenhagen. He was assistant physician in the Academic Hospital, Upsala, till 1902, and since then has been an eye-specialist in Örebro. He was consulting oculist in the Fourth and Fifth Army Divisions until 1918. In 1907 he married Anna Sofia Lucie Gyllenberg, of Stockholm.

Lidström has been an active advocate of total abstinence both as a lecturer and by his pen. He is the author of a number of important articles on temperance ("Svensk Nykterhetsbibliografi 1878-1905" catalogs nearly a dozen of them), among which were "The Significance of Alcoholism in Hereditary Degeneration" (1902), "Alcohol as Food" (1903), and "Alcohol and Mental Diseases" (1905). He was one of the contributing editors of *Mimer*, a Swedish journal for the study of the alcohol question (Stockholm, 1902-06).

Lidström attended the Ninth International Congress Against Alcoholism, held at Bremen (April 14-19, 1903), at which he read a paper on "Die Organisation der Abstinenzvereine" (The Organization of Temperance Societies).

LIEBIG, JUSTUS, Baron von. See FOOD VALUE OF ALCOHOL, under ALCOHOL.

LIECHTENSTEIN. A principality of central Europe, situated on the Upper Rhine between the province of Vorarlberg, Austria, and the cantons of St. Gall and Graubünden, Switzerland; area 65 sq. mi.; population 11,500 (1921). The population is mostly of German origin, and the country is the only monarchy in the German-speaking districts of Europe. It consists of two provinces, Schellenberg and Vaduz, which were formerly a part of the Roman Empire. The principality was constituted in 1719 under grant from the Emperor Karl VI., but after the dissolution of the Empire it joined the Confederation of the Rhine (1806). From 1815 to 1866 it was a part of the German Confederation, since which time it has been an independent State. The present ruler is John II (b. 1840), who succeeded to the throne in 1858. The Constitution of 1921 provides for a Diet of fifteen members, elected for four years on the basis of universal suffrage and proportional representation. The capital is Vaduz (population 1,405). The principality has no army, and the inhabitants are not liable for military service. Since Jan. 1, 1924, Liechtenstein has been included in the Swiss Customs Union. The chief occupations of the inhabitants are agri-

culture and cattle-raising, and the products are corn, wine, fruit, and timber. Cotton-weaving is the sole industry. The business affairs of the principality are under the management of an administrator. The present administrator, Gustav Schaedler, was appointed June 9, 1922.

According to information courteously supplied by the administrator of Liechtenstein, the people of the country are of a calm, temperate disposition. Wine, cider, and spirits are produced, an area of 50,000 fathoms being devoted to viticulture, and some famous wines being produced on the slopes of the Rhine. The production of wine in 1922 was about 58 hectoliters; in 1923 it was about 40 hectoliters; nearly 30 per cent of the total quantity being exported each year. The importation of alcoholic drinks is insignificant. The sale of alcoholic drinks is regulated by licenses; the hour of closing of liquor-shops is governed by police and community regulations; and, while drunkenness and the excessive use of alcohol are rare, such offenses are subject to punishment. The Swiss laws regarding whisky apply also to Liechtenstein.

LIETUVIU KATALIKU BLAIVYBĖS DRAUGIJA (Lithuanian Catholic Temperance Association). An organization for temperance work founded at Kaunas (Kovno) in 1908. It was based on the principle of moderation and not abstinence, and it soon spread over the provinces of Kovno, Vilna, Suwalki, and a part of Courland. It has a wide range of activities: holding conferences, festivals, and theatrical entertainments; establishing tea-rooms, libraries, reading-rooms, and bakeries; giving instruction for making non-alcoholic drinks; and building asylums for orphans and aged people. It also holds lectures and special sermons in the churches during "Temperance Weeks" (St. Joan, June 24; Chandelor's Day, Feb. 2). In 1914 the society had 191 sections, with a total of 34,766 members (10,719 men and 24,047 women); conducted 72 tea-rooms, 20 libraries, 3 asylums, and 26 choirs; held 623 conferences; and printed 83,085 books, as well as 75,900 calendars for 1915. Not having an official organ at first, the activities of the society were published in the *Vienybe* ("Unity"). The society took part in the International Congresses Against Alcoholism at The Hague (1911) and Milan (1913).

The opening of the World War (1914-18) stopped the work of the society, the Central Office with all its documents and printed matter having been burned during a battle. During the War, when the Russian Czar prohibited alcoholic drinks, the society presented a request, signed by several thousand members, that such prohibition be continued in peace time. During the period of the German occupation the society did not have the right of assembly; but after the German withdrawal and the establishment of the independent Lithuanian Government the organization was resuscitated, and on Dec. 10, 1919, it was registered under the new government. In 1920, at the general meeting, the society decided to adopt total-abstinence principles, experience having taught that partial abstinence was aimless, and that the use of a little beer and wine led to greater use and abuse. After this change, however, the number of members decreased considerably, only the most zealous advocates adhering. Even the majority of the clergy were against the new reform. To spread the total-abstinence idea more widely the society allied itself (April 4,

1923) with the first Lithuanian Temperance Society, founded by Bishop Valencius, which was still operating on total-abstinence principles.

The Lithuanian Government, although a great part of its revenue was derived from alcohol, undertook to assist the Catholic Temperance Association in its struggle against drunkenness. A law of March 3, 1920, provided for the payment to the society of 20 per cent of the penalties received for the illegal manufacture and sale of spirits; and on May 22, 1922, Parliament passed special laws giving the Association the right to fight intemperance. These laws gave the society, also, the prior right to sell alcoholic drinks and to maintain its own militia, which could hold any one found violating the temperance regulations. On Sept. 1, 1922, the Government permitted the Association to use the Community House at Kaunas (built by the Russians from alcohol taxes). It includes a theater and assembly hall, an inn with inexpensive rooms, a library, a reading-room, and accommodations for the Central Office of the Association. Although intemperance is now widely spread in Lithuania, by the help of the Government the society is doing much useful work against it.

According to the report of 1923 the Association had 140 sections with a total of 17,000 members; 6,300 books, 20,000 pamphlets, for propaganda, and 20,000 almanacs (for 1924), were printed; and 500 conferences were held and numerous sermons given in churches. Since April 17, 1922, the society has issued its own paper, *Sargyba* ("The Sentinel"), which has a monthly circulation of 5,000 copies. Free copies are sent to the schools and the army. There are issued, also, a paper for young people, *Angelas Sargas* ("Guardian Angel"), and one for children, *Žvaigždute* ("Starlet").

Yearly meetings of the several sections are held; and the Association has taken part in conferences in the neighboring States at Berlin (1922), Riga, and Tartu (1923), as well as in the International Congresses Against Alcoholism held at Lausanne (1921), Toronto (1922), Copenhagen (1923), and Tartu (1926).

During 1923 many drink-shops were closed; but, as it was impossible to close all such places at once, many divisions took them over under the Gothenburg system. In the districts where drink-shops were closed the divisions set up tea-houses in their place, almost half of the divisions maintaining such houses. In these were posted temperance placards. A special deputy was appointed to prevent secret brewing and clandestine sales of alcoholic drinks. A division of the Association was established in Poland for Polish-speaking Lithuanians.

In 1923 Prof. VILLEM ERNITS of Tartu, Estonia, visited Lithuania and assisted the Association by delivering lectures in schools, etc., throughout the country. The officers of the Central Committee of the society, also, delivered about 100 lectures in the course of the year. During the year the Association proposed to the Government a project for the complete regulation of small alcohol-sales. The promise of the Prime Minister to close the saloons during Temperance Week was secured, and permission to give antialcoholic lectures in military schools was obtained. The most important result, however, of the influence of the Association was the introduction of the subject of temperance in the Parliament (*Seim*), which resulted in the Government assigning 100,000 litas for the dissemi-

nation of antialcoholic principles (1 lita=10 cents U. S.).

The Association was much hampered by lack of means during the year. The Community House, which was given over to the society in 1922, required a large sum for repairs; and it yielded no income, because much of its space was taken over by the city and occupied by schools and various officials.

As the result of a proposal of the Association, several other societies united with it to form the Council of Temperance (Feb. 20, 1924). The first aim of the Council is to restrict the sale of alcoholic beverages, and it confidently hopes that complete Prohibition will within ten years be in force throughout Lithuania.

On July 2-4, 1924, the Association held its Third Congress, which was attended by several Methodist guests and by members of the Protestant society "Sveikata." Prof. Ernits, also, attended, and took part in the Congress.

The president of the Association is Canon Juozas Stakauskas, who has courteously supplied most of the data upon which this article is based.

LIGA ANTIALCOHÓLICA DE QUEZALTENANGO (Antialcoholic League of Quezaltenango). A temperance organization of Guatemala founded in the city of Quezaltenango Feb. 8, 1917, for the purpose of "combating alcoholism, including under this term the use of alcoholic drinks both distilled and fermented." The leaders in the movement were BENJAMIN MAZARIEGOS and Dr. MANUEL J. JARAMILLO, the former serving as first president of the organization and the latter succeeding him in that office two years later. The publication of an official organ was begun under the name *El Dios Baco* ("The God Bacchus"), with Manuel M. Escobar as editor. The name of the paper was later changed (1922) to *Vida y Character* ("Life and Character").

The League has several classes of members: active, aspirant, corresponding, contributing, honorary, and juvenile. It is supported by the contributions of the members and associate members and by voluntary donations from friends outside the society, and in 1920 had five branches in neighboring cities, with a total of 290 members. The League holds monthly meetings in the schools of Quezaltenango for the purpose of instructing children on the temperance question. It also holds monthly temperance meetings for the Indians and half-castes (*mestizos*), for the purpose of educating them for employment in spreading temperance propaganda in their native villages. These meetings are held in Quiché, the native language. The members of the League also carry on private propaganda among their immediate circles of friends and acquaintances; and they are pledged to personal abstinence and from any traffic in alcoholic liquors. The League disseminates public propaganda by means of the press, by publishing and distributing antialcoholic literature, and by means of conferences in factories, prisons, hospitals, and asylums; and it works to secure legal regulations for the gradual suppression of alcoholism. All persons who promise to comply with the society's by-laws are eligible to membership, without distinction of race, sex, religion, or nationality.

During the leadership of Dr. Jaramillo the League secured the prohibition of gambling at the sum-

LIGA ANTIALCOHÓLICA

mer fair of 1919, which prohibition has since remained in effect, many other societies of the country cooperating to secure that action.

In 1920 the Woman's Antialcoholic League was formed by Manuel M. Escobar as a branch of the main body, and it has done much good work among the women and children. It has about 1,300 members. Its first president was Mrs. Dora Burgess, and her successors have been Miss Concha Barrientos, Mrs. Delfina Kramer, and Mrs. Charlotte von Ahn.

The political upheaval of 1920 almost paralyzed temperance work in Guatemala, but under the administration established in that year by President Carlos Herrera the Government was distinctly favorable to the temperance cause and in 1921 granted a subsidy of 6,000 pesos for the work of the League, besides permitting free use of the telegraph and postal service by the League officials. After the election of President José María Orellana the League again sought aid from the Government, at which time President Orellana replied (Feb. 5, 1922), that, although he sympathized sincerely with the aims which the League seeks, the distressing economical circumstances through which the National Treasury was passing, prohibited him, to his great regret, from then granting its request, and that he would take great pleasure in giving attention to the request of the League when the condition of the exchequer became more favorable.

In 1921 the League became affiliated with the Confederation of Societies of Occidental Guatemala, and as a member of that body obtained a special room for its sessions in the Confederation building. It also has the right of sending three representatives to the sessions of the Confederation.

In 1920 the Anti-Saloon League of America awarded Mr. Mazariegos a diploma of honor for his labors in behalf of temperance in Guatemala.

During 1922-23 a committee of propaganda against alcohol among students was instituted which has given good results, working in the schools and colleges by means of lectures and classes. The League has published a book, "The A. B. C. of Temperance," written by Dr. Paul Burgess, and has asked the Government to adopt it as the official text-book on temperance in the schools.

The presidents of the League subsequent to Dr. M. J. Jaramillo have been: Manuel S. López, 1920-21; Benjamin Mazariegos, 1921-22; Manuel M. Escobar, 1922-23; and Fernando G. Medina, who was elected in 1923.

The League is still active, establishing a new branch here and there. The Government now grants a subsidy to the *Vida y Character*.

See, also, GUATEMALA.

LIGA ANTIALCOHÓLICA ESPAÑOLA (Antialcoholic League of Spain). See SPAIN.

LIGA CONTRA EL ALCOHOLISMO (DE SANTIAGO). See CHILE.

LIGA CONTRA EL ALCOHOLISMO (DE VALPARAISO). See CHILE.

LIGA NACIONAL CONTRA EL ALCOHOLISMO (National League Against Alcoholism). (1) An organization formed in Montevideo, Uruguay, in 1915, by the absorption of the Woman's Christian Temperance Union of that place, for the purpose of securing the abolition of the sale and im-

LIGA NACIONAL

portation of alcoholic drinks. This name was chosen because of the difficulty of translating the name "Woman's Christian Temperance Union" into Spanish. The League follows the plan of work of the W. C. T. U. as far as possible, adapting it to the special requirements of the people of Uruguay, and its members wear the white ribbon as a sign of their affiliation with the Union. The League has a membership of 30 women, and its work is carried on in eleven departments: Scientific Instruction in Public Schools, Work among Mothers, Cradle Roll, Loyal Temperance Legion, Young People, Medal Contests, Mercy and Help, Working Girls, Penitentiary, Press, and Propaganda. To assist in keeping these various departments moving systematically the W. C. T. U. of the United States donates the salary of a young Uruguayan, Miss Isabel Gonzalez, who is a most efficient and devoted worker.

Mrs. Bernadina Muñoz de-Maria was chosen the first president of the League, Mrs. van Domselaar, who had been president of the W. C. T. U. since 1898, remaining on the Executive Committee of the League as representative of the World's W. C. T. U. and superintendent of the Mothers' Department.

Since its foundation, Government ministers, senators, and eminent doctors have served on the honorary committee of the League and have been the means of advancing the cause in many ways. For some years the League had the benefit of a grant of \$1,000 from the Government. The Government, also, through the efforts of Dr. Baltazar Brum, President of Uruguay in 1918-23, obtained free passes on the railways throughout the country for Miss Norville (World's W. C. T. U. missionary) and her secretary to facilitate her traveling in the interest of the first antialcoholic Congress held in Uruguay, April 19-25, 1918. The holding of this Congress, which was organized and conducted by women, marked an epoch, being the first regional congress on temperance in Latin America. It was held under the patronage of the Government as well as of those of influence in other high places, such as eminent lawyers and physicians.

The attention of the Government has been focused on the alcohol problem because of the rapid increase in the use of alcoholic beverages in the country, and various measures for the restriction of the sale and use of alcohol have been presented to the Legislature, but have not as yet been enacted into law. The efforts of the League have been successful in securing the passage of a law prohibiting the sale of alcoholic beverages on Sundays and holidays.

The League considers the work among the children of Uruguay to be of the greatest importance, and members of the Committee on Schools visit many of the schools each year, organizing Legions of Temperance, giving temperance instruction, holding medal contests, and distributing temperance leaflets. It is the aim of the League to establish a Legion in every school. The Committee on Prisons visits the prisons for monthly conversations with the inmates on matters of temperance and moral subjects, and the Committee on Work visits the important industrial establishments in the capital to collect data on the condition of the workers in relation to alcoholism.

The League maintains correspondence with foreign temperance societies, and receives from them

LIGHTFOOT

a great deal of temperance literature for propaganda purposes. It publishes, as its official organ, *El Lazo Blanco* ("The White Ribbon"), edited by Mesdames De Caetano and De Salterain. The officers of the League are: President, Mrs. Manuel de Herrera de Salterain; secretary, Mrs. Elena Fabregat de Caetano. Its headquarters are at 1213 Avenida 18 de Julio, Montevideo. See, also, URUGUAY.

(2) See CHILE.

LIGHTFOOT, EDWARD MORRIS. American Baptist minister and temperance worker; born in Philadelphia, Pa., Aug. 24, 1866; educated at Dr. F. R. Morse's school, Brooklyn, N. Y., and at Colgate University. In 1887 he married May Matilda Pagan of Fredericton, New Brunswick, Canada.



REV. EDWARD MORRIS LIGHTFOOT

He was ordained in 1892, at Schaller, Iowa, as missionary of the American Baptist Home Mission Society, and among the more important pastorates held by him were: Lamberville, N. J., 1894-97; Waynesville, N. C., 1899-1901; Orangeburg, S. C., 1901-08; and Clinton, S. C., 1913-17. From November, 1917 to April, 1919 he was engaged in war work, and from 1919 to 1922 he was pastor of the Second Baptist Church, Columbia, S. C.

Lightfoot served on the usual denominational committees in various temperance campaigns, and during 1921-22 was a member of the Headquarters Committee of the South Carolina Anti-Saloon League. In May, 1922, he resigned his pastorate in order to devote himself entirely to temperance work, and became State Superintendent of the South Carolina Anti-Saloon League. He held this office until, January, 1926, and was, also, a member of the National Board of Directors of the Anti-Saloon League of America. He is now pastor of the Baptist Church, Cameron, S. C.

LIGHTFOOT, JOSEPH BARBER. English prelate; born in Liverpool April 13, 1828; died at Bournemouth, Hampshire, Dec. 21, 1889. He was educated at King Edward's School, Birmingham

LIGUE DE FEMMES SUISSES

(1847), and at Trinity College, Cambridge (1851), graduating from the latter institution as thirteenth wrangler, senior classic, and Chancellor's medalist. In 1852 he was elected a Fellow of his college and two years later was ordained to the ministry of the Church of England. For five years (1854-59) he edited the *Journal of Classical and Sacred Philology*, and in 1857 he became a tutor at Trinity College. In 1861 he was made Hulsean Professor of Divinity and soon afterward was appointed chaplain to the Prince Consort and honorary chaplain in ordinary to Queen Victoria. He was Whitehall Preacher in 1866; became a canon of St. Paul's Cathedral, London, in 1871; was appointed Lady Margaret Professor of Divinity at Cambridge in 1875; and was consecrated Bishop of Durham in 1879. His fame as a scholar was equaled by his attractiveness as a preacher.

Bishop Lightfoot contributed a number of admirable commentaries on the Epistles to the Galatians (1865), Philippians (1868), and Colossians (1875), and wrote several volumes of sermons. He also contributed to numerous philological and religious journals, and published in the *Contemporary Review* (1874-77) a crushing answer to "Supernatural Religion," which had created considerable sensation.

Lightfoot did much to further the work of temperance and purity organizations in England. He was an enthusiastic supporter of the doctrine of total abstinence, and was one of the most prominent workers in connection with the Church of England Temperance Society. Other temperance organizations with which he was actively affiliated were the British and National Temperance Leagues, the United Kingdom Alliance, and the Church Army. He was one of the first signers of a document entitled "The Clerical Memorial to the Bishops on Intemperance" (1876), which was signed by more than 5,000 people. He was chosen also to serve on a committee formed to present the petition to the British clergy.

The Bishop was much in demand as chairman of great temperance gatherings throughout the northern counties of England. In his own words he thus gave his idea of abstinence: "I began to abstain a few years ago for no particular reason that I know of. I find myself much better since giving up taking wine, and better able to do my work." This sentiment was voiced at Stockton-on-Tees on July 13, 1879.

LIGHT WINES AND BEER. See VOLSTEAD LAW.

LIGUE ANTIALCOOLIQUE SUISSE. See SCHWEIZERISCHER ALKOHOLGEGNERBUND.

LIGUE CATHOLIQUE SUISSE D'ABSTINENCE. French name of the Swiss Catholic Abstinence League. See SCHWEIZERISCHE KATHOLISCHE ABSTINENTENLIGA.

LIGUE DE FEMMES SUISSES CONTRE L'ALCOOLISME (League of Swiss Women Against Alcohol). A women's temperance organization of Switzerland, founded at Geneva Nov. 3, 1899, the principal object of which is to acquaint the women, young girls, and children of Switzerland with the fact that the use of alcohol in any form seriously endangers the health and happiness of their country. Although its name gives the impression that it is a national organization, the activities of the League are practically limited to the town

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and canton of Geneva. The society differs from the Swiss Women's Abstinence League (*Schweizerischer Bund abstinenter Frauen*) in that it admits without distinction both abstainers and non-abstainers to membership. That fact perhaps accounts for the extremely rapid growth of the League in the beginning (at the end of the first five years the membership had increased to 4,000), and the somewhat slower progress which it is now making.

One of the first major achievements of the League was in connection with the juvenile phase of the temperance movement in Switzerland. An agreement was made with the teachers in the public schools of the canton, by which antialcoholic instruction was given to the children of Geneva. At first a considerable amount of difficulty was experienced by the League in overcoming the many prejudices of the educational authorities, but it was finally successful in persuading them to permit temperance instruction to be added to the school programs.

In 1909 the League awarded a prize to the winner of a public-school temperance essay contest, and has made it an annual custom ever since.

The organization has maintained an active temperance propaganda in and around Geneva ever since its inception in 1899, by means of antialcoholic conferences, public meetings to which prominent speakers have been brought from abroad, temperance exhibitions, and scientific lectures on alcoholism and its various phases at the University of Geneva. In addition, group meetings for mothers and special temperance catechism classes for small children have been held, wherein the truths about alcohol have been proclaimed.

It was probably due to this form of temperance activity on the part of the League and other similar local organizations that the canton of Geneva was the first to prohibit the sale of absinth, a popular vote for the prohibition showing a majority of 6,000.

Due to the demoralizing effects of the World War and the severe economic crisis which followed it, the work of the League during the past few years has been very much hampered. However, the War aided the temperance women of the Swiss Republic in one way: it permitted them to put into practice some of the principles for which they had been striving for twenty years. Many of them became nurses in the military hospitals along the Swiss frontiers, where they were given the opportunity to distribute temperance literature among the sick and wounded soldiers of the various nations fighting in that vicinity. The League was also successful in the establishment of a number of non-alcoholic rest-rooms for the soldiers in the military camps along the Swiss borders.

Although greatly embarrassed by the lack of funds and energetic active members, the League has resumed most of its pre-War activities, and the work is now progressing splendidly.

The League publishes a monthly paper, *Bulletin Mensuel*, a four-page periodical, edited by Mlle. I. Patru, of Geneva. The headquarters of the League are at Rue Etienne-Dumont, 22, Geneva. The present officers are: Mme. A. Robert, president; Mme. E. Delphin and Mlle. I. Patru, vice-presidents; and Mme. Chappuis-Provost, secretary-treasurer. These officers, together with Mme. Marc Micheli, Mme. Léopold Maurice, and Mme. Louis Binet, form the Headquarters Committee. A Central Commit-

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tee, composed of 24 members, has charge of the affairs of the League.

BIBLIOGRAPHY.—Guy Hayler, *Prohibition Advance in all Lands*, Westerville, Ohio, 1914; *Bulletin Mensuel*, February, 1924.

LIGUE INTERNATIONALE CATHOLIQUE CONTRE L'ALCOOLISME (International Catholic League Against Alcoholism). A Roman Catholic temperance organization founded in Brussels, Belgium, in 1897. It originated merely as a committee for promoting the attendance of Catholics at the International Congresses Against Alcoholism; but at the London Congress, in 1909, it was expanded into a league of Roman Catholic temperance societies. The League includes societies in America, France, Germany, Belgium, Holland, Austria, Hungary, Ireland, Italy, Lithuania, Poland, Switzerland, and Jugoslavia, representing in all about 1,500,000 members. The headquarters of the organization, under the direction of the Rev. L. Simonis, secretary, are at S'Hertogenbosch (Bois-de-Duc), Holland, and Baron Charles Ruijs de Beerenbrouck, of The Hague, is the president. The various national groups which compose the League have their own officers and are autonomous.

During the International Congresses of 1911, 1913, 1921, and 1923 the League organized special assemblies for the Catholic members. In 1913 the Holy See showed its particular interest in the League by appointing Cardinal Mercier, Archbishop of Mechlin (Belgium), as its protector. Members of the League held an international congress of Catholic antialcoholists at Rome in 1914, on which occasion they were granted an audience with His Holiness Pius X. The Pope cordially endorsed the work of the League, and granted many indulgences to members of canonically established societies against alcoholism.

In 1913 a separate division for total abstainers, known as CRUX, was founded at Milan, Italy. Since 1922 there has been close cooperation between Crux and the Ligue Internationale, and a joint program of activities is in effect.

The League issues the periodicals *La Croix-Blanche*, published at Nantes, France, and *Sobriétés*, at Bois-le-Duc.

LIGUE NATIONALE CONTRE L'ALCOOLISME (National League Against Alcoholism). A federation of French temperance societies. The League is the outgrowth of a movement begun in 1872, when, on the initiative of Professor Étienne Jules Bergeron and others at the Academy of Medicine, an organization known as the "Association Française contre l'Abus des Boissons alcooliques," was founded in Paris. In 1880 this society was recognized as a public utility under the title "Société Française de Tempérance." In June, 1895, a new phase of the temperance movement began in France with the introduction of abstinence principles by the Société contre l'Usage des Boissons Spiritueuses ("Society Against the Use of Spirituous Beverages"), which was organized in that year, and later changed in name to Union Française Antialcoolique ("French Antialcoholic Union"). A union of the two above organizations under the title "Ligue Nationale contre l'Alcoolisme" was arranged for at the First National Antialcohol Congress in November, 1903, the new organization actually coming into existence in August, 1905.

The societies which are affiliated with the Ligue Nationale are the following:

Croix-Bleue (Blue Cross), Croix-Blanche (White Cross), Croix d'Or (Gold Cross), Jeunesse Française Tempérante (French Temperate Youths), Société Antialcoolique des Agents de Chemins de Fer (Railway Agents' Antialcoholic Society), Société des Travailleurs Antialcooliques (Antialcoholic Workers' Society), Fédération des Foyers du Soldat et du Marin (Federation of Soldiers' and Sailors' Homes), Fédération des Loges Françaises de l'Ordre indépendant et neutre des Bons Templiers (Federation of French Lodges of the Independent and Neutral Orders of Good Templars), and Ruban Blanc (Red Ribbon).

Besides the members of these various societies, the League includes *membres isolés*, that is to say, members who belong to the parent organization without belonging to any of its subsidiaries. One may belong to the League as an abstaining member, as an active member, or as an adherent. In the first-mentioned class are those who consume no alcoholic beverage of any kind; in the second, those who agree to abstain for a specified period of time from distilled beverages (liqueurs, apéritifs, etc.); and the last class includes those who, without taking any pledge, desire nevertheless to associate themselves with the fight against alcoholism and agree to work for the progress of the League and the movement in general. All members are required to set an example of strict sobriety. The League is absolutely neutral in matters of religion and politics. It has a total membership of 100,000.

The leaders of the League and of the organizations from which it sprang have all been men of eminence in the field of social hygiene. The list of presidents contains the names of Hippolyte Passy, J. B. Dumas, Edouard Laboulaye, Frédéric Passy, Dr. E. J. Bergeron, A. Duverger, G. O. Dujardin-Beaumetz, Théophile Roussel, Albert Desjardins, Émile Cheysson, Dr. Gouraud, Felix Voisin, G. M. Debove, and Edouard Herriot. Three physicians and one jurist have administered the secretarial work during the past half-century: Doctors Lunier, Mottet, Philbert, and Frédéric Riémain, the present secretary. Prof. Maurice Letulle, a member of the Academy of Medicine, is now president.

The League issues two periodicals, *L'Étoile Bleue* and *La Jeunesse*, through which it carries on a vigorous temperance propaganda. Through the influence of the League 65,000 children, with the consent of their parents, have pledged themselves to abstain from all spirituous drinks. The League has obtained the interdiction of spirits, both in the canteens and in the officers' messes and clubs. It has been active in the navy, also, along similar lines.

See, also, TEMPERANCE WORK AND TEMPERANCE ORGANIZATIONS, under FRANCE.

LIGUE POPULAIRE ANTIALCOOLIQUE. See FRANCE.

LIGUE SUISSE DES FEMMES ABSTINENTES. See SWISS LEAGUE OF ABSTAINING WOMEN.

LIHA. One of the numerous names given to fermented intoxicants made from grain in West Africa.

LIKINS, WILLIAM MCHENRY. American clergyman, editor, and Prohibitionist; born in Ohio County, Ky., Feb. 4, 1871; educated in the public schools, at Bethel College, Russellville, Ky., and at Oakland City College, Ind. He was ordained to the ministry of the General Baptist Church in 1891,

but did not take up pastoral service. From an early age he had been active in the temperance work of his church, making his first temperance speech in 1888; and in 1899 he was appointed chairman of the Temperance Committee of the General Association of the General Baptist Church in America. He later became identified with the Prohibition party and served as its organizer in Kentucky. He edited and published the *Kentucky Gleaner*, a local Prohibition party paper, at Beaver Dam (1896-1900), the *Kentucky Vindicator*, State organ of that party, at Owensboro (1900-02), and the *People's Tribune*, a Prohibition paper, at Uniontown, Pa. (1902-09).

Likins always took an active part in the Prohibition campaigns in the various communities in which he lived, his activities rendering him the target of a number of attacks by the wet interests. While living in Beaver Dam he was mobbed by local ruffians for his part in driving out a "blind tiger," and in Uniontown he was challenged to a duel by a saloon-keeper, was twice sued for libel by brewers (the two suits were withdrawn) and his office was dynamited during a hotly contested judicial election (1907). He was the Prohibition party candidate for the Kentucky Legislature from Ohio County in 1894, for Secretary of State in 1899, and for Congress from Uniontown, Pa., in 1908. In 1902 he married Miss Cora Belle Halfin (d. 1925).

Likins led the fight in 1904 to nominate Gen. Nelson A. Miles as Prohibition candidate for President, and that in 1916 to nominate William Sulzer, of N. Y., as the Prohibition Presidential candidate.

In 1909 Likins removed to Indianapolis, where he became editor and one of the publishers of *Clean Politics*, the national organ of the Prohibition party (1909-13). He was appointed manager of the National Prohibition League in 1912. In 1913 he moved back to Uniontown, continuing his Prohibition work until 1921, when he became editor of the *Watchman*, published in that town. He still (1926) holds this position. He is the author of "Patriotism Capitalized, or Religion Turned into Gold" (Uniontown, Pa., 1925), an exposé of the Ku Klux Klan.

LIKHNITES. Same as DIONYSOS.

LILLY, LEMUEL DYER. American lawyer and Prohibition advocate; born at Georgesville, Franklin County, Ohio, May 31, 1862; educated in the public schools and at Ohio Wesleyan University (A.B. 1887; A.M. 1891). For many years he was a practising attorney in Columbus, O.

A Prohibitionist from his college days, Lilly campaigned in Madison County, Ohio, for the "Second Amendment" in 1883, and served for thirteen years afterward as a Sunday speaker for the Ohio Anti-Saloon League, besides taking active part in every State campaign. He was also a member of the State Headquarters Committee and of the Board of Trustees of the League until 1915. Besides his contributions to the general press and to the temperance periodicals, Lilly has written two notable pamphlets, "The Saloon Before the Courts," and "Bench vs. the Bar," both of which are intended to show the attitude of the judiciary toward the saloon. Lilly was a good fighter, and always ready to do battle for the temperance cause.

LIMBDI, Sir DAULATSINHJI JESVAT-SINHJI, Thakore Sahib of. Ruling prince of the

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native State of Limbdi, in the Kathiawar Peninsula, India; born July 11, 1868; ascended the *takht* ("throne") in 1908. He is married and has four sons and two daughters. In 1921 he was created K. C. I. E., and he celebrated his birthday by issuing a decree prohibiting the manufacture and sale of alcoholic beverages throughout his domain. Limbdi has an area of 344 square miles. The amount of revenue relinquished by the State was Rupees 3,000.

Writing under date of Dec. 4, 1926, the *Dewan Sahib* ("Prime Minister") of Limbdi says:

The Prohibition order came into effect on 26-7-21 [July 26, 1921]. From notices in the public press and the opinions expressed by the local leaders, it is assumed that the order was received by the people with great joy.

It is believed that there is no scope for illicit manufacture in the State, but rare cases of smuggling have been detected and severely dealt with.

LINCOLN, ABRAHAM. Sixteenth President of the United States of America; born near Hodgenville, Hardin (now Larue) County, Ky., Feb. 12, 1809; died in Washington, D. C., April 15, 1865. His ancestors were Quakers who had emigrated from Hingham, Norfolk, England, and settled in Hingham, Mass., later removing to Bucks County, Pa., and then to Virginia, whence his grandfather, Abraham, migrated and settled in Kentucky about 1780. His father, Thomas, a farmer and carpenter, left Kentucky because of his dislike for the institution of slavery practised in that State, and located first in Spencer County, Indiana (1816), and subsequently in Sangamon County (1830) and Coles County, Illinois. The boy Abraham was not able to attend school much and had little

Early opportunity to obtain an education. His Years mother taught him to read, but her death occurred when he was only nine years old.

After that his stepmother, an excellent woman, also encouraged him to study. One of his biographers says that

his entire schooling in five different schools amounted to less than a twelvemonth; but he became a good speller and an excellent penman. . . . He read and reread the Bible, Aesop, Robinson Crusoe, Pilgrim's Progress, Weem's "Life of Washington," and a history of the United States; and later read every book he could borrow of the neighbors.

He early became proficient as a public speaker, also, on temperance and religious subjects.

In 1831 Lincoln decided to study law and, to enable him to carry on his studies, secured employment successively as a flatboat hand, farm hand, surveyor, and clerk in a country store at New Salem, Ill., to which place he had removed. On the outbreak of the Black Hawk War in 1832 Lincoln volunteered and was made captain by the members of his company. Later he went into partnership with a friend named Berry, with whom he bought a small country store which soon failed, chiefly "because of the drunken habits of Berry and because Lincoln preferred to read and tell stories." This unfortunate partnership with Berry is the sole foundation for the claim of the liquor men that Lincoln sold whisky. In the citations from Dr. Chapman, appended to this article, it is shown that Lincoln never was a whisky-seller.

Lincoln was elected to the Illinois Legislature in 1834 and was reelected in 1836, 1838, and 1840. He completed his legal studies and was admitted to the bar of the State in September, 1836, while serving his first term in the Legislature. This was largely due to the advice and insistence of his po-

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litical friend and colleague John T. Stuart, who loaned him books and supervised his studies, and

Elected to State Legislature with whom he entered into partnership at Springfield in 1837. He formed a law partnership with Stephen T. Logan in 1841, and from 1843 until his death he was senior partner in a law firm with William H. Herndon. He married Mary Todd, of Springfield, Nov. 4, 1842.

In 1846 Lincoln was elected to Congress as a Whig, but he served a single term only, failing of reelection chiefly because of his opposition to the Mexican War and his pronounced antislavery views. He returned to Springfield and resumed the practice of law, and was subsequently concerned in a number of important legal cases. In 1858 he challenged Stephen A. Douglas, a political rival, to a series of joint debates on the leading questions of the day, the extension of slavery into the Territories being the outstanding issue. Douglas was then United States Senator from Illinois and a candidate for reelection, and Lincoln was also a candidate for the Senatorial office. These debates attracted the attention of the entire nation, as much by the eminent ability displayed by the disputants as by the importance of the questions discussed, which were then threatening to involve the country in civil war. Douglas was a man of great ability and accounted superior as a debater to any other man in Congress; but the judgment of history is that Lincoln won the debates, although Douglas won reelection to the Senate. By his stand on the questions discussed Lincoln lost his opportunity of political preferment in his own State, but won a position in the wider field of national politics. The debates with Douglas fixed the eyes of the antislavery elements of the country on Lincoln as the foremost representative of American ideals, as in all the high moral qualities he had the advantage of Douglas in the debate, as well as in

Debates with Douglas knowledge of constitutional law and the farther reach of his statesmanlike vision. It was these qualities that led to Lincoln's nomination, on the third ballot, for President at the Republican National Convention, held in Chicago in May, 1860.

In the following November he was elected by 180 votes, great confusion existing at the time in the Democratic party. Irreconcilable differences among the various factions led to the placing of three candidates in the field, all of whom were committed to the preservation of slavery as an American institution, and differing only in minor details.

President Lincoln's subsequent career, his successful conduct of the war for the preservation of the Union, his reelection in 1864, and his assassination in April, 1865, are matters of familiar history. The achievements of the "Great Emancipator" for his country, for an oppressed race, and for liberty and progress constitute one of the brightest epochs in the forward movement of mankind.

Lincoln's consistent record on the total-abstinence question and in opposition to the licensed sale of intoxicating liquors, considering the times in which he lived, is not the least eminent and surprising of his great qualities. The following references to his temperance record are taken largely from "Latest Light on Abraham Lincoln," by Ervin Chapman, LL.D. (New York, 1919). It should be noted of Dr. Chapman that he was enlisted in

the antislavery movement while still a boy, and when only 22 years old made more than a hundred speeches in the first Lincoln campaign. He was afterward private secretary to the Hon. James M. Ashley, the eminent Ohio Congressman during the Civil War period, and saw and heard much of President Lincoln. Chapman devoted a

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Against
Liquor**

lifetime to the correction of current, strangely persistent misapprehensions of the great President's attitude toward religion, temperance, and other grave issues; furnishing original documents and the positive statements of prominent men and women in every instance where necessary to uproot the false assertions of infidels and liquor men, who have not scrupled to claim the martyred President as among their adherents. Chapman says:

In Mr. Lincoln's thought slavery and intemperance were closely associated. He frequently referred to these two great evils, and his attitude to intemperance, like his attitude to slavery, is worthy of universal imitation.

As the hand that wrote the Emancipation Proclamation never held title to a slave, so the lips that pleaded eloquently for total abstinence were never polluted by any alcoholic beverage. No feature of Mr. Lincoln's life is more wonderful than his life-long abstinence from the use of strong drink. During the early years of his life habitual liquor-drinking was almost universal on the frontier where he lived. Conditions as they existed are thus described by him in his address at Springfield, Illinois, under the auspices of the Washingtonian Society, February 22nd, 1842: "When all such of us, as have now reached the years of maturity, first opened our eyes upon the stage of existence, we found intoxicating liquor, recognized by everybody, used by everybody, and repudiated by nobody. It commonly entered into the first draught of the infant, and the last draught of the dying man. From the sideboard of the parson, down to the ragged pocket of the houseless loafer, it was constantly found. Physicians prescribed it in this, that, and the other disease. Government provided it for its soldiers and sailors; and to have a rolling or raising, a husking or hoedown anywhere without it was positively insufferable.

So, too, it was everywhere a respectable article of manufacture and of merchandise. The making of it was regarded as an honorable livelihood; and he who could make most was the most enterprising and respectable. Large and small manufactories of it were everywhere created, in which all the earthly goods of their owners were invested. Wagons drew it from town to town—boats bore it from clime to clime, and the winds wafted it from nation to nation; and merchants bought and sold it, by wholesale and retail, with precisely the same feelings, on the part of seller, buyer, and bystander, as are felt at the buying of flour, beef, bacon, or any of the real necessities of life. Universal public opinion not only tolerated, but recognized and adopted its use.

It is true, that even then, it was known and acknowledged that many were greatly injured by it; but none seemed to think that the injury arose from the use of a *bad thing*, but from the abuse of a *very good thing*. The victims of it were pitied, and compassionated, just as now are, heirs of consumption, and other hereditary diseases. Their failing was treated as a *misfortune*, and not as a *crime*, or even as a *disgrace*. (Pp. 141-142.)

Notwithstanding these conditions Lincoln espoused the cause of total abstinence while still a child, and never deviated from its principles throughout his life, as is shown by his declaration to Leonard Swett that he "never drank nor tasted a drop of alcoholic liquor of any kind." (Reminiscences of Abraham Lincoln," p. 463.)

According to Dr. Chapman,

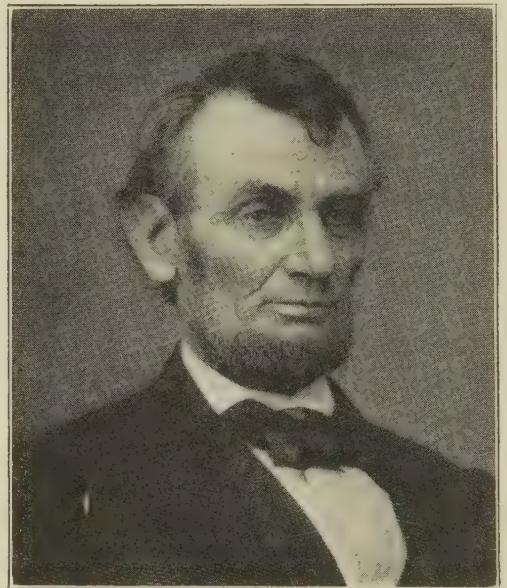
Mr. Lincoln was not only a lifelong and consistent teetotaler, but he was a zealous champion of the cause of temperance. From childhood until his voice was hushed in death he was heard pleading with all classes to refrain from the use of strong drink. He gave his hearty approval to every organization and movement for the promotion of temperance, and in his home city of Springfield he was for a time an active member of the Sons of Temperance.

Previous to that, even "before the Sons of Tem-

perance as an organization had an existence," as stated by him in an address to a delegation of that order, he made "temperance speeches" and was actively engaged in advocating and promoting total abstinence. From that very early period, the date of which Lincoln does not in that address definitely designate, he was active in temperance work until 1856, at which time he began to devote himself with great energy to the movement against the extension of slavery. During the period of his temperance work his efforts were chiefly directed against the drink habit, although he frequently referred very significantly to the drink traffic, and was for a time, as hereinafter shown, very active in promoting Prohibition.

The following account is given by Dr. Chapman of one of Lincoln's temperance speeches:

His Famous Temperance Speech was delivered in the Presbyterian Church of Springfield, Illinois, on the 22nd of February, 1842. It was a masterly effort, one of the



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best temperance addresses ever published, and the first of Mr. Lincoln's great speeches to appear in print. It was published in full in the *Sangamon Journal* at Springfield, March 26th, 1842, and is in Volume I of the *Nicollay and Hay Complete works of Abraham Lincoln*, and has been many times reproduced in periodicals, pamphlets, and bound volumes. It is such a complete and characteristic statement of Mr. Lincoln's views on temperance that when his son, Hon. Robert T. Lincoln, was asked by the Rev. F. P. Miller for his father's views on that subject, he replied by sending him a copy of that address.

At the time when that address was delivered, Mr. Lincoln had just passed his thirty-third birthday and was near the close of his eighth and last year as a member of the Illinois legislature. He was at the beginning of his high political aspirations, yet in no part of that speech is there the least disclosure of timidity or of that caution which frequently is manifest in discussion of the great reform questions by ambitious politicians. His arraignment of the liquor traffic, while dominated by a spirit of charity, is as vigorous, and his demands for the support of all good citizens in temperance reform as unequivocal and imperative as those of the most advanced advocate of today.

Although delivered at the celebration of the birthday of George Washington, Mr. Lincoln's famous temper-

**Famous
Temperance
Speech**

ance lecture was not produced by that occasion. It was the product of many years of deep meditation and of a large experience in efforts to promote sobriety by inducing people to sign a temperance pledge . . . Every glimpse we have of his attitude to the cause of temperance in the years that followed is in harmony with that address. (Pp. 146-147.)

The explanation of Lincoln's teetotalism is thus given by Chapman:

In 1847, while a member of Congress, he was remonstrated with by a fellow member for declining to partake of some rare wines which had been provided by their host, when he replied that he meant no disrespect, but that he had made a solemn promise to his mother only a few days before her death that he would never use as a beverage anything intoxicating, and "I consider that pledge," said he, "as binding today as it was the day I gave it." (P. 143.)

The same author also describes a temperance meeting conducted by Lincoln in the summer of 1847 at the South Forks School House in Sangamon County, Ill. He had been invited to address the meeting by Preston Breckenridge, one of the prominent farmers of that vicinity.

The meeting was held in a grove near the schoolhouse. . . Mr. Lincoln was a Member of Congress at the time he conducted that meeting, and the reputation he had gained as a public speaker attracted a large audience . . . the brilliant young statesman pointed out the evils of intemperance and earnestly pleaded with old and young to sign the following abstinence pledge:

"Whereas, The use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime; and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

This pledge had been prepared and signed by Mr. Lincoln, and on that day received the signatures of nearly all who were present. . .

Cleopas Breckenridge, a ten-year-old lad, son of Preston Breckenridge, before referred to, was also present at that meeting in the grove, and was so deeply moved by the persuasive address to which he listened that when Mr. Lincoln said to him, "Sonny, don't you want your name on this pledge?" he promptly and eagerly answered in the affirmative; but being unable to write, his name was written for him upon the pledge by the hand that wrote the Emancipation Proclamation. . . (See Frontispiece.)

Dr. Howard H. Russell, founder and first superintendent of the Anti-Saloon League of America, and founder and superintendent of the Lincoln-Lee Legion, was instrumental in securing and making public information relative to the South Forks temperance meeting. While in Springfield, in 1900, he visited a drug-store kept by Mr. Roland Diller, for the purpose of seeing the desk used by Abraham Lincoln while he was a member of the Illinois Legislature. During the conversation with Dr. Diller, Doctor Russell, for the first time, heard the name of Cleopas Breckenridge, and learned that he was then living about sixteen miles from Springfield. With characteristic zeal, he prosecuted his search, and having some time later secured an interview with Mr. Breckenridge at Springfield, he received from him an account of the South Forks temperance meeting. To the facts he then learned, further information was added until the fascinating story was obtained in its entirety. And it is worthy of note that this story contributed largely to the organization of the Lincoln-Lee branch of the Anti-Saloon League, and to the choice of the name by which that total abstinence movement is known. (Pp. 147-149.)

On Sunday, May 29, 1927, a commemorative bronze tablet was erected near the spot where Lincoln delivered his South Forks address.

Besides being a teetotaler Lincoln was also an ardent Prohibitionist, and he sought to promote abstinence among others; as a means for the promotion of temperance he believed in and advocated "moral suasion for the drunkard and legal suasion for the liquor-seller." Long before the Prohibition party was organized, before any State had a Prohibition law, and before any great temperance organization was advocating such a law, he was advocating the principles of law that are the founda-

tion of the world-wide Prohibition movement of to-day. As early as 1842, in his famous Washingtonian speech at Springfield, he had said:

Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks, seems to me not now to be an open question. Three-fourths of mankind confess the affirmative with their tongues, and, I believe, all the rest acknowledge it in their hearts. (P. 156.)

This address was in the interest of the Washingtonian movement, which had begun in Baltimore two years before and had made great progress throughout the nation. It worked among confirmed drunkards, and its recruits were mostly gathered from that class. Lincoln entered enthusiastically into this movement, and was much pleased at its success in reforming 600,000 drunkards in a few years. He was shocked later to learn that three-fourths of their number soon returned to their old drinking habits, and his practical mind sought a more efficient remedy for the liquor curse. Recognizing the power of the liquor traffic he began to realize that the saloons derived their power from the Government through the license system. He was amazed to learn that "many of the most zealous and active promoters of the Washingtonian movement discouraged all resort to the enactment and enforcement of laws against the traffic." He was convinced that "intemperance was the greatest curse that ever afflicted the human race," and, recognizing the destructive force of the liquor traffic, he took the position that Government complicity in the traffic was wrong. Basing his views on Blackstone's definition of government as "a rule of civil conduct prescribed by the supreme power of a state commanding what is right and prohibiting what is wrong," he was convinced that no wrong could be rightfully sanctioned and protected by the civil government, and that the beverage liquor traffic, being wrong, should be forbidden and as fully as possible prohibited by civil government. He made this attitude public after the enactment of the Maine Prohibition Law, when Illinois was attempting to enact a similar law. In 1854 Major Merwin, a friend of Lincoln and a Prohibition advocate, visited the State to aid in the Prohibition campaign. At his first meeting, in the old State House in Springfield, Lincoln was present, and, in response to frequent calls, addressed the large audience, expounding to them the principles of law and the purposes of government. Among other things he said:

The law of self-protection is the first and primary law of civilized society. Law is for the protection, conservation and extension of right things, of right conduct, not for the protection of evil and wrongdoing. The state must in its legislative action recognize this truth and protect and promote right conditions and right conduct. This it will accomplish not by any toleration of evils, not by attempting to throw around the evil the shield of law; nor by any attempt to license the evil. This is the first and most important function in the legislation of the modern state. The prohibition of the liquor traffic, except for medical and mechanical purposes, thus becomes the new evangel for the safety and redemption of the people from the social, political and moral curse of the saloon. (P. 160.)

At the close of the meeting Lincoln invited Merwin to be his guest and devoted nearly the whole night to examining, with him, a copy of the Maine Law, and commenting on its provisions. At this time he said to Merwin: "We must meet the traffic in one of two ways. We must furnish the recruits to keep up the ever-increasing army of drunkards, or we must take the temptation out of the way of the

rising generation by prohibiting it." During the months which followed, Lincoln engaged actively in the campaign, delivering speeches and advocating the cause of Prohibition until the election in the summer of 1855. He also assisted in drawing up the Prohibition law which was passed by the Legislature and submitted to the people at that election. In the campaign he frequently made use of the following statements:

This legalized liquor traffic, as carried on in the saloons and grogshops, is the tragedy of civilization. Good citizenship demands and requires that what is right should not only be made known, but be made prevalent; and that which is evil should not only be defeated, but destroyed. The saloon has proved itself to be the greatest foe, the most blighting curse of our modern civilization, and this is why I am a practical prohibitionist.

We must not be satisfied until the public sentiment of this state and the individual conscience shall be instructed to look upon the saloonkeeper and the liquor seller, with all the license each can give him, as simply and only a privileged malefactor—a criminal.

The real issue in this controversy, the one pressing upon every mind that gives the subject careful consideration, is that legalizing the manufacture, sale and use of intoxicating liquors as a beverage is wrong—as all history and every development of the traffic proves it to be—a moral, social, and political wrong. (Pp. 161-162.)

His entire attitude toward the liquor traffic may be summed up in his laconic expression: "The liquor traffic has defenders but no defense." (P. 162.) His championship of the Maine Law was unlike that of other speakers, who dwelt on the harmfulness of the liquor traffic and the beneficent results of antiliquor legislation. Lincoln, however, went to the foundation of the question, and demanded Prohibition upon the fundamental principle that the declared mission and purpose of law was to promote right and prohibit wrong, and that, therefore, the Government could not maintain toward the beverage liquor traffic any other attitude than that of absolute and unyielding hostility. That he was sorely disappointed with the result of the election and the defeat of the Prohibition law is shown by his letter of June 7, of that year, to Judge Whitney.

Lincoln's attitude toward the liquor traffic was also shown in a speech delivered by him in defense of fifteen women of Clinton, Ill., who were being prosecuted by a saloon-keeper for destruction of his property. The women on trial had entered the saloon together and had smashed the bottles and barrels of liquor when the saloon-keeper had persisted in selling to their husbands, after they had requested him not to do so. Lincoln at first watched the trial with interest, not being employed to defend the women; but, as the case was not going satisfactorily, he consented to address the court and jury in their defense. In the course of his speech he said:

Defends
Predecessors
of Carry A.
Nation

...husbands, after they had requested him not to do so. Lincoln at first watched the trial with interest, not being employed to defend the women; but, as the case was not going satisfactorily, he consented to address the court and jury in their defense. In the course of his speech he said:

In this case I would change the order of the indictment and have it read, The State vs. Mr. Whisky, instead of The State vs. The Ladies, and touching this question there are three laws: First, the law of self-protection; second, the law of the statute; third, the law of God. The law of self-protection is the law of necessity, as shown when our fathers threw the tea into the Boston Harbor, and in asserting their right to life, liberty, and the pursuit of happiness. This is the defense of these women. The man who has persisted in selling whisky has had no regard for their well-being or the welfare of their husbands and sons. He has had no fear of God or regard for man; neither has he had any regard for the laws of the statute. No jury can fix any damage or punishment for any violation of the moral law. The course pursued by this liquor dealer has been for the demoralization of society. His groggery has been a nuisance. These women, finding all moral suasion of no avail with this fellow, impervious to all tender ap-

peal, alike regardless of their prayers and tears, in order to protect their households and promote the welfare of the community, united to suppress the nuisance. The good of society demanded its suppression. They accomplished what otherwise could not have been done. (P. 163.)

In his argument he made no attempt to disprove any of the charges against the women, but held that the acts were justifiable on the ground of self-defense; and the Court concurred, for the women were released and the case dropped. His speech on this occasion still stands as the most sufficient and unanswerable argument against the perpetuation of the saloon.

Dr. Chapman also states that there is ample reason for believing that Lincoln looked upon his public participation in the Illinois campaign as the beginning of a work which he would continue to prosecute with diligence during succeeding years. He had a vision of nation-wide, even world-wide, triumph when there would not be one slave or drunkard in the world. In his thoughts slavery and intemperance were ever associated: his opposition to the liquor traffic was based on the same fundamental principles as was his warfare against slavery, and he fought untiringly against these two evils. Everything goes to show that it was his purpose to continue actively in the fight for Prohibition, but he was turned aside abruptly by the unexpected entrance into the slavery question of a movement for the extension of slavery. This contest he regarded as foremost and he turned aside from his work and all else to fight it.

A further example of Lincoln's public enunciation of his abstinence principles was given at the time he received the notification of his nomination for the Presidency in 1860. On that occasion his friends wished to provide liquors for the reception of the distinguished members of the notification committee. Lincoln refused, saying: "I have never been in the habit of entertaining my friends in that way, and I cannot permit my friends to do for me what I will not do myself. I shall provide cold water—nothing else." His friends feared his action would have an unfavorable effect on his visitors, yet no one attempted to dissuade him from his purpose; and when the notification ceremonies were concluded he invited his guests to partake of what he designated as "pure Adam's ale, the most healthy beverage God has given to men and the only beverage I have ever used or allowed my family to use."

During his residence in the White House no liquor was served on either public or private occasions, and when presents of liquor were sent to him they were either returned to the donor or given to the hospitals for medical use. He consistently opposed the use of liquor in the army during the Civil War, and he took action by promulgating orders against it and by discharging officers who drank. Lincoln was, also, one of the signers of the PRESIDENTS' DECLARATION.

Lincoln was always opposed to the license method of dealing with the liquor traffic. This was shown in the Illinois Prohibition campaign of 1854-55, when he repeatedly told the people in his speeches that a license tax would fasten the traffic more securely upon the community, declaring that "never by licensing an evil can the evil be removed or weakened."

No Liquor
Served in
White House

ened," and that every dollar paid by the saloon as a license tax would be an entrenchment for the liquor traffic and make it more difficult ever to suppress it. After he became President he also objected to the section of the Internal Revenue Bill that placed a tax upon alcoholic liquors for the support of the National Government, saying: "That tax will tend to perpetuate the liquor traffic, and I can not consent to aid in doing that." When the Internal Revenue Bill was before Congress in 1862 it was known that Lincoln was opposed to and inclined to veto the measure unless the liquor license provision was removed. He finally yielded to the entreaties of Secretary of the Treasury Chase, who assured him that the bill was needed as an emergency war measure and that it would be repealed as soon as the war was ended. He signed the bill, saying, however, as he did so:

I would rather lose my right hand than to sign a document that will tend to perpetuate the liquor traffic, and as soon as the exigencies pass away I will turn my whole attention to the repeal of that document.

According to Major Merwin, who was closely associated with Lincoln during the years of the Civil War, and had many conversations with the President regarding this matter, Lincoln always spoke of the tax as a bond to fasten the traffic on the nation, and avowed his purpose to secure its early repeal. And on the day of his assassination Lincoln again referred to the subject. Merwin was a guest on that day at the White House and received instructions from the President regarding a very important mission upon which he was to proceed that night to New York city. After receiving his orders, Lincoln addressed him thus:

Merwin, we have cleaned up with the help of the people a colossal job. Slavery is abolished. After reconstruction the next great question will be the overthrow and the abolition of the liquor traffic and you know, Merwin, that my head and heart and hand and purse will go into that work. In 1842—less than a quarter of a century ago—I predicted, under the influences of God's spirit, that the time would come when there would be neither a slave nor a drunkard in the land. Thank God, I have lived to see one of these prophecies fulfilled. I hope to see the other realized.

Merwin was so impressed with this statement that he asked if he might publish it, and Lincoln replied: "Yes, publish it as wide as the daylight shines." With these words ringing in his ears "like the music of the spheres," Merwin started on his mission for the President, and the next morning, upon his arrival in New York, learned of Lincoln's death.

As a tribute to the memory of Lincoln's work for temperance the motto "Lincolnize America" was adopted as a watchword by the young people's pledge-signing department of the Anti-Saloon League of America, which was named in his honor "The Lincoln Legion." The name was later changed to "Lincoln-Lee Legion," in recognition of the temperance principles of the two great leaders of the Civil War. (See vol. i, p. 184.)

That Lincoln favored the strictest enforcement of liquor laws as well as all other laws is shown by his appeal for loyalty to law, made in an address to the Young Men's Lyceum of Springfield, Ill., Jan. 27, 1837, which is just as applicable to all loyal citizens to-day as it was then. In that address Lincoln said:

Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six did to the sup-

port of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice.

The various slanders on Lincoln circulated by the liquor interests to the effect that he drank, that he was a saloon-keeper, and that he opposed Prohibition have been exposed by Dr. Albert Porter,

managing editor of the **STANDARD** **Wet Slanders of Lincoln Refuted** **ENCYCLOPEDIA**, in a pamphlet entitled "Wet Slanders of Abraham Lincoln Refuted," published by the American Issue Publishing Co. In

this pamphlet Dr. Porter cites Lincoln's own testimony, as given by reliable authorities, in refutation of these charges. Regarding the first charge he states:

The Hon. Shelby M. Cullom (Governor and United States Senator) of Springfield, Ill., has testified (Chicago "Record-Herald," March 16, 1908) that when he and other members of a committee of Springfield citizens called at Lincoln's home, after he had been nominated for President, to discuss arrangements for receiving the committee on notification, Lincoln said: "Boys, I never had a drop of liquor in my whole life, and I don't want to begin now."

The charge that Lincoln was a saloon-keeper, frequently made by the liquor interests, was renewed by the German-American Alliance, a pro-liquor organization, which published in 1908 a facsimile of the license, under which Lincoln was alleged to have sold liquor, the opening words of which read: "ORDERED, That William F. Berry, in the name of Berry and Lincoln, have a license to keep a tavern in New Salem, to continue twelve months from this date." The bond attached to the license purported to be signed by Abraham Lincoln, William F. Berry, and Bowling Greene. Porter shows that, although Lincoln was for a time in partnership with Berry, he never sold liquor; that, according to A. T. Rice ("Reminiscences of Abraham Lincoln," N. Y., 1909), Lincoln opposed the "innovation" of adding whiskey to the stock of the store, and that while he was absent, serving in the Black Hawk War, his partner had sold all

the goods of the store, but failed to pay the debts, leaving Lincoln responsible for \$1,100 which he afterward paid in full; that Miss Ida M. Tarbell, author of "The Life of Abraham Lincoln" (New York, 1900), saw the original bond in the official records and declared that Lincoln's name was not attached to it by his own hand, and that the publication of the facsimile of the bond fully corroborated her statement. He adds that the charge is, moreover, disproved by Lincoln's own statement, made in one of his debates with Douglas, that he "never kept a grocery anywhere in the world"; and that, according to Nicolay and Hay, in "Abraham Lincoln—A History" (i. 111), the tavern for which the license was granted was never opened, as the partners sold out about that time. This charge, therefore, resolves itself into a base slander on Lincoln, in support of which no reliable evidence has ever been produced.

In support of the charge that Lincoln was opposed to Prohibition Robert D. Wardell, secretary

of the National Association Against the Prohibition Amendment, writing in the *Detroit Free Press*, of March 3, 1922, said:

Permit me to set G. L. Conley right regarding the authenticity of Abraham Lincoln's statement on prohibition. It was made in a speech in opposition to the statewide prohibition bill introduced in the Illinois state legislature, of which he was a member, in 1840. The bill was defeated in the House by a vote of 78 to 8. These are Lincoln's actual words:

"Prohibition will work a great injury to the cause of temperance. It is a species of intemperance within itself, for it goes beyond the bounds of reason, in that it attempts to control a man's appetite by legislation and makes a crime out of things that are not crimes. A prohibition law strikes a blow at the very principles on which our government was founded. I have always been found laboring to protect the weaker from the stronger and I can never give my consent to such a law as you propose to enact."

This would sound quite convincing, if true. However, Dr. Porter has shown that this alleged statement by Lincoln was first printed on handbills and circulated in 1887 in Atlanta, Ga., during an exciting campaign to close the saloons in that city, and that a copy of the handbill was sent to Nicolay and Hay, Lincoln's biographers, both of whom declared they were unable to trace the quotation in any of Lincoln's letters, speeches, or documents.

Bogus Anti-Prohibition Speech Exposed

The president of the Model License League admitted that he could not tell where the original of the quotation could be found, and prominent liquor journals

have failed, on challenge, to produce any verification of the alleged utterance. As the statement was alleged to have been made in a speech delivered by Lincoln in the Illinois Legislature in 1840, Porter wrote to the clerk of that body asking that the *Journal* of the House be searched for the speech referred to by Mr. Wardell. He received the following reply through the Illinois State Historical Library:

... we can find no record of any quotation "prohibition will work a great injury, etc." in any of the newspapers or published speeches of Abraham Lincoln. In the House Journal of 1839-40 there is a mere record of the vote on the Murphy bill, no speeches being given, nor is there anything published in the Springfield papers of that date...

In 1922 Col. Sam W. Small, the noted evangelist, editor, and lecturer, made an affidavit to the effect that Colonel John B. Goodwin (mayor of Atlanta in 1883-84 and in 1893-94), who had been the director of the anti-Prohibition forces at Atlanta, Ga., in 1887, had told him that he (Colonel Goodwin) himself devised the circular in question, and composed the alleged words of Lincoln ("Prohibition will work a great injury," etc.) so as to attract the adhesion of the colored votes, and that he had done so because to win them was the forlorn hope of the "wets," the county at that time being under a Prohibition law. The affidavit was made before Notary Allan B. Prossire in the County of Arlington, Va., June 6, 1922.

In "Tad Lincoln: A True Story" (New York, 1926) Wayne Whipple relates that Tad, the son of Lincoln, contracted typhoid fever through the impure drinking-water of Frankfort, Germany, and that he refused to drink beer, wine and other liquors instead of the water because "he had promised his father years before that he would never drink wine or liquor of any kind."

See, also, MAHONEY, JOHN ROSS.

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LINCOLN-LEE LEGION. See ANTI-SALOON LEAGUE OF AMERICA.

LINDBERGH, CHARLES AUGUST. See PROFESSIONS, THE, AND ALCOHOL.

LINDSAY, JAMES ALEXANDER. Irish physician and temperance advocate; born at Fintona, County Tyrone, June 20, 1856; educated at the Royal Academical Institution, Methodist College, and Queen's College, Belfast (M.D., 1882); London Hospital Medical School; and in Vienna and Paris. He is a fellow of the Royal College of Physicians (1903). His attainments won early recognition, and he was successively appointed professor of medicine in Queen's College, Belfast; consulting physician to various Belfast hospitals; Bradshaw Lecturer, Royal College of Physicians, London (1909); Fellow of the Royal Society of Medicine, and of the Royal Academy of Medicine in Ireland. In 1897 he was appointed special commissioner of the *Lancet* to inquire into the hygienic condition of Sicily.

Lindsay is an ardent advocate of temperance. He is a member of the Irish Temperance League, and his publications, covering medicine, climatology, travel, and general literature, include lectures on the alcohol question, delivered to the Social Service Department of Queen's College, Belfast.

LINDSAY, WILLIE A. (KIRKPATRICK). American educator and temperance reformer; born in Mecklenburg County, North Carolina, Sept. 27, 1875; educated in the Carolina public schools, at Due West (S. C.) Woman's College, and at Columbia University, New York city. Miss Kirkpatrick was engaged in the teaching profession for thirteen years, during ten of which she was dean of the Woman's College of Due West. On June 25, 1913, she married the Rev. William B. Lindsay, of Chester, South Carolina.

Mrs. Lindsay has been actively associated with the temperance movement since childhood, having joined a Band of Hope when she was but ten years of age. She became affiliated with the Woman's Christian Temperance Union of North Carolina, and was for two years editor of its official organ, the *North Carolina White Ribbon*. For a time she served as corresponding secretary and at the present time is president of the State Union. She resides at Charlotte, N. C.

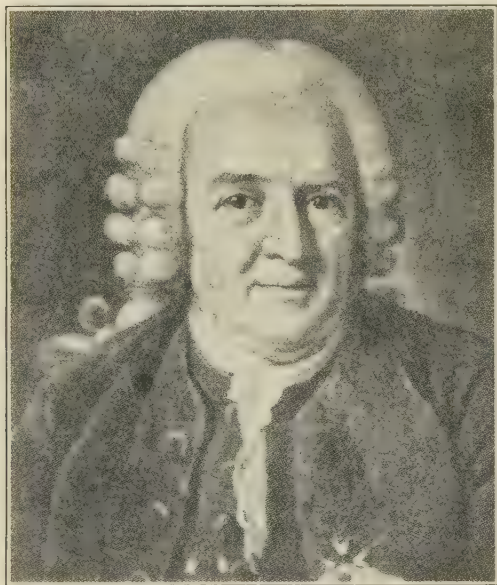
LINDSTRÖM, JOHAN. See SAXON, JOHAN LINDSTRÖM.

LINGFORD, JOSEPH. British manufacturer and temperance advocate; born at Sneinton, near Nottingham, England, July 12, 1829; died Dec. 26, 1918. He was educated at the Friends' School, Ackworth, and began his business life in a grocery establishment kept by his uncle at Mansfield. At 23 years of age he commenced business for himself at Bishop Auckland, Durham, and was very successful, eventually becoming president of a large manufacturing and wholesale concern. He was a member of the school board and county council, and a justice of the peace.

Lingford became widely known as a philanthropist and as an ardent advocate of temperance. For more than forty years he was president of the local temperance society, and during a great part of that time he served as treasurer of the North of England Temperance League. At the time of his death he was vice-president of the British Temperance League and of the United Kingdom Alliance.

He gave largely of his means to various benevolent and civic institutions and for the promotion of temperance and other reforms. A devout member of the Society of Friends, he enjoyed the confidence of his fellow men in all religious circles and worked with them continuously for the public good. His portrait in oil, the gift of his fellow-townsmen, hangs in the Town Hall, and its presentation, some years before his death, was one of the most notable demonstrations of affection and respect the town had ever known.

LINNÉ, CARL von (popularly known as **Linnaeus**). Swedish botanist; born at Råshult, Småland, South Sweden, May 23, 1707; died at Upsala Jan. 10, 1778. He was educated at the primary school and gymnasium at Wexiö. Owing to straitened circumstances he was unable to attend college for a time, but finally he entered the University of Lund (1727), and in the following year that of Upsala. At Upsala he undertook the supervision of the Botanical Garden, and became the assistant of Rudbeck, professor of botany at the University. In 1730 Rudbeck appointed Linnaeus his associate.



CARL VON LINNÉ

Aided by the Academy of Sciences of Upsala and the governor of Dalecarlia Linnaeus explored Lapland (1732) and Dalecarlia. In 1735 he went to the University of Harderwijk, in Holland, where he took his degree of M.D., and remained in the Netherlands for three years (1735-38), mainly at Leyden, where he pursued his botanical studies and arranged gardens. After visiting England in 1736 he returned to the Netherlands and published his "Genera Plantarum," which has been described as "the starting-point of modern systematic botany." In 1738 he visited Paris and the same year settled in Stockholm, where he practised medicine. In 1741 he became professor of medicine in the University at Upsala, but in the following year exchanged his chair for that of botany. His lectures attracted men from all parts of the world and the number of students at the University was increased three-

fold. His published works number more than 180. In 1761 he was granted a patent of nobility, and many other honors were conferred upon him.

In 1742 Linnaeus delivered a course of lectures at the University of Upsala on "Diet, or a Correct Manner of Living," in which he made several statements concerning the use of intoxicants. The following passages are typical of these:

Spirits are very poisonous to the human body, for they coagulate the fluids, or make them viscid, and all the flesh threads rigid and stiff.

It is popularly believed that spirits are an aid to digestion. This belief has no foundation in fact; for all flesh and fish becomes hardened by spirits, and is preserved as long as it remains therein. Spirits offer the same encouragement to men as a whip to a mare. God preserve all men from giving their children spirits.

I arrived at my native village on May 15. The drinking of spirits, which is carried on all too extensively here, seems to me to hasten the end of many; for I noticed that those who had too diligently dosed themselves were already gone, and that another couple here who knew how to dispense with the same drink were still left. I was strengthened in my opinion by noticing the old women, who were in greater numbers than the old men, as being less addicted to this drink.

In his "Observations on Ale," which are to be found in the proceedings of the Royal Society, Linnaeus reflected the opinions of his time. He writes:

Wine, rightly used, is an excellent drink, but it is fairly certain that it has a prejudicial effect upon the human body. Ale is the most suitable drink for those who live without the proper bodily exercise, and can be advantageously used by the working classes also.

LINSLEY, HARVEY. American Baptist clergyman and Prohibitionist; born at Northford, Connecticut, April 26, 1843; died at Los Angeles, California, Sept. 3, 1920. He was educated in the Connecticut public schools, at one of the State normal schools, at the Connecticut Literary Institute, Suffield, at Brown University, Providence, R. I. (1870), and at the Crozer Theological Seminary, Upland, Pa. (1873). On March 11, 1873, he married Rachel Keyes, of Bennington, Vermont. He was ordained to the ministry of the Baptist Church in 1871, and held pastorates at Buckfield, Me., and in Colorado and Connecticut. For a time he was a general missionary for the Southern Colorado American Baptist Home Missionary Society.

Linsley affiliated himself with the Prohibition party during its infancy, and was active in forming Prohibition clubs and distributing temperance literature in every community in which he resided. He was a frequent contributor to Prohibition periodicals and to the local press on temperance subjects. In Colorado he was a candidate on the State Prohibition ticket for Presidential elector in 1886, and he was a candidate for Senator on the Connecticut State Prohibition ticket in 1900. He was also a delegate to a number of the national conventions of the Prohibition party.

LINTON, ALEXANDER. Scotch physician, philanthropist, and temperance advocate; born in the parish of Old Deer, Aberdeenshire, in 1790; died at Aberdeen April 10, 1872. After studying for the ministry of the Episcopal Church he found himself in disagreement with some of its tenets and thereupon turned to medicine. After due qualification he entered the medical department of the Royal Navy, in which he served for twenty years, retiring in 1833 owing to ill health. He returned to his old home in Aberdeenshire and devoted himself to philanthropic activities, the first of which was the opening of a house of refuge for the homeless and unemployed (1836). In 1839 he donated ground for the establishment of a reformatory

school in Aberdeen, and the next year he settled permanently in that city. His ideas of an industrial school system and of a new postal system were adopted and put into effect throughout Scotland.

Linton devoted much of his time and attention to advancing the progress of the temperance movement in the United Kingdom. From early youth he had practised temperance principles, and after he settled in Aberdeen he became a member of a local total-abstinence society. On Oct. 18, 1844, he joined with several others in forming the Aberdeen Temperance Society, of which organization he became secretary. Linton desired to have his society teach what he considered to be the correct kind of temperance, namely, total abstinence, and wished the members to be consistent in their practice of this principle. In an effort to provide a guide for them, he prepared twelve propositions relating to the temperance question which were based upon the practice of total abstinence from all intoxicating liquors on the conviction that they were not conducive to a healthy body. It was one of the clearest and best-stated expositions on the subject that had been written up to that time, and was adopted as the basis for the foundation of numerous other temperance organizations throughout northern England and Scotland.

Linton was one of the founders of the Aberdeen Band of Hope Union (1855), and for many years regularly attended its meetings, zealously instructing its members in the principles of total abstinence. He compiled a temperance song-book entitled the "Anti-Bacchanalian Melodist," which ran through several editions. Upon the formation of the Scottish Temperance League, Linton became an active member and represented the organization at the great national temperance conventions held in London in 1846, 1851, and 1862. He was not in sympathy with attempts to secure prohibition of the liquor traffic through legislative enactments, always maintaining that the promotion of personal abstinence was far more urgent. A teetotaler for more than 40 years, the Scottish temperance movement lost at his death one of its most aggressive pioneers.

LION-DRUNK. Same as lyon-drunk. See WINE OF APE.

LI PO. Chinese poet; born at Pa-hsi, Szechwan, about A. D. 705; died in 762. When only ten years old he had written considerable verse. As he grew to manhood he developed a taste for adventure. He appears to have been always addicted to alcohol. When about 35 he and five companions retired to a mountain near Shantung and formed the hard-drinking coterie, the Six Idlers of the Bamboo Brook. A few years later (about 742) he was at Ch'ang-an, where his poetry attracted the attention of Ho Chih-chang, who, declaring him to be "a banished angel," introduced him to the Emperor Ming Huang. The latter was so charmed with Li Po's verses that he prepared a bowl of soup for him with his own hands.

Appointed by the Emperor to the Han-lin College the poet launched on a career of dissipation. Once, when the Emperor had sent for him, he was found lying drunk on the street, and "it was only after having his face well mopped with cold water that he was fit for the Imperial presence." He was, however, able to write some impassioned lines,

by which the Emperor was so overcome that he ordered the eunuch Kao Li-shih to go down on his knees and pull off the poet's boots. Kao revenged himself for this insult by poisoning the mind of Kuei-fei, the reigning favorite, against Li Po, who, in consequence, lost an important post. Thereupon he, together with seven friends, asked to be allowed to retire from the court. The Emperor granted their request and made them a large present of money. The eight went off and formed a coterie known as the "Eight Immortals of the Wine-cup."

Later, while in the service of Prince Liu of Yung, Li Po came near losing his head. On being pardoned he sought refuge with a relative, but on his way to him he leaned over the edge of a boat, in a drunken effort to embrace the reflection of the moon, and was drowned. (See Herbert A. Giles, "A Chinese Biographical Dictionary," *s. v.*, London, Shanghai, and Yokohama, 1898.)

LIQUEUR. The French term for "liquor," but applied specifically to alcoholic spirits sweetened and flavored with aromatic substances. The word is sometimes applied to wines and unsweetened spirits of fine quality or bouquet, such as tokay, old whisky, or old brandy. There is also a class of "liqueur wines," strong and sweet and produced in the south of Europe, such as the Lunel, Alicante, and Cyprus wines.

Liqueurs proper may be divided into three classes: (1) Ratafias, or simple liqueurs in which the alcohol, sugar, and aromatic substances are in small quantities, such as anise water, noyau, etc.; (2) oils or fine liqueurs, containing more sugar and alcohol, as curacao; (3) creams or superfine liqueurs, as maraschino. Bitters form a class of liqueurs by themselves.

The French grade their liqueurs into *crèmes*, *huiles*, and *baumes* ("creams, oils, and balms") all of which have a thick oily constituency, and *eaux*, *extraits*, and *elixirs* ("waters, extracts, and elixirs"). Many of the liqueurs have an established reputation, and the precise method of their production is a carefully guarded trade secret.

In general there are three principal methods of manufacture. That used for liqueurs of the highest class consists in macerating aromatic substances with strong spirit and, after a suitable time, distilling the infusion. The mixture of water, alcohol, and flavoring matter which distills over is called "alcoholate." A solution of sugar or sirup is then added to the alcoholate, and more essential oils or spirituous vegetable extracts as flavoring matter. This is the double-distillation process used, for example, in making absinth. A second method is called the "essence" process. Essential oils and spirituous extracts are added to strong spirit; the liquid is then filtered; and sweetening is added to the filtrate. In the third process alcohol and sugar are added to fresh fruit juices, producing the form of liqueurs known as "cordials." Among the substances used for flavoring are amber, anise-seed, and angelica, caraway, cinnamon, citron, cloves, fennel, gentian, hyssop, iris, lemon-peel, orange-peel, mint, sassafras, and wormwood. The most highly prized liqueurs are composed of many different aromatic extracts, and are allowed to mellow for several years before they are considered fit for use. Liqueurs which contain one principal aromatic extract are named after it, as kummel, and anisette. The alcoholic strength of liqueurs varies from 32 per cent in anisette to 80 per cent

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in absinth. Among the more popular liqueurs are absinth, Bénédictine, chartreuse, crème de menthe, kirschwasser, kümmel, maraschino, noyau, and vermouth.

LIQUOR. Any alcoholic liquid, whether distilled or fermented. The term is most frequently applied, however, to distilled or spirituous beverages. Compare LIQUEUR.

LIQUOR AND LITERATURE. If literature is conceded a domain as broad as the passions of humanity, then the praise and condemnation of liquor by authors are legitimate literary themes, and the influence of drink upon authorship and vice versa are proper subjects of literary study. The subject can be comprehensively treated under the subheadings:

1. Liquor and Authorship.
2. Liquor in Poetry.
3. Liquor in Fiction.

1. *Liquor and Authorship.* It was natural that in pretemperance and pre-Prohibition days writers should have indulged in liquor equally with or even more than other classes, in view of the prevalent notion that liquor aided literary imagination. Most of the English authors who have credited alcohol with the power to stir the imaginative faculty flourished in the Georgian period, when stimulants were imbibed more commonly and to a much greater extent than at present. Fielding, Sheridan, Moore, Byron, Lamb, Burns, Hogg, and Scott have been charged with undue use of wine and spirits, yet few of these can fairly be said to have been habitual drunkards.

Fielding and Byron wrote much under the influence of brandy and water. Medwin states that Byron called gin and water his "true hippocrene" and the source of all his inspiration. Sheridan remarked that "if an idea be reluctant, a glass of port ripens it and it bursts forth." In the case of Burns and Lamb the drink habit arose from their love of sociability rather than from a desire for

Intemperate Authors
 regularly regarded as the most intemperate of English writers, indicates his love of congeniality rather than of liquor in his poem, "Willie Brewed a Peck o' Maut." One of the genial Lamb's biographers wrote that beer or wine "lighted up his fading fancy, enriched his humor and impelled the struggling thought or beautiful image into the day." Hogg, who was perhaps as intemperate as Burns, doubted if perfect sobriety and transcendent poetic genius could exist together. He was certain that they could not in Scotland. The cases of Milton, Wordsworth, and Shelley, of course, disprove his doubt, as will be seen when these are discussed. Scott's biographer, Lockhart, avers that Scott preferred a tumbler of whiskey-toddy to the most precious wine. Scott's hospitality permitted a considerable amount of intemperance on the part of his guests, though he himself may not have indulged inordinately. Addison composed his poems while walking up and down the long drawing-room at Holland House, with a bottle of sherry and a glass at either end of the room. Sheridan acknowledged "the bottle's the sun of our table," and credited it as the source of his sparkling wit. Hazlitt states that several songs in Sheridan's play, "The Duenna," have "a joyous spirit of intoxication in them."

Among lesser writers, Churchill, curate and lec-

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turer of St. John's, Westminster, launched into a career of dissipation in his twenty-seventh year and later attempted to palliate his debaucheries by writing a poetic epistle to his friend Lloyd. Hogarth caricatured Churchill in the form of a bear dressed in canonical garb, with ruffles at his wrist, holding a pot of porter. Thomson frequently wrote with a bowl of punch at his side. Smart's irregular drinking habits led to insanity. Samuel Johnson, the great lexicographer, sympathized with him, stating that his infirmities were not noxious to society. Savage passed the greater portion of his time in the lowest haunts of dissipation, in which he killed a man in a brawl, and escaped execution only by royal pardon.

Those who knew Poe assert that liquor "had a peculiarly disorganizing effect upon his mind, rendering him illogical and incoherent. His work, which was characterized by keen logic and glowing imagination, must have been done in sober periods." Drink was the bane of Poe's life, its influence on him having been periodic, yet, as far as collections of his verse reveal, he did not celebrate drink in his song. So intense, masterful, and disastrous was the effect of drink upon his life that his death was eloquent against it. He had taken a pledge against it and was on his way to be married. Entering a restaurant in Baltimore, his terrible thirst overcame him. Later he was found in the street unconscious, and he soon died. But for drink, he should have become the greatest poet of his century. The ruin of poets like Poe, Moore, Burns, and Byron by their drinking habits absolutely disproves the statement of Goldsmith that "Liquor, I stoutly maintain, gives genius a better discerning." Poe's early and tragic demise as a result of drunkenness is one of the darkest clouds hanging over the history of American literature.

There can be no doubt whatever that most of these writers attributed to liquor the power of lighting up fading fancy and enriching humor, and that they overlooked the possibility that fading imagination and reluctant ideas may often have been reactions from their intemperate drinking.

It is noteworthy that Milton, one of the greatest writers in the seventeenth century, was a water-drinker, whose fancy, which was of the highest order, was never excited by wine. Erasmus Darwin, of the eighteenth century, poet as well as scientist, and a remarkably temperate man, in one of his poems compares the effects of fermented and spirituous liquors to those of Promethean fire. Johnson called himself a "hardened and shameless tea-drinker." Fiery potations of wine never whipped up his literary Pegasus. He once said: "A man should so cultivate his mind as to have that confidence and readiness without wine which wine gives."

Two of the greatest poets of the nineteenth century, Wordsworth and Shelley, were abstainers. Wordsworth, however, in one of his poems refers to a visit to the temperate Milton's room at Cambridge, during which he drank in Milton's memory till his brain grew dizzy. But the

Temperate Writers.
 mature Wordsworth's policy was total abstinence. Shelley was both a vegetarian and an abstainer from liquor. In "The Revolt of Islam" he speaks of the "bright grapes, ere yet accursed fire their mild juice could transmute into mortal bane." Shelley and

Wordsworth, rejecting Byron's gin and water as the source of all inspiration, far excelled Byron in poetic genius.

The baneful effects of liquor on literary production may be estimated from the following extracts selected from 115 replies received by *Das Literarische Echo* ("The Literary Echo") of Berlin in October, 1906, to a questionnaire sent by the editor, Dr. C. F. Van Vleuten, to leading German poets and writers:

I take no alcohol either after or before artistic work. It does not inspire fancy, and weakens and impairs self-criticism. According to my experience, it is the greatest stupefier we know.—F. A.

I never take alcohol in any form before artistic work. I am an early riser and an early worker, and my best inspiration is fresh air, sunshine, and quiet.—M. G. S.

I have sometimes tried to write poetry under wine inspiration, but on viewing it the next morning, I find it either to be a mere jingle of words or a grotesque fancy or a purely bizarre product of ill-considered reminiscence.—R. D.

I am not an abstainer, but the excitement caused by alcohol has nothing in common with poetry. Instead, it disturbs the course of poetic production. The glass in one hand and the pen in the other do not work well together.—K. von G.

On principle, I do not use alcohol before work . . . When I have done so, I have been powerfully conscious that the finest conceptions elude my grasp. It is like the feeling of being unable to recall a well-known name or expression.—M. H.

One author, D. von L., admitted that, in his case, wine taken before poetical composition promoted the play of fancy and put him into a mood to work, but that the aid was very brief. He stated that he was in full accord with Humboldt's statement that alcohol "puts to flight the finest and most subtle conceptions."

A lecturer who replied to the questionnaire believed that he could speak better *ex tempore* when he had taken a glass or two of beer.

Of course there were other replies, stating that the use of liquor before artistic work produced favorable results; and these statements, if admitted as evidence, make the determination of the kind and duration of alcoholic influence in literary production admittedly difficult. It may safely be said, however, that no lasting literary work has ever been composed under the influence of alcohol. The fact that science classifies alcohol as a depressant, rather than a stimulant, of the higher nerve-centers disparages the claim of some that alcohol can give continuous literary inspiration. Moreover, since psychologists generally concede the inability of persons under the influence of alcohol to interpret accurately their mental states, it is again impossible for alcoholized writers to do the keen logical or subtle imaginative work which is essential to the production of the best literature. The testimony of Poe's friends, given above, would favor the belief that keenly logical and glowingly imaginative work must be done in sober periods.

2. *Liquor in Poetry.* Poets surpass prose writers in lauding drink. No woman poet, however, ever wrote a panegyric for drink, and it would seem that Burns is the only male poet to praise whisky. From the earliest times poets have sung the praises of wine, although many of them were moderate drinkers or total abstainers. **Poets** Horace penned warm praises of wine and **on** rebuked those who dined austere-ly with- **Drink** out drink, since "the Muses smell of wine." One of the earliest laureates of wine was Omar Khayyam, whose "Rubaiyat" has as its Epicurean theme: "Let us drink, for to-

morrow we die." Yet the abstainer who reads his quatrains may gather comfort from the Introduction, which states that "while the wine Omar celebrates is simply the juice of the grape, he bragged more than he drank of it." In the non-English-speaking world the German poets are unsurpassed in their celebration of wine and beer and of mirth produced by drink.

During the classic six centuries of English literature which preceded the twentieth, drink was always poetically in evidence. From Chaucer, in the fourteenth, to Dryden, in the seventeenth, ale seems to have been more popular with English poets than wine. Chaucer hints at a large consumption of ale in the line, "and brought of mighty ale a large quart." Shakespeare's *King Henry V* declares

I would give all my fame
For a pot of ale and safety.

In "L'Allegro" Milton sang to "the spicy nut-brown ale." Goldsmith, in "The Deserted Village," recognized the common habit of drinking in the lines:

Where village statesmen talked with looks profound,
And news much older than their ale went round.

The first *chanson à boire*, or drinking ballad, of any merit in the English language is found at the beginning of the second act of a sixteenth-century comedy entitled "Gammer Gurton's Needle," supposedly written by a clerical poet, Bishop Still. The chorus voices the comparative requirements of men in the sixteenth century thus:

Backe and side go bare, go bare,
Both foot and hand go cold;
But belly, God send thee good ale enough,
Whether it be new or old.

According to the poets of those days, drunkenness was rather the normal condition of things. Cowper in "The Task" said of a certain company, "All learned and all drunk." In "Cymon and Iphigenia" Dryden wrote: "Then hasten to be drunk—the business of the day." A king declares in Fielding's "Tom Thumb the Great":

Today it is our pleasure to be drunk,
And this our queen shall be as drunk as we.

When Cowper wrote in "The Task":

. . . ten thousand casks
Forever dribbling out their bare contents,
Touched by the Midas finger of the state,
Bleed gold for ministers to sport away.
Drink, and be mad, then; 'tis your country bids.

he recorded not only the conditions existing in his time, but wherever the liquor traffic flourishes (see COWPER, WILLIAM).

Some of Shakespeare's characters praise drink, but more of them severely condemn it. *Iago*, indeed, says

Come, come, good wine is a good familiar creature
If it be well used.

And in "Richard III" wine is thus lauded:

Give me a bowl of wine. I have not
That alacrity of spirit, nor cheer of mind
That I was wont to have.

Abstinence from spirituous liquors is, however, credited as a boon to health in Act II of "As You Like It":

Though I am old, yet I am strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood.

Shakespeare's tersest and strongest characterization of wine is found in the familiar words:

O thou invisible spirit of wine,
If thou hast no name to be known by, let
Us call thee devil!

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Severe also is his indictment of liquor in the lines:

O that men should put an enemy in
Their mouths to steal away their brains! that we
Should with joy, pleasure, revel and applause,
Transform ourselves into beasts.

Milton wrote of Bacchus, "that out the purple grape, crushed the sweet poison of misused wine." In "Samson Agonistes" he again condemned strong drink thus:

O madness, to think use of strongest wines
And strongest drinks our chief support of health;
When God, with these forbidden, made choice to rear
His mighty champion, strong above compare,
Whose drink was only from the running brook.

The baneful bodily effect of drink Milton described thus:

The pleasing poison
The visage quite transforms of him who drinks,
And the inglorious likeness of a beast
Fixes instead, unmolding reason's mintage
Character'd in the face.

In "Hudibras" Butler recognized the demoralizing effect of drink upon man:

Man with raging drink inflamed,
Is far more savage and untamed;
Supplies his loss of wit and sense
With barb'rousness and insolence.

George Crabbe wrote in the eighteenth century:

Wine is like anger, for it makes us strong,
Blind and impatient, and it leads us wrong;
The strength is quickly lost, we feel the error long.

A hundred years earlier quaint George Herbert thus condemned drunkenness:

He that is drunken
Is outlawed by himself; all kinds of ill
Did with his liquor slide into his veins.

Dryden told of the "anxious cares that attend the turbulent mirth of wine" and of "the maladies that lead to death's grim cave, wrought by intemperance." Had Dryden obeyed

Dryden on Wine these warnings, himself, his burial in Westminster Abbey would not have had to wait upon a subscription raised by friends; for Dryden must be counted among the poets who were impoverished by drink.

Tom Hood defined a "true toper" as one "who goes to the fountain and drinks like a fish," yet he seldom was this kind of a toper himself. He could sing hilariously in praise of wine or water.

One of the English Randolphins—whether Fitz or Francis Charles, is uncertain—gave this blunt description of drunkenness:

It weaks the brain, it spoils the memory,
Hasting on age, and wilful poverty.
It drowns thy better parts, making thy name
To foes a laughter, to thy friends a shame.
'Tis virtue's poison and the bane of trust,
The match of wrath, the fuel unto lust,
Quite leave this vice, and turn not to't again,
Upon prescription of a stronger brain;
For he who holds more wine than others can
I rather count a hogshead than a man.

Goldsmith belonged to those poets who found, or thought they found, literary aid in liquor. In "She Stoops to Conquer" he confidently exclaimed:

Let schoolmasters puzzle their brain
With grammar, and nonsense and learning,
Good liquor I stoutly maintain
Gives genius a better discerning.

Moore, Burns, and Byron may be called the three greatest intemperates of English poetry. Drink influenced Tom Moore to spirited and really poetical praise of it more than almost any other poet. In liquid lines he was quick to credit liquor with the power "to smooth away a wrinkle" and "to chase a pensive tear." When he sang that the sip of the goblet would "steal away the mind, but

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leave no sting behind," he was slow to recognize its later effects. The fact that Moore was born over his father's liquor-store in **Moore, Burns, and Byron** Dublin may account for some of his love of drink and his licentious use of rime. That wine will steal away the mind was certainly proved true in his own case, for his brain softened three years before his death and he died in his prime.

For a discussion of Burns's intemperance and dissipation and for comment upon his masterpiece "Tam O'Shanter" as a drunken phantasmagoria see **BURNS, ROBERT**. Burns's best lyric, "Scots Wha Hae," which Carlyle regarded as the best war ode ever written, was undoubtedly written when Burns was at his soberest.

Byron, who wrote less in praise of liquor than Moore or Burns, is said by Leigh Hunt to have written "Don Juan" under the influence of gin and water. It has been wittily remarked that the good in the poem was inspired by the water. Prof. Karl Elze said of Byron that "so great was the elasticity of his mind that, in spite of dissipations which would have been enough to destroy any ordinary man, he finished, during this winter, the tragedy of 'Manfred,' which he had begun in Switzerland." It was his dissipations associated with wine and women which caused Byron to lament in his last poem, written on his thirty-sixth birthday:

My days are in the yellow leaf,
The flowers and fruits of love are gone;
The worm, the canker and the grief
Are mine alone.

Shelley, the friend of Byron, did not sing of drink as the cure for his unrest. He may have been a wine-drinker, as nearly all men were then, and he once sang, "I am drunk with the Honey Wine," but he did not glorify the bowl in song. On the contrary, his answer to the question, "What are our liquor-sellers?" was:

The drones of the community; they feed
On the mechanic's labor; the starved hind
For them compels the stubborn glebe to yield
The unshared harvest; and yon squalid form
Drags out in labor a protracted death
To glut their grandeur.

Scott, who made himself the laureate of Scotland, did not often become the minstrel of drink, though he lived and wrote in a land that was under drink's sway. Southey, who preceded Wordsworth as laureate of England, did not pay tribute to

Scott drink. Wordsworth, whose "greatest utterances are so great that in their kind they are absolutely unrivaled in the world's literature," did not find inspiration in, or sing of, the cup. He was the poet of a sober humanity and of Nature seen through unbleared eyes. If he sang of a banqueting-place, it was that of the sky-lark high in the sky. Tennyson, who succeeded Wordsworth as poet laureate, rarely spoke of drink and then only incidentally, as in his reference to "walnuts and the wine." No one has ever claimed that drink inspired his "In Memoriam" or "Idylls of the King." Browning, believing in the "strenuous joy of the life that is to be," and in man as "a god, though in the germ," let others sing of table joys and the fleeting hours, and called upon men to prepare to live forever. Likewise there is no laudation of drink in the verse of the American poets. Whittier, Lowell, Emerson, and Holmes, while Longfellow praises only Catawba wine.

The influence of poets and poetry on drinking

has, for the most part, been pernicious. Some poets through their drinking habits, others through their verses, and still others through both, have thrown a halo of cheer around the wine-cup and cast a glamor of romance over the drinker. In appalling language Robert Buchanan, a countryman of Burns and eminent in letters, gives the following fearful testimony concerning the ruinous influence of Burns's drinking habits and drink-songs upon others:

The fact is, Scotchmen seem to have granted Burns his apotheosis, chiefly on account of its being an excuse for the consumption of whiskey . . . So they celebrate his birthday. Farmers and shepherds, factors and ploughmen, all come together on one great occasion to honour the bard whom everybody can understand because his synonym is the Whiskey Bottle. They weep over his woes; they smack their lips over his satire; they shrink at his denunciations and they murmur over his songs. Burns or Bacchus—it is all one. The chief point is that now or never, there is an excuse for getting "reeling ripe" or "mortal drunk." It is poetic, it is literary, it is—hiccup?—honouring the Muses. Any frenzy, however maniacal, is justifiable under the circumstances. "Glorious Robin!" Pledge him again and again, pledge him and bless him; and when you can't pledge him upright, pledge him prone, as you lie, with your fellow Burns-worshippers, under the table.

Wm. H. Rideing tells further that the "caup" which Burns drained, and the inn where he drained it, and the chair in which he sat invite everyone who passes that inn to enter and drink in memory of *Tam* and Robert; and "it would be a teetotalter of less than usual flexibility who could pass without ordering some mild beverage as an excuse for viewing the interior." A signboard on this inn, showing *Tam* in wild flight upon the horse made famous with him, appeals to the eye. The landlord's name on the sign, "A. Glass," appeals to the stomach. Thus Burns daily continues his influence for drink.

In addition to the writers already mentioned whose praise of drink tended to glorify the appeal of the cup, two minor English poets, Bartholomew Dowling and Owen Meredith, may be named as writers of verse in which one might feel stronger attractions toward the wine-cup. The taste of the mellow wine of the Catawba vine is made quite attractive in Thomas Buchanan Read's "The Western Vine." Eugene Field in "The Bottle and the Bird" came very near to praising the inspiration of a bubbling, sparkling quart of wine. His doctors disagreed with him, however, that the bottle was good for him.

Longfellow in "Catawba Wine" heartily praises this kind of wine, "pure as a spring," which has no need of sign or song to proclaim it. But of other wines, which have been drugged across the Atlantic before they were shipped to us, he says: "To the sewers and sinks with all such drinks, and after them tumble the mixer." Longfellow's "Drinking Song" is suggested by an antique pitcher filled with water.

**Longfellow
and
Bayard Taylor**

In form and ornamentation this pitcher represents Silenus, old, bloated, drunken, led by his inebriate satyrs, his head sunken on his breast, vacantly leering and chattering. Fauns follow and the youthful Bacchus, around whom are fair Bacchantes, dancing and singing. The poet says, "Bacchus was the type of vigor and Silenus of excesses," but Bacchus and his revels are of "a faith long since forsaken." Then he asserts:

Youth perpetual dwells in fountains,
Not in flasks and casks and cellars.

Longfellow then goes on to tell of poets like the German Claudius and Redi, the Italian laureate of wine of the seventeenth century, who sing of that which they did not personally drink. Redi's "Bacchus in Tuscany" is a classic of drink. In a subdivision of this poem subtitled "Opinion of Wine and Other Liquors," Redi seems, Longfellow's statement notwithstanding, to manifest a very intimate knowledge of beer and Sansovine wine. The former he calls "a squalid thing" which either swiftly kills or makes a drinker foolish and "at forty old and owlish." For his own comfort he prefers "The wine of the Classic vine benign that sparkles warm in Sansovine." Likewise in other subdivisions, entitled "Bacchus Grows Musical in His Cups" and "Good Wine, a Gentleman," Redi sang as if his senses had already been touched with "the divine odor of the ruby wine of Valdorno's hills" and as if he had drunk more than a gentleman should.

Though Longfellow once praised Catawba wine, his general influence is against liquor and drunkenness. His "King Witlaf's Drinking-Horn" recounts the reveling of a merry band of monks, but the picture does not invite similar indulgence, for in the midst of the revelry the Abbot died. Like a pearl dissolving, his soul had sunk and dissolved in the golden bowl which he clutched in his pallid fingers.

Bayard Taylor, who ranks close to Longfellow in American poetry, wrote little to influence his fellows in favor of drink, but through his life he did much. He began to write as a total abstainer, but came to boast (largely outside his verse) of his wine- and beer-drinking habits, which, it has been asserted, were the cause of his too early death. Thereby the world lost its best translation of Dante, for which scholars were eagerly looking. Taylor's "Drinking Song" is a song of the Nile and its waters. "The Goblet" depicts the goblet of life. "Sicilian wine" praises the wine of Sicily. In the "Vineyard Saint" he pays tribute to the holy influence of the Communion wine-cup, the grapes for which are tended by virgin hands and pressed by virgin feet.

Lack of space prevents naming the many English and American poets who have magnified the demand for beer. A sample may, however, be cited, that of George Arnold, one of New York's literary Bohemians, who died young:

Here
With my beer
I sit,
While golden moments flit;
Alas!
They pass
Unheeded by;
And as they fly,
I,
Being dry,
Sit, idly sipping here,
My beer.

This, as well as other poems on beer that might be quoted, gives no evidence that beer ever brightened the fancies of any poet.

There is a type of drink poem that treats some drinking-incident either humorously or seriously, without expressly praising or condemning drink. To this class belong Henry S. Leigh's "Stanzas to an Intoxicated Fly" and William Cowper's "The Diverting History of John Gilpin," both humorous poems. In serious style, too classical for popular repetition, Hoffman relates the origin in classic times, of a modern drink, the mint-julep. Oliver

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Wendell Holmes in his "Autocrat of the Breakfast Table" wrote a humorous "Ode for a Social Meeting Altered by a Teetotaler," the influence of which counts as much for water as for liquor.

Poets singing at their purest and best have used beautiful similes and metaphors, which have glorified wine in the thoughts of multitudes. These beautiful allusions and figures may have blinded many to the real character of drink. With the music of song added to the melody of words, and with men set to singing both, the tingle of it has, no doubt, often gotten into their blood. Some of the attractive literary expressions which were born of the wine-press, and which have been repeated in countless toasts to drink are: "rosy wine," "the sea's red vintage," "mellow wine," "sparkling wine," "gleaming goblets," "liquid light," and "the cheery cup." The wine at Cana has been immortalized in Dryden's delicate translation of Crashaw's Latin epigram: "The conscious water saw its Lord and blushed." Oliver Wendell Holmes wrote of "Nature raining her life-blood down from her vine-clad hills." Thus, from Homer to the present day, poets have found wine-imagery strongly appealing, and by the use of it have contributed to the glorification of drink in the hearts of men.

One of the best examples of American drink-songs which exerted an influence that temperance societies deplored is Charles Hoffman's "Sparkling and Bright," which was widely sung years ago:

Sparkling and bright in its liquid light
Does the wine our goblets gleam in
With a hue as red as the rosy bed
Which a bee would choose to dream in.
Then fill tonight, with hearts as light,
To loves as gay and fleeting
As bubbles that swim on the beaker's brim,
And break on lips while meeting.

To counteract the possible bad effects of Hoffman's song, temperance societies for many years used the following parody:

Sparkling and bright in its liquid light
Is the water in our glasses;
'Twill give you health, 'twill give you wealth,
Ye rosy lads and lasses.

Long and careful research does not disclose a single poem by a woman poet in praise of wine. On the contrary, one of the most widely recited poems in opposition to drink is "Two Glasses" by Ella Wheeler Wilcox, beginning

There sat two glasses, filled to the brim,
On the rich man's table rim to rim.

In the United States the burden of popular song has, for several generations, been on the temperance side. No poet has ever been inspired to sing for strong drink any

Temperance Poetry ballad which has stirred the heart and found echo in the tongue of the world in measure to match the cold-water song of Samuel Woodworth, "The Old Oaken Bucket."

A minor American poet of the nineteenth century, John Pierpont, an aggressive advocate of temperance, wrote in one of his poems:

Thou sparkling bowl! thou sparkling bowl!
Though lips of bards thy brim may press,
And eyes of beauty o'er thee roll,
And song and dance thy power confess,—
I will not touch thee! for there clings
A scorpion to thy side that stings.

In "A Song for a Temperance Dinner To Which Ladies Were Invited" Oliver Wendell Holmes wrote of the drinker's wife:

Her eye lost its light that his goblet might shine,
And the rose of her cheek was dissolved in his wine.

LIQUOR AND LITERATURE

When eleven ladies presented him with a loving cup, he sang,

Better love's perfume in the empty bowl
Than wine's nepenthe for the aching soul.

In a toast to his friend Motley, entitled "A Parting Health," he spoke of wine as "the sunlight that gushed when the dead summer's jewels were trampled and crushed." His "On Lending a Punch-bowl" opposes excess in drinking and attributes the bane of the drunken soul not to the silver bowl, but to the drinker's shallow skull.

Like Whittier and Lowell, Emerson sought those serene heights from which the praise of drink is excluded. In his "Bacchus" he asks for the wine which never grew in the belly of the grape, meaning the wine of life. Longfellow treats this same theme in his "Goblet of Life." Sidney Lanier's "The Stirrup Cup" refers not to drink, but to the cup of death, of which he would gladly drink when it came.

Though they are not strictly within the scope of this article, some reference may be made here to songs advocating Prohibition. In the ninth decade of the nineteenth century the aggressive opponents of the liquor traffic in the United States

Prohibition Songs widely invoked the influence of popular song against it and sought to sing Prohibition as a temperance policy into the hearts of the American people. In fact, as early as 1867 the National Temperance Society and Publication House had published "The Temperance Chimes," which was followed by "Bugle Notes," "Ripples of Song," and other collections, including even a "Prohibition Songster." But song did not widely assert itself against the liquor traffic at that early date.

In 1887 the Silver Lake Quartette, engaged in a Prohibition amendment campaign in Michigan, began writing and singing Prohibition songs. These were published in song-books entitled, "Prohibition Bells" (New York, 1888), "The Clarion Call" (1890), and "Silver Tones" (1892). One of the earliest and most effective of these songs was "It's Got to Go," beginning with the lines:

The liquor traffic in our land
Has got to go! yes, got to go!

Another, "Come, ye Christian Fathers," appealed to these to stand for Prohibition. Margaret E. Stewart's "Keep Your Ballots White," which was one of the Quartette's most effective numbers, invoked the patriotic citizenship of the State to legislate for Prohibition. Still more appealing to the voters was "The Middle of the King's Highway," with its rollicking chorus.

At the same time, in Illinois, H. S. Taylor and Dr. J. B. Herbert, a poet and a composer, collaborated in producing "The Battle Cry" (1887) for the Silver Lake Quartette and other singers. The irresistible swing of their compositions set large audiences a-tingle with anti-saloon enthusiasm. This ringing cheer for Prohibition was especially evident in "Roll Along Children," "Prohibition Music All Around," and "Lillibullero," all of which predicted that Prohibition would soon be a reality. Cutting sarcasm against the license policy characterized another popular piece entitled, "The Rum Revenue." Contemporaneous with these were several songs in sheet music form by James G. Dailey, which were especially effective when sung by himself or the Dailey Quartette. The best known of these were: "Didn't You Do It? You Know

You Did," an echo of the Presidential campaign of 1888, "Corn from Pumpkin Seed," "Whitewash" and "We's Gwine to Shell de Woods." In 1888 Dailey published, also, a small collection **Dailey's** of temperance and Prohibition songs, **Songs** "What's the News?" One of its numbers, "Rolling On," pictured the success of the Prohibition party. In 1896 Dailey published a still larger collection, and in 1900, with the Rev. C. H. Meld, D.D., he issued "Prohibition Chimes." In the same year Fillmore Brothers issued "Fillmores' Prohibition Songs," edited by Charles M. and J. H. Fillmore. The words were mainly from Palmer Hartsough and the music largely from the Fillmores and Dr. J. B. Herbert. Much of Hartsough's verse attuned itself to high patriotism and sang of the citizen's duty to God and government, as, for instance, in the last lines of "Will You Be True?"

From 1888 to 1896 the National Temperance Society issued "Trumpet Notes" in various editions, edited by J. N. Stearns and H. P. Main. The verse was mostly written by the Rev. Dwight Williams, Mrs. Mary T. Lathrap, Eben E. Rexford, Fanny Crosby, the Rev. Alfred Taylor, Edward Carswell, George Cooper, and others. "The White Ribbon Hymnal," edited by Miss Anna A. Gordon, was published by the Woman's Christian Temperance Union Publishing Association for the special use of the W. C. T. U. and has been effectively employed by White Ribboners in their meetings.

Less noteworthy collections have been issued from time to time, in which sarcasm, humor, argument, pathos, appeal, persuasion, religion, economics, and patriotism have been invoked against the liquor traffic. Temperance song-writers have drawn upon every human experience to create Prohibition sentiment, and have stirred every possible impulse in behalf of home, school, church, and country. The following and other songs have swept the entire gamut of parental love, home affection, loyalty to Church and State, selfish interest, manly purpose, and human desire to promote the temperance and Prohibition reform: Mrs. Lathrap's "The Drunkard's March"; Mrs. Ellsworth's "Save the Boy"; Taylor's "Molly and the Baby"; "A Temperance Dodger"; "The Jolly Old Brewer"; "They Voted the Same"; "Vote It Down"; "Get There, Boys";

Other "De Brewer's Big Hosses"; "Cranks";
Anti- "Twisting and Turning"; "Don't Care";
liquor "Down in the Licensed Saloon"; "Weak
Songs Back-Bone"; "The Drunkard's Wife";
 "When the Glad Day Comes"; "The Jericho Road"; "Come Boys, and Let Us Cut Him Down"; "Bells of Prohibition"; "Put Your Prayers in the Ballot Box"; "The Prohibition Band-Wagon"; "Lift Up the Flag"; "No One Can Deny It"; "Don't Say It Is None of Your Business"; "Keep Sweet"; "The Good Time Coming." These, as sung by the Hutchinsons as far back as the sixties, by the Silver Lakers, the Daileys, the Menelys, the Beveridges, and others, in all parts of the nation, have wielded an incalculable influence against drink.

There is no record of songs in defense of the saloon. Public assemblies have never been stirred, by songs in behalf of the licensed saloon and of personal liberty, to drink liquor.

3. *Liquor in Fiction.* For a comprehensive treatment of the drink theme by novelists see DRINK IN FICTION. In addition to the novelists mentioned

there, Tolstoy's influence in creating Russian sentiment against drink should be noted. Ralph Connor's "Black Rock" has not only had an enormous sale as a novel, but has been widely distributed as an anti-saloon document. William DeMorgan, though not a social reformer, shows in "Joseph Vance" how an English mechanic was ruined by liquor. "Joseph Vance" contains a powerful description of a prosperous manufacturing establishment forced into bankruptcy by the drunkenness of its chief. Sir Harry Johnston's "The Gay-Donbeys" has furnished a powerful indictment of alcohol not only in England, but in America as well. The practise of the English brewers is referred to by which they paid thousands of pounds annually to Members of Parliament

Sir Harry Johnston to "overwhelm the House of Commons with two-hour-long speeches on the perfect wholesomeness of beer, which speeches were called masterly by the Conservative press." In this novel a Colonial representative sent to Africa kept clear of fever by prudent living and no alcohol. Two accursed things he wanted to put down, the slave trade and the alcohol trade. Warned to go slow as a temperance reformer, he was finally recalled because he offended a powerful company in Glasgow by his plain-spokenness concerning alcohol. Another character in the book made railroad-building a success in Ireland by not drinking whisky and not tolerating those who did. He brought a select band of men from London, pledged, like himself, to total abstinence until the line paid a dividend.

The French realistic novels by Zola, in which the glamor is stripped off the wine-shops and the horrors of delirium tremens are revealed, are discussed in the article on DRINK IN FICTION. Finer-grained than any of Zola's novels is Gaston Roupel's "Nono-Love and the Soil," which shows a rather kindly character developed into a drunkard and pictures the woes of the peasant, whose poverty is made more abject by wine. A mother and daughter are driven into vice by a drunken husband and father. Written by a college professor, this novel evidently represents the class of educated Frenchmen who recognize wine-drinking as the great curse of their countrymen.

The assertion has often been made that Prohibition robs the working people of their rights. No stronger answer will be found in all literature than that which Ibañez gives in "La Bodega" (The Fruit of the Vine), which is a powerful arraignment of the wine-maker, the wine-seller, and the wine-drinker. In the story are pictured the greed of the wine-growers, the poverty and squalid life of the workers, and the crime, disease, and death produced by alcohol. Wine-orgies are depicted, with infamous scenes almost unprintable.

Ibañez'
"La Bodega" The chief character is a total abstainer who exposes the cursed power of alcohol over his people, who are only restrained from attempting a righteous revolution by a deluge of wine. Certainly this masterly novel should aid in dispelling the illusion that "alcohol is the most certain aid to a long and robust life." The book is a continuous commentary on the Bible verses: "Wine is a mocker"; "Who hath woe . . . sorrow . . . contentions? They that tarry long at the wine"; "Look not on the wine when it is red. . . At the last it biteth like a serpent and stingeth like an adder."

LIQUOR-BACK

For the place of drink in classical English and American fiction see DRINK IN FICTION.

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LIQUOR-BACK. An old name for a large vessel for holding beer in brewing. It was erected at the top of the brew-house, resting in the jambs of the chimney. "The liquor is pumped into the back, and if it should be hard, will soften and ameliorate in the sun and air. . ."

LIQUORS, CONSUMPTION OF. In estimating the annual consumption of liquors many complex elements, which are often difficult to isolate, enter into the case. It has usually been the custom to compute the total consumption of liquors within a country by adding together the quantity produced in the country and that imported, and then deducting the quantity exported and that used for industrial purposes. The figures thus obtained represent an approximation, but not necessarily the exact quantity consumed, as a portion of each year's production will be held as stock in the hands of producers and dealers. However, in comparisons for a series of years the annual supply may be regarded as coincident with the annual consumption. The elements of illicit manufacture and smuggling also enter into the case, but no accurate figures can be obtained of the quantity consumed from these sources.

The quantity of alcohol consumed having been ascertained, after having made allowance for exportation, importation, and industrial uses, it must be divided by the sum total of the population of the corresponding year, and the resulting quantity is then reduced to liters or gallons, according to the standard of measure desired, the ensuing figures representing the per capita consumption. This method has been subject to some criticism. For entire accuracy it would also be necessary to subtract from the population all the total abstainers and children who do not use alcohol in any form. But to figure out these estimates would introduce into the calculations a complexity which would make an estimate for a long period of years difficult, if not impossible.

In considering the consumption of spirits it is of the utmost importance to ascertain the strength of the alcohol which is taken as a basis for calculation in each country and to reduce it, in each case, to pure alcohol at 100 degrees. In England, for instance, alcohol is reckoned in proof-spirit gallons, each of which consists of 49.24 parts of alcohol and 50.76 parts of water, the mixture being at a temperature of 51 degrees Fahrenheit. By the metric system a gallon of proof spirit represents 2.61 liters of absolute alcohol. In making an estimate of the total consumption of alcohol in countries having different standards of measurement it is customary to reduce them to a uniform standard of hectoliters of pure alcohol when giving figures of total consumption, and to liters of pure alcohol in giving figures for per capita consumption.

The consumption of alcoholic liquors for beverage purposes steadily increased during the nine-

LIQUORS, CONSUMPTION OF

teenth century in almost every country in the world, and the average annual consumption of all kinds of liquors for each individual also increased during the same period, as will be seen from the statistics given below.

The accompanying Table I shows the total and per capita consumption of alcoholic beverages (spirits, wine, and beer) in each of the principal countries of the world in ten-year periods from 1885 to 1905 (in the case of Great Britain to 1925), according to a report of the British House of Commons and other sources.

The World War (1914-18) put a stop to such investigations. The consumption of alcoholic beverages was much reduced during the War in all of the belligerent countries as well as in the neighboring lands, due to scarcity of materials for distillation and fermentation and to restrictions imposed on the manufacture of liquors by the various governments concerned. For a number of years after the War, also, conditions were very abnormal, and no statistics were prepared of the amount of alcohol consumed. The question was brought up before the International Congresses against Alcoholism at Lausanne in 1921 and Copenhagen in 1923. At the latter assembly the International Bureau against Alcoholism was requested to prepare a report on the alcohol consumption of the world. The task was immediately undertaken by the Bureau, under the direction of Dr. A. Koller, and the results of the investigation were published in a booklet, "*La production et la consommation des boissons alcooliques dans les differents pays*" ("*The Production and Consumption of Alcoholic Beverages in the Different Countries*"), Lausanne, 1925.

The data from which the above study was prepared were obtained by means of a questionnaire sent out to the various countries asking for statistics covering the years 1919-22. The year 1919 was considered as the transition year, being still somewhat abnormal, so that the average of the three years was taken as a basis for the statistics. A large proportion of the countries questioned sent in reports, but Portugal, Latvia, Russia, Albania, and certain States outside Europe refused to comply and consequently are not included in the tables.

All the countries did not answer the questionnaire in the same way or with the same sufficiency. In countries where liquor is more or less taxed the governments have a direct interest in learning the amount of production. As a general rule where there is a heavy tax illicit production and smuggling will be carried on. The quantity of spirits used for industrial purposes is also included in production figures, but must be considered outside consumption figures. The wine production depends on the grape and fruit crops, and differs in every country and community, while that of beer depends upon the number of breweries and the tax, home brewing not being calculable. In some countries, also, light beer is not considered an intoxicating drink and is therefore not included in the figures. Dr. Koller includes light beer as far as possible in these calculations.

Imported wines are usually of higher alcoholic content than domestic ones, being generally fortified with spirits for shipment. All these factors affect the question. The total alcohol consumption is the figure necessary for a proper comparison of the consumption in different countries; the total

LIQUORS, CONSUMPTION OF

LIQUORS, CONSUMPTION OF

TABLE I
CONSUMPTION OF ALCOHOLIC BEVERAGES

COUNTRY	YEAR	SPIRITS		BEER		WINE	
		TOTAL	PER CAPITA	TOTAL	PER CAPITA	TOTAL	PER CAPITA
Australia① (in gallons)	1885						
	1895	2,526,000	0.73	35,374,000	10.2	4,379,000	1.26
	1905	3,865,000	0.97	45,585,000	11.4	4,852,000	1.27
Austria (in imperial gallons)	1885	37,972,000		274,692,000	12.1	70,400,000	3.08
	1895	60,192,000		380,050,000		101,178,000	4.18
	1905	46,367,000	1.31	410,738,000	14.3	105,028,000	3.07
	1915						
Belgium (in imperial gallons)	1885	11,902,000	2.02	182,952,000	35.6	4,356,000	0.75
	1895	14,124,000	2.20	270,952,000	42.2	5,808,000	0.90
	1905	13,802,000	1.17	368,989,000	48.	7,458,000	1.03
Canada (in gallons)	1885	4,274,700	1.13	12,071,750	2.6		0.109
	1895	3,376,000	0.67	17,873,000	3.6	457,000	0.09
	1905	5,358,000	0.89	30,959,000	5.2	557,000	0.093
Denmark (in imperial gallons)	1885	6,988,000	3.4				
	1895	7,619,000	3.4	43,379,000	19.1	805,000	0.36
	1905						
	1915						
France (in imperial gallons)	1885	63,536,000	1.69	20,438,000	7.3	815,364,000	21.34
	1895	68,156,000	1.78	38,478,000	12.8	940,368,000	24.43
	1905		.76		7.9	1,303,170,000	33.4
Germany (in imperial gallons)	1885			908,292,000	19.8	90,156,000	1.94
	1895			1,215,676,000	23.5	55,198,000	1.06
	1905	97,636,000	1.89	1,303,170,000		97,086,000	1.61
Great Britain (in gallons)	1885	34,515,000	0.96	975,645,000	27.1	13,768,000	0.38
	1895	36,998,000	0.95	1,160,127,000	29.6	14,553,000	0.37
	1905	39,332,000	0.92	1,509,000,000	27.9	12,000,000	0.27
	1915	35,020,000	0.76	1,258,286,000	22.75	10,226,000	0.22
	1925	14,010,000	.32	1,193,616,000	22.75	16,091,000	0.36
Hungary (in imperial gallons)	1885	36,322,000	2.2	15,686,000	1.1	101,244,000	6.38
	1895	43,120,000	2.4	35,860,000	2.0	48,158,000	2.64
	1905					92,950,000	4.60
Italy (in imperial gallons)	1885	18,128,000	0.62	5,346,000	0.18	522,566,000	17.8
	1895	6,776,000	0.22	3,586,000	0.11	498,102,000	16.1
	1905					623,370,000	18.7
Netherlands (in imperial gallons)	1885	8,624,000	2.02			2,068,000	0.48
	1895	9,152,000	1.91			2,002,000	0.42
	1905					2,200,000	0.40
New Zealand (in imperial gallons)	1885						
	1895	435,000	0.63	5,138,000	7.4	93,000	0.13
	1905	635,000	0.73	8,014,000	9.2	113,000	0.13
Norway (in imperial gallons)	1885	1,496,000	0.77	7,304,000	3.8		
	1895	1,562,000	1.03	7,986,000	3.9	653,000	0.32
	1905						
Portugal (in imperial gallons)	1885						
	1895	440,000	0.09			72,996,000	13.90
	1905					112,200,000	21.6
Russia (in imperial gallons)	1885	136,723,000	1.46	77,063,000			
	1895	131,809,000	1.03	80,000,000	.65	79,031,000	0.6
	1905						
Spain (in imperial gallons)	1885						
	1895	9,218,000	0.51	6,053		356,950,000	19.6
	1905					339,064,000	18.3
Sweden (in imperial gallons)	1885	8,668,000	1.8	20,944,000	4.5		
	1895	7,370,000	1.5	38,390,000	7.8	502,000	0.10
	1905						
Switzerland (in imperial gallons)	1885			20,438,000	7.3		
	1895	3,806,000	1.25	38,478,000	12.8	42,834,000	14.1
	1905					73,810,000	21.3
United States of America② (in imperial gals.)	1885	58,810,000	1.05	496,578,000	8.8	18,243,000	0.32
	1895	64,831,000	0.93	869,062,000	12.4	16,363,000	0.26
	1905					29,204,000	0.35

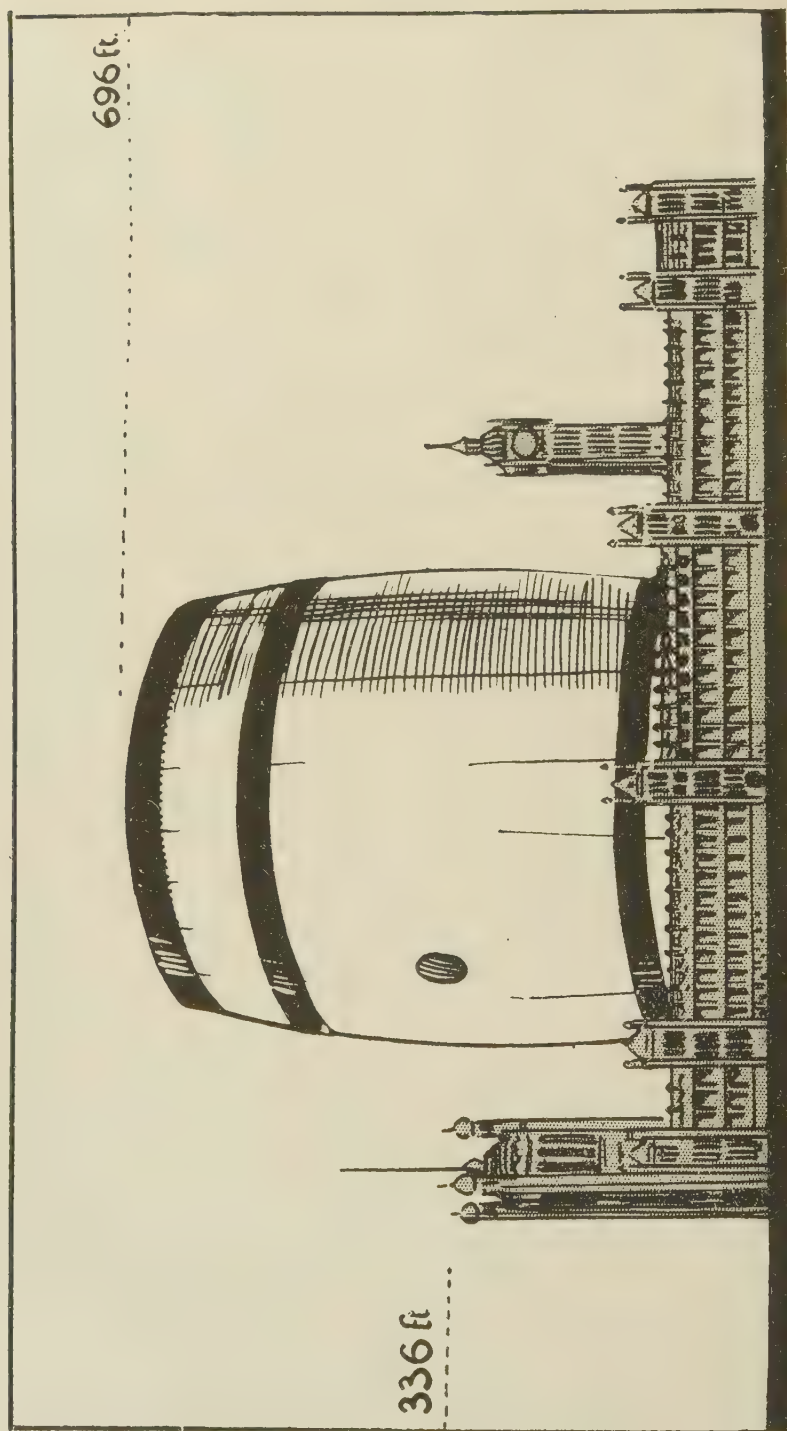
① Here and elsewhere where figures are not given, the statistics were not available.

② During the fiscal year 1909-10 the quantities of distilled spirits produced amounted to 163,893,960 gallons. In the same year 59,544,775 barrels of fermented liquors were produced, and spirits, malt liquors, and wine, of the value of \$23,384,135 were imported. Practically the whole was consumed in the United States. In 1913, according to Dr. Ernest H. Cherrington ("Prohibition Text-Book," Westerville, O., 1915), the total consumption of spirits, wines, and fermented liquors in the United States amounted to 2,233,420,461 gallons, and the per capita consumption to 22.68 gallons.

alcoholic content of the various drinks should be ascertained and the amount reduced to absolute alcohol.

There are, also, great variations in the consumption of liquor in various districts of the same country, the factors causing these differences including: location in city or country; financial condition of the people; religion; tourist visitors, who

raise the consumption rate; custom of drinking, in some countries regular throughout the year and in others chiefly at festival celebrations; and the presence or absence of an abstinence movement. These factors, while of more or less interest, are necessarily outside the scope of this article. Dr. Koller regards only one factor in consumption, that of women and children as different from men.



CONSUMPTION OF BEER IN GREAT BRITAIN

THE BARREL REPRESENTS THE TOTAL CONSUMPTION (930,000,000 GALS.) IN 1923. IT IS DRAWN TO THE SCALE OF THE HOUSES OF PARLIAMENT

—Courtesy United Kingdom Alliance

LIQUORS, CONSUMPTION OF

LIQUORS, CONSUMPTION OF

TABLE II

PRODUCTION OF ALCOHOLIC BEVERAGES IN VARIOUS COUNTRIES (IN HECTOLITERS). AVERAGE 1919-22

COUNTRY	SPIRITS 50%	BEER	WINE	FRUIT WINE, ETC.
Argentina	422,202	1,580,399	5,183,796	...
Australia	180,626	3,112,584	408,005	?
Austria	?	2,830,966	543,247	3,350,000
Belgium	357,269	11,952,595	...	...
Bulgaria	57,070	130,021	748,850	...
Canada	204,459	1,566,682	28,971	63,189
Chile	27,525	402,430	1,295,885	412,229①
Czechoslovakia	1,053,253	5,746,185	460,815	...
Danzig	12,003	89,921	...	...
Denmark	87,700	2,409,750	...	9,000
Germany	2,922,481	29,543,000	2,403,498	?
Estonia	124,000	43,600	517	...
Finland	18,667	?	...	...
France	2,701,500	9,824,250	59,052,500	19,035,500
Great Britain	2,041,516	39,041,366	57,050	230,471
Hungary	233,651	564,810	3,513,539	...
Iceland	...	1,060	...	...
Italy	780,081	1,090,223	36,197,000	...
Japan	88,601	1,194,184	106,919	10,678,645 Saké
Mexico	105,130	431,124	22,260	3,211,140 Pulque
Netherlands	522,139	1,293,646	...	?
New Zealand	...	632,893	910	...
Norway	26,924	798,048	...	...
Peru	189,913	90,118	82,579	...
Roumania	178,000	334,995	25,000,000	...
Spain	1,430,135	332,750	23,542,986	...
Sweden	328,136	1,842,214	...	...
Switzerland	294,750	1,181,811	673,309	1,500,000
United States	3,521,050	15,097,225	?	...
Yugoslavia	?	585,000	3,606,861	...

①Chica, chicola.

TABLE III

CONSUMPTION OF ALCOHOLIC BEVERAGES IN VARIOUS COUNTRIES (IN HECTOLITERS). AVERAGE OF YEARS 1919-22

COUNTRY	SPIRITS 50%	BEER	WINE	FRUIT WINE, ETC.
Argentina	487,500	1,216,000	4,780,750	8,600
Australia	106,788	2,897,338	375,823	?
Austria	211,697	2,860,433	1,285,973	3,350,000
Belgium	171,409	12,105,982	551,687	...
Bulgaria	57,028	129,873	748,951	...
Canada	245,075	1,550,600	51,000	60,900
Chile	25,825	442,750	2,018,750	607,000①
Czechoslovakia	620,146	6,512,000	432,550	41,500
Danzig	17,137	87,323	8,085	287
Denmark	36,550	2,277,000	43,925	9,000
Estonia	80,400	43,600	570	...
Finland	10,699	?	476	...
France	1,745,400	9,850,000	55,075,000	13,100,000
Germany	1,458,173	23,212,750	1,934,105	790,129
Great Britain	2,041,516	38,428,500	714,950	230,000
Hungary	233,651	556,900	2,841,400	157
Iceland	785	2,464	530	...
Italy	780,081	1,104,325	35,598,000	...
Japan	88,601	1,025,498	91,125	10,552,520 Saké
Mexico	?	?	?	3,200,000 Pulque
Netherlands	260,578	1,421,729	90,168	...
New Zealand	32,575	634,125	9,338	?
Norway	19,500	799,025	100,266	...
Peru	175,000	91,000	87,000	3,350,000
Roumania	180,000	284,000	1,152,750	...
Spain	1,301,590	320,633	18,750,485	...
Sweden	250,000	1,841,775	36,368	...
Switzerland	294,000	1,176,650	2,015,936	1,500,000
United States (1919)	3,183,200	32,285,200	2,054,200	?
(1920-22)	1,129,200	9,595,700	625,300	?
Yugoslavia	38,175	602,000	843,400	...

①Chica, chicola.

He includes children only above the age of fourteen or fifteen, and regards the consumption of liquor by women as one half that of men. Dr. Koller's results are given by A. Don in the *International Review Against Alcoholism*, Nov. 4, 1925, as shown (in translation) in Tables II-IV.

The *Alliance News* (London) for April, 1927, publishes, under the caption "Great Britain's Drink bill in 1926," Mr. George B. Wilson's statistics of the consumption of alcoholic beverages in the United Kingdom. Mr. Wilson says: "I estimate the amount spent on Intoxicating Liquors in Great

Britain during 1926 at about £301,300,000 [\$1,506,500,000] as against about £315,000,000 [\$1,575,000,000] in 1925." He distributes this total as follows:

British spirits £72,100,000; other spirits £11,500,000; beer (including Irish imports) £191,500,000; wine £24,700,000; cider, perry, etc. £1,500,000; total £301,300,000.

The per capita consumption in 1926 is put at £6. 17. 0; as compared with £7. 4. 0 in 1925.

The total consumption of absolute alcohol was about 52,000,000 gallons in 1926, as against 54,-

000,000 in 1925. About 80 per cent was taken in beer, 14 per cent in spirits, and 6 per cent in wine, cider, etc.

The approximate per capita consumption was for England and Wales 1.26 gallons; for Scotland 0.75 gallon; and for Great Britain 1.18 gallons.

TABLE IV
PER CAPITA CONSUMPTION OF ALCOHOLIC BEVERAGES
(IN LITERS OF ABSOLUTE ALCOHOL)

COUNTRY	LITERS OF ABSOLUTE ALCOHOL				TOTAL
	SPIRITS	BEER	WINE	CIDER	
France	2.32	1.03	12.88	1.38	17.61
Spain	2.97	0.06	12.81	...	15.83
Italy	1.10	0.12	12.56	...	13.78
Switzerland	3.79	1.21	5.37	1.55	11.92
Argentina	2.80	0.68	7.69	0.004	11.17
Chile	0.35	0.59	7.53	1.62	10.09
Belgium	1.14	7.23	0.62	...	8.99
Peru	1.95	0.08	0.27	5.00	7.30
Great Britain	1.09	4.88	0.24	0.02	6.23
Austria	1.67	1.60	2.46	0.02	5.75
Hungary	0.87	0.23	4.63	...	5.73
Czechoslovakia	2.28	1.91	0.32	0.01	4.52
Australia	0.94	2.47	0.90	...	4.31
Japan	0.05	0.07	0.02	3.77	3.91
Estonia	3.59	0.13	0.01	...	3.73
New Zealand	1.30	2.26	0.10	...	3.66
Danzig	2.37	0.72	0.23	...	3.42
Sweden	2.12	0.82	0.09	...	3.03
Netherlands	1.90	0.93	0.17	...	3.00
Denmark	0.56	2.09	0.22	0.02	2.89
Germany	1.25	1.06	0.35	0.05	2.71
Bulgaria	0.59	0.11	1.85	...	2.55
Canada	1.40	0.89	0.08	0.03	2.40
Norway	0.37	1.21	0.38	...	1.96
Mexico	0.62	0.17	0.07	0.81	1.67
Roumania	0.55	0.08	0.72	...	1.35
Yugoslavia	0.16	0.23	0.84	...	1.23
United States (1919)	1.50	1.51	0.25	...	3.26
" (1920-22)	0.51	0.10	0.08	...	0.69
Iceland	0.42	0.06	0.07	...	0.55
Finland	0.16	?	0.001	...	0.16?

The United Kingdom Alliance (London) has issued a notable series of pictorial leaflets referring to the annual consumption of beer in Great Britain. Leaflet No. 3 is reproduced here (see p. 1570).

LI TAI PEH. Same as LI Po.

LITCHFIELD. A post village, capital of the county of the same name in Connecticut, about 30 miles west of Hartford; population about 3,000.

Litchfield is notable as being the home of the first association in the United States for the discouragement of the use of spirituous liquors.

The Lansingburg (N. Y.) *Federal Herald* of July 13, 1789, reported that "upward of two hundred of the most respectable farmers of Litchfield county, Conn., have formed an association to encourage the disuse of spirituous liquors and have determined not to use any kind of distilled spirits in doing their farming work during the ensuing season."

It can not be ascertained whether the association had a constitution and by-laws, but it is known that the members signed a pledge. The original copy of this pledge was found in 1833 by the Hon. Seth P. Beers, administrator of the estate of Mr. Ephraim Kirby, the first signer, and it was published in the *Litchfield Enquirer* of Sept. 26, 1833.

After a long preamble the pledge read as follows:

We do hereby associate and mutually agree, that hereafter we will carry on our business without the use of distilled spirits, as an article of refreshment, either for ourselves, or for those whom we employ; and that, instead thereof, we will serve our workmen with wholesome food, and the common, simple drinks of our pro-

duction. [Signed by Ephraim Kirby, Timothy Skinner, David Buel, and nearly two hundred others.]

See, also, CONNECTICUT.

LITHUANIA. A Baltic republic; bounded on the north by Latvia, on the east by Poland, on the south by Poland and Germany, and on the west by Germany and the Baltic Sea; area, 59,633 sq. mi.; population in 1914 (according to the "Statesman's Year Book," 1927) 2,293,100. Kaunas (Kovno) (pop. 92,466) is the temporary seat of the Government; other large towns are Vilnius (Vilna) (pop. 214,600); Gardinas (Gradno) (pop. 61,600); Klaipeda (Memel) (pop. 35,715); and Suvalki or Suvalkai (pop. 31,600). The legislative power is vested in a Diet (*Seim*) of 78 members, elected directly by universal suffrage, and the Diet elects the President. The present executive is Antanas Smetona, who came into power Nov. 16, 1926, as the result of a revolution of the Lithuanian military forces. Lithuania is an agricultural country, producing rye and oats as the most extensive crops.

Historical Summary. Little is known of the early history of Lithuania. In the tenth century of the present era the Lithuanians, known under the name of "Litva," together with the Borussians and the Letts, occupied the southeastern coast of the Baltic Sea. In 1389 Lithuania and Poland had united through the marriage of their respective rulers, but each retained its own governmental organization until 1569, when Poland gained complete control over Lithuania. At the various partitions of Poland the territory of Lithuania was ultimately divided between Russia and Germany.

Under Russian rule Lithuania was very harshly treated in an effort to break up the national feeling and to make the territory actually a part of Russia, with the result that repeated rebellions took place which were always crushed with great severity. The defeat of Russia in the

Under Russo-Japanese War and the Russian Revolution which followed, however, led to a measure of reform in the government of Lithuania (September, 1905), when the franchise was granted to four classes—landowners, peasants, townsmen, and workmen—and the first national assembly was permitted to meet in Vilna (Vilnius).

The World War led to a German invasion of Lithuania, and from 1915 until 1919 the country was ruthlessly exploited. In 1917 a Lithuanian conference of 200 representatives met at Vilna and elected a State Council (*Taryba*), which demanded complete independence from Russia. The self-interest of Germany being favorable to that proposal, Lithuania was permitted to set up an independent government, and her complete independence was declared Feb. 16, 1918. A republican form of government was established, and Professor Valdemaras was elected President on Nov. 5, of that year.

After Germany's defeat her troops were compelled to withdraw from the country, but they refused to turn over to the Lithuanians the means of defense, and allowed the Bolsheviks to occupy certain evacuated zones, thereby directly violating the terms of the armistice concluded with the Entente powers on Nov. 11. Shortly afterward Professor Valdemaras resigned (Dec. 26), and in January, 1919, the approach of the Bolsheviks to

Vilna caused the removal of the seat of government to Kaunas.

The Legislative Assembly of Lithuania met at Kaunas Jan. 16, 1919, set up a Provisional Constitution, and elected A. Smetona as President.

The new President formed an army, succeeded in driving out the Bolsheviks from northern Lithuania by September, 1919, after which it repelled another invasion under the German Bermondts, and through 1920 was engaged in fighting various Polish bands. In May, 1920, the Provisional Government resigned and the permanent régime was established. War continued with Russia until the Treaty of July 12, which recognized the claim of Lithuania to Vilna and Grodno and gave Lithuania 3,000,000 gold rubles and 100,000 hectares of forest land for exploitation.

During 1920 the Polish war against Russia continued, and after the defeat of the Bolsheviks Poland under the rebel general Żeligowski, drove the Lithuanians out of Vilna. The Lithuanians took up arms against Żeligowski, but the matter was referred to the League of Nations, which tried to settle the fate of Vilna by a plebiscite. On March 14, 1923, the Allies recognized the occupation of Vilna by Żeligowski.

The Republic of Lithuania was admitted as a member of the League of Nations on Sept. 21, 1921, and received *de jure* recognition by the great powers on Dec. 20, 1922. Its territory

includes: the whole of the former Russian province of Kovno; the province of Vilna, minus the districts of Disna and Vileika; part of the province of Grodno north of the Niemen River and the narrow hinterland of Grodno city in the south; the province of Suvalki (Suwalki), minus the southern parts of the districts of Suvalki and Augustovo (Augustow); part of the former province of Courland between the old German frontier and the Holy Aa River, and also a part of the district of Illuxt. The city and territory of Memel, the ownership of which was in dispute, was awarded to Lithuania in February, 1923, subject to conditions regulating the use of the port by both Poland and Lithuania.

The Temperance Movement. The first alcoholic liquors known in Lithuania were doubtless mead, made from honey, and a kind of beer. The Lithuanian word for beer is said to have been derived from the old High-German *olei, öl* (English, "ale"), which, in turn, came from the Latin *oleum*. Later other drinks were brought in by the Germans and Russians, and their use became general in Lithuania.

The first movement against the use of alcohol was started about 1835 as the result of the visit to Europe of ROBERT BAIRD. It was taken up by the Catholic clergy, the country being predominantly Catholic, and carried on

Robert Baird's Visit to Europe vigorously under the leadership of the powerful Bishop Valančius who, with his coworkers, was in great part responsible for the fact that in Lithuania the use of alcohol before the World War was less than in any other part of Russia. At the present time, also, the per capita consumption of alcohol in the country (about 1 liter of pure spirit per year) is less than it was in Latvia before the new liquor law was put in

operation there in March, 1924 (1½ liters per capita), and in Estonia at the same time (4 liters per capita).

The World War brought Prohibition to Lithuania as a part of Russia, and at first the same excellent results followed as in the other Baltic States. But the long war period had the same demoralizing effects on the Lithuanians as on the peoples of the neighboring countries, and home distillation and the smuggling of alcohol became prevalent, so that when Lithuania became an independent state she had to face the problem of an alcoholism that defied Prohibition. The pressure

of financial interests and of various private groups was sufficient to secure the abolition of Prohibition, and the old distilleries were taken

over by the Government under the new agrarian laws, the sale of alcohol becoming a Government monopoly. The direct results of the sale of alcohol were markedly bad, and crime and drunkenness increased to such an extent that the country was forced to adopt restrictive legislation. The following are the chief provisions of the Lithuanian liquor law:

Section 1. Retail sales of alcoholic drinks are permitted only in institutions provided for by this law:

- a. In liquor-shops.
- b. In taprooms.
- c. In bars and taverns.

In other establishments and institutions the sale of alcoholic drinks is prohibited.

Section 2. The retail sale of alcoholic drinks is permitted:

- a. For consumption off the premises, or
- b. For consumption either on or off the premises.

Section 3. The retail sale of alcoholic drinks to be carried away is permitted in the liquor-shops.

The retail sale of alcoholic drinks to be consumed either on or off the premises is permitted in taprooms and taverns.

In "off-consumption" establishments the retail sale of alcoholic drinks for consumption on the premises is prohibited.

Section 4. In all retail liquor-selling places the sale of any drink, merchandise, or food except products provided for in this law is prohibited.

Section 5. In the liquor-shops the sale of all alcoholic drinks is permitted,—spirits, brandy, wine, and mead.

In taprooms the sale is permitted of beer, porter, and mead, as well as cold food, tobacco products and matches.

In taverns the sale of all alcoholic drinks is permitted.

In bars of all theaters, evening, excursion, and holiday resorts, and in all other open places the sale and drinking of all alcoholic drinks is forbidden.

Section 11. The number of retail establishments for the sale of alcoholic drinks is fixed annually as follows: The number of licenses for beer-houses in every community or city will be fixed by the

Lithuanian Liquor Law community or city council so that there shall be 1 beer-house for not less than 1,000 inhabitants in the city and 1,500 in the country. The number of licenses for opening taverns is fixed at 1 for not less than 2,000 inhabitants in the city and 3,000 in the country.

Section 12. The right of holding licenses for opening establishments for the retail of alcoholic drinks may be held by temperance societies, self-governing bodies, and self-supporting persons, temperance societies and self-governing bodies having preference.

Section 13. The opening of an establishment for the retail of alcoholic drinks except railway-station buffets, is forbidden nearer than 50 meters from another selling-place or nearer than 100 meters from all churches, monasteries, cemeteries, schools, barracks, prisons, hospitals, houses of assignment, courts, and government offices.

Section 14. The community and city council have the right to forbid the opening of any establishment for the retail of alcoholic drinks in places other than those mentioned in Section 13.

Section 19. All shops for the retail of alcoholic drinks, except railway-station bars, are forbidden to open during the hours and on the holidays and festival days mentioned below:

Every day earlier than 9 A. M. and later than 10 P. M. in cities and in other places earlier than 8 A. M.

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and later than 8 P. M.; on great holidays, Christmas, Easter, Whitsunday, and All Souls' Day, the whole day; on Sundays and other festival days,—Maundy Thursday, Good Friday, Saturday before Easter, second day of Christmas and second day of Easter, second day of Whitsuntide—before 1 P. M.; on Government holidays, the whole day; on Saturdays after 5 P. M.; on Seim, and other election days, the whole day; on mobilization and recruiting days, the whole day; on fair-days after 4 P. M.; and on religious procession days, the whole day.

Section 20. The community and city councils shall have the power to make regulations as to opening in exceptional cases, on days other than those mentioned in section 19, and to forbid the sale of alcoholic drinks for the whole day or for certain hours.

Section 21. In retail liquor-shops the sale for consumption either on or off the premises is forbidden to: persons who are already drunk; to minors under 18 years of age; and to students and pupils of all schools.

Section 22. The sale of alcoholic drinks is forbidden when paid for with borrowed money, consigned grain and all other agricultural products, or with future crops.

The payment with alcoholic drinks for completed work is forbidden.

Section 26. In all retail liquor-shops antialcoholic placards and pictures, which are endorsed with the signature of the Home Minister, must unconditionally be displayed in all open places.

Section 27. In all retail liquor-shops antialcoholic periodicals and newspapers [approved by the Home Minister] must be provided.

Section 33. If the proprietor of a retail drink-shop fails to carry out all the foregoing laws his shop may be closed.

Section 35. It is strictly forbidden to be drunk or to be found in the company of a drunken person in a retail drink-shop.

Appearance in public places in a drunken condition is also forbidden.

The abstinence movement in Lithuania is carried on mainly by Roman Catholics. The Lithuanian Catholic Temperance Association (*Lietuviu Kataliku Blaivybes Draugija*) has about 200 branches with 20,000 members, and the same number of children's societies (*Angelas Sargas*, "The Angel Protector"), with over 20,000 members. The Association publishes three journals (one each for adults, young people, and children), and it has also issued several pamphlets and a collection of temperance posters. Its committee has taken the initiative in urging all the temperance organizations of the country to unite in the fight against alcoholism, as a result of which an important conference of such organizations (Methodists and Radicals) has been held. The Association keeps in touch with Catholic organizations following other aims than the fight against alcoholism. It has also interested itself in questions of temperance legislation

Catholics Are Chief Temperance Workers

and has requested the Government and Parliament to modify in various points and in a radical manner the present liquor laws, demanding in particular the prohibition of the sale of alcoholic drinks in railway refreshment-rooms and factories. It has also proposed that the Government require all dealers in alcoholic beverages to open a special room where only non-alcohol beverages would be supplied, and that a measure be passed granting the right of local option to take effect by the vote of a simple majority.

Other important temperance organizations in Lithuania are the Catholic Youths' League (*Pavasaris*, "The Spring"), which has about 45,000 members (about 5,000 of them abstainers in several groups), and the Catholic Students' League (*Ateitis*, "The Future") with about 2,000 members in the abstinence sections, the latter including a certain number of students of the University of Kaunas. There are other abstinence societies in the University of Kaunas with a total of 200 members

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which have joined the Lithuanian Students' Abstinence League. The Lithuanian Radicals have their abstinence and hygiene society (*Sveikata*,

Prominent Temperance Organizations

"Health"), with several branches, and the Lithuanian (non-Catholic) Youths' League (*Jauimo Sajunga*), also, favors total abstinence. There is a Lithuanian Catho-

lic Teachers' Abstinence Society, besides athletic and general welfare societies (*Saulia Sajunga*) which are all strongly inclined to abstinence. The organized abstainers in Lithuania number about 50,000 and the temperance societies receive a yearly grant of 50,000 lits (\$5,000).

The society Ateitis, mentioned above, makes a special effort of work in the University of Kaunas. Its reports from 1924 show great activity. During 1924 it held 229 conferences in the towns and country, especially in gymnasiums and secondary schools, and it maintained abstinence teaching at the secondary schools in 47 communities. Several of its members have written antialcoholic articles and have published different brochures, generally translations of foreign pamphlets. The members of this organization do not drink alcoholic beverages at their reunions, and the meetings of their abstaining student section are held at the University of Kaunas. The Students' Abstinence Corporation (also named "Ateitis") has published a scientific temperance journal *Santara* ("Health") and is conducting scientific investigations of the alcohol problem under the leadership of Dr. Antonas Gylys, Kaunas, who is at present leader of the Lithuanian abstinence movement and chairman of the Lithuanian Catholic Temperance Association.

The temperance movement in Lithuania has received great impetus through the visits of VILLEM ERNITS, representative of the World League Against Alcoholism at Tartu, Estonia, who has toured the country 26 times speaking on temperance to various congresses, etc., exhibiting pictures of American Prohibition, and inaugurating new societies. He also took part in the congress of the Lutheran Church of Lithuania in 1924, at which time he made an address proposing resolutions about church temperance work which were subsequently adopted, the Church deciding at his suggestion to found a special committee for abstinence work.

Two difficult problems confront the temperance workers in Lithuania which have considerably hindered the cause there. The first is the saloons maintained by the abstinence societies, against which much was spoken at the last Lithuanian Abstinence Congress. The saloons have now been closed. The abstinence societies of one district (Mariampolis) some years ago took the whole alcohol monopoly into their hands and have been making a great deal of money out of it.

The other problem relates to the work of the Lithuanian Abstinence Council, which was founded on Ernits' plan in 1924. At the beginning it worked well, but later difficulties arose because the political and religious differences in Lithuania are acute. Just now (1927) common cooperation in abstinence work of all the Lithuanian political groups seems very uncertain.

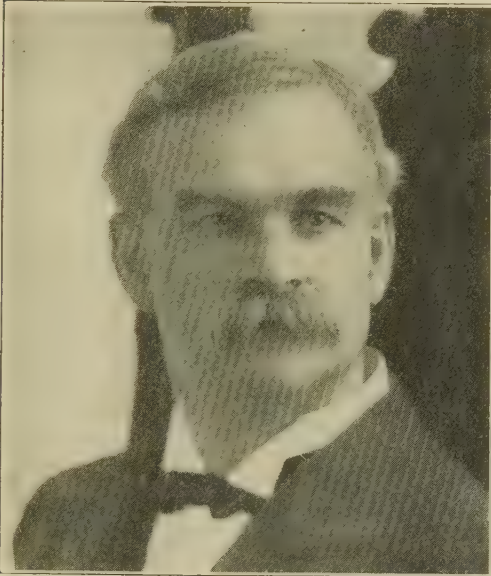
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don 1927; manuscript material courteously supplied by Prof. Villem Ernits and Dr. Oskar Kallas.

LITHUANIAN CATHOLIC TEMPERANCE ASSOCIATION. See LIETUVIU KATALIKU BLAIVYBĖS DRAUGIJA.

LITTLEFIELD, CHARLES EDGAR. American Congressman and Prohibitionist; born at Lebanon, York County, Maine, June 21, 1851; died at Rockland, Me., May 2, 1915. He received a com-



CHARLES EDGAR LITTLEFIELD

mon-school education, following which he studied law and was admitted to the bar in 1876. As senior member of the firm of Littlefield & Littlefield, he practised law at Rockland, Me., for the remainder of his life. On Feb. 28, 1878, he married Miss Clara H. Ayer, of Montville, Me. In 1885 he was elected by the Republican party a member of the Maine House of Representatives, serving for a term of four years. During two years of this time (1887-89) he was Speaker of the House. In 1889-93 he served as Attorney-general of Maine. Littlefield was a delegate to the Republican National Conventions in 1892 and 1896, serving both times as chairman of the delegation from Maine. On June 19, 1899, he was elected to the 56th Congress for the unexpired term of Nelson Dingley, deceased, and he was reelected by the Second Maine District to the 57th, 58th, 59th, and 60th Congresses.

Littlefield's influence in the National Congress in behalf of Prohibition was felt early in the twentieth century. He was a member of the Congressional Temperance Society, and commenced his first temperance fight in Congress by championing the anticanteen law, leading the fight in the National House of Representatives for the law which put the saloon features out of the Army Post Exchange in 1901. He led in the defense of this law, both in and outside of Congress, and contributed valuable articles to the *North American Review* and other magazines, explaining and defending this salutary measure.

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Although not a member of the Committee on Territories, as floor leader for the temperance forces Littlefield exerted a powerful influence in inserting a Prohibition provision in the bill granting statehood to Oklahoma. As a member of the Committee on the Judiciary of the House he was, until his voluntary retirement from Congress, conspicuously active in pressing for legislation to enable the States to enforce their antiliqur laws by prohibiting the shipment of intoxicating liquors under the protection of interstate commerce in contravention of State law. He introduced a number of bills designed to accomplish this end, among them being the Littlefield-Dolliver Bill, the Littlefield-Carmack Bill, and the Littlefield-Hansborough Bill. Beginning with the anticanteen fight and continuing throughout his entire Congressional career Littlefield was the aggressive floor leader in behalf of all temperance measures. His dominant personality enabled him to win to the cause in those early days of national temperance legislation an influential body of House members.

LITTLEFIELD, NATHAN WHITMAN. An American lawyer and Prohibition advocate; born at Bridgewater, Massachusetts, May 21, 1846; educated at Philips Academy, Andover, Mass., at Dartmouth College, Hanover, N. H. (A. B. 1869; A. M. 1909), and at Boston University (LL.B. 1876). He



NATHAN WHITMAN LITTLEFIELD

has been twice married: (1) to Arletta V. Redman, of Ellsworth, Me., on Aug. 13, 1873; and (2) to Mary Wheaton Ellis, of Pawtucket, R. I., on Dec. 1, 1886. In 1871-73 he was principal of the Newport (R. I.) High School, and in 1873-74 he was principal of the high school and superintendent of the city schools of Waverly, R. I.

Taking up the study of law, Littlefield was admitted to the Boston bar in 1876, and to the Rhode Island bar in 1877, since which time he has been practising law in the city of Providence, R. I. He

LITTLE TURTLE

was leading counsel for depositors in the reorganization of the Union Trust Company of Providence. In 1897-98 he was a member of the Rhode Island Senate, and he was for twenty years (1898-1918) a referee in bankruptcy for the District of Rhode Island. He was for three years (1898-1901) chairman of the school committee of Pawtucket, R. I. In 1900 he was the Democratic candidate for the governorship of Rhode Island, and in 1904-05 he was a member of the commission for revising the judicial system of the State. He was also a member of the commission for dividing the State of Rhode Island into representative districts and of the commission for drafting laws to carry the amendment of the Rhode Island State Constitution into effect in 1910.

Littlefield is also an official member of numerous historical, political, legal, and religious organizations, both State and national. He is, besides, a member of the National Council of Congregational Churches.

Littlefield was reared in a temperance atmosphere. Among his earliest recollections is one of accompanying his father on a trip through Plymouth County, Mass., searching for evidence to be used in prosecuting illegal liquor-sellers. After he had attained his majority, he delivered many addresses on various phases of temperance activity in Massachusetts. As a lawyer he was instrumental in obtaining a decision of the Massachusetts Supreme Court by which the question of license was voted on at every general election without petitions as formerly had been the case. He was leading counsel, in association with William H. Ivins, of New York, in the prosecution of the gamblers of Narragansett Pier, and was able to secure the only conviction ever obtained in that district. In 1908 he was elected a trustee of the Rhode Island Anti-Saloon League, of which, after having served as its attorney for a number of years, he became president (1912-25). From 1912 he represented the Rhode Island League on the national board of directors of the Anti-Saloon League of America, of which organization he was chosen a vice-president in 1918, succeeding Dr. Washington Gladden. Littlefield is a member of the Commission on Law Enforcement of the National Congregational Council, and in 1918-19 he served on the National Campaign Committee for Ratification of the Federal Prohibition Amendment.

LITTLE TURTLE. Name by which the Miami chief Michikinikwa was known among the whites. (See CAMPAIGNS OF MICHIKINIKWA, under ABO-RIGINES OF NORTH AMERICA.)

LIVER, DRUNKARD'S or HOBNAILED. See CIRRHOSIS HEPATITIS.

LIVERMORE, MARY ASHTON (RICE). American author, lecturer, and temperance advocate; born in Boston Dec. 19, 1820; died at Melrose, Mass., in 1905. Miss Rice was educated in the public schools of Boston and at the Seminary at Charlestown, Mass. At the close of her two years at the Seminary she was engaged by the faculty as a teacher of Latin and French. She served in this capacity for a year, during which time she continued her studies in Latin, Greek, and metaphysics under private tutors. She then made an attempt to enter college although women were not admitted to the higher institutions of learning at that time. Her previous training rendering her

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educationally qualified to enter Harvard, she, together with several schoolgirl friends, called on President Quincy of that college, and sought admission to its classrooms. She was refused admission, and this discrimination against women was one of the factors which later led her to take up the cause of equal rights for women. She then went to Virginia as a teacher in charge of a family school on a plantation where many slaves were kept. Here her observation of the workings of slavery made her bitterly opposed to that institution and she became an ardent abolitionist. She next opened a school at Duxbury, Mass., for pupils of high-school age, which she conducted for three years. In 1845 she married the Rev. D. P. Livermore, of Fall River, Mass., and went to live in that town. She assisted her husband in his church work, wrote hymns and songs for use in the services, and contributed stories, poems, and sketches to a number of magazines and newspapers.



MRS. MARY A. LIVERMORE

In 1857 Mrs. Livermore moved with her family to Chicago, where her husband became editor of a weekly religious paper, the organ of the Universalist Church in the Northwest. She herself was associate editor for twelve years, during which time she wrote for every section of the paper, and frequently took entire charge of the printing and publishing department. She also continued her writing for eastern periodicals, and was active in charitable and reform work in Chicago. She acted as reporter at the convention, held in Chicago, which nominated Abraham Lincoln for President in 1860, being the only woman present in such capacity.

During the Civil War Mrs. Livermore was active in all kinds of relief work. She recorded her experiences during this period in a book, entitled "My Story of the War" (1888).

After the War Mrs. Livermore became identified with the movement for woman suffrage, advocating, both in public addresses and in the press,

that equal rights be granted to women. She called a woman-suffrage convention in Chicago which was attended by prominent suffragists from various parts of the country, and which proved a great success. The Illinois Woman Suffrage Association was formed at this time, and Mrs. Livermore was chosen first president. In 1869 she established a woman-suffrage paper, the *Agitator*, in which she advocated, also, temperance reform. The next year she went to Boston to become editor of the *Woman's Journal*, in which she merged her own paper. Her husband sold out his interests in Chicago and the family located in Melrose, near Boston, where it has since resided. Two years later Mrs. Livermore resigned the editorship, to devote her entire time to lecture work. For the next 25 years she was on the lecture-platform, speaking in almost every State and in England and Scotland. Her lectures covered a wide range, including political, religious, reformatory, and sociological subjects. One volume of them has been published, and is entitled "What Shall We Do With Our Daughters? and Other Lectures" (1883). For many years she was a contributor to the *North American Review*, the *Arena*, the *Chautauquan*, the *Independent*, the *Youth's Companion*, the *Christian Advocate*, and the *Woman's Journal*.

Mrs. Livermore was an ardent advocate of temperance reform. She championed the temperance cause in her paper, the *Agitator*, in her lectures, and in her writings for other periodicals. She was identified for many years with the Woman's Christian Temperance Union, and served as president of the Massachusetts Union for ten years. She was twice sent as a delegate to the Massachusetts State Republican Convention to present temperance and woman-suffrage resolutions, which were accepted and incorporated into the party platform. She established temperance coffee-houses for adults in Boston, and had a successful temperance organization in Melrose for boys and girls.

Mrs. Livermore served as president of the Woman's Congress and of the American Woman Suffrage Association. She was identified with the National Woman's Council, the Chautauqua movement, the Boston Woman's Educational and Industrial Union, the Woman's Relief Corps, the Massachusetts Woman's Indian Association, and the Massachusetts Prison Association. She was the author of "The Children's Army" (1841), "Thirty Years Too Late" (1845), "A Mental Transformation" (1848), "Pen Pictures" (1863), and "The Story of My Life" (1897). She was, also, coeditor with Frances E. Willard of "American Women" (1897).

LIVERPOOL BRITISH WORKMAN PUBLIC-HOUSE COMPANY, LIMITED. See BRITISH WORKMAN PUBLIC-HOUSE MOVEMENT.

LIVERPOOL TEMPERANCE SOCIETY. An association formed in Liverpool, England, in 1830. In December, 1829, three American captains of vessels then in Liverpool docks attended a meeting of the Bethel Union and reported the success of temperance societies in the United States and Canada. At a meeting held in the Bethel Union meeting room a provisional committee was formed and at a further meeting, held at the Charitable Institution House, Slater Street, Liverpool, on July 22 following, and over which the Rev. John Stewart, D.D., Presbyterian minister, presided, the Liv-

erpool Temperance Society was instituted, on the motion of two ladies, members of the Society of Friends, one of whom was Mrs. J. G. O'Brien, an active temperance worker until her death (1866).

The first officers were: President, Adam Hodgson, author of "Letters from America," and an ardent advocate of negro emancipation; treasurer, Samuel Hope, banker; secretaries, William Everard and ——— Phillips.

The Society was based on the early American "moderation" principle of abstinence from ardent spirits only. Periodical meetings were held for a time, and then the Society languished until the sinking of the "Rothesay Castle" off the Mersey on Aug. 17, 1831, when a considerable number of lives were lost through the drunkenness of the captain. This disaster led the temperance people to reorganize the dormant temperance society. At this time the Rev. Dr. Hewit, of America, was visiting Liverpool; and he addressed a public meeting with such success as to induce a number of influential persons to become identified with the temperance movement. From an advertisement in the *Liverpool Mercury* of Sept. 9, 1831, it appears that the Lord Bishop of Chester was patron of the Liverpool Temperance Society at this time, and Mr. James Cropper was president. It is a notable fact that upon the committee of management of the Society there were merchants, brewers, and others connected in some way or another with the manufacture and sale of intoxicating liquors.

Among the working members of the Society none was so energetic and successful as JOHN FINCH. From July to December, 1831, he succeeded in inducing more than 160 persons, chiefly dock laborers, to sign the pledge; but the permission to use wine, ale, and other fermented drinks in moderation frustrated his efforts, and few drunkards were permanently reclaimed.

The Society held its meetings in Duncan Street Schoolroom until about July, 1835, when it removed to the Hibernian Schoolroom, Pleasant Street, where for a time it used both pledges under a committee composed of total abstainers, moderationists, and one or two brewers.

The Liverpool Temperance Society continued its useful work for several years, but in course of time its activities were absorbed by other temperance associations.

BIBLIOGRAPHY.—Peter T. Winskill, *Temperance Movement and Its Workers*, London, 1891; manuscript material courteously supplied by Mr. Winskill.

LIVESEY, JOSEPH. English merchant and temperance reformer; born at Walton-le-Dale, Lancashire, March 5, 1794; died Sept. 1, 1884. His father was a cotton-weaver, owning a warehouse in the village and putting out weaving to the small farmers of the community. Before the lad was seven years old he had lost both of his parents by consumption, and he and his father's business were consigned to the care of his grandfather and uncle. Unfortunately, they knew little of the business, and it soon went to pieces. Joseph attended a dame's school for a short time, but his grandfather's financial adversity compelled his withdrawal and he went to work at the loom in the old man's cellar. This cellar was his workshop and school for many years. Long afterward he acquired the loom on which he worked, had it made into a table, and now it stands on the platform of the Temperance Hall at Preston. When about seven-

teen he became a member of the Baptist Church. In 1815 he married Jenny Williams, of Liverpool, and about a year later the young couple moved to Preston.

Soon after coming to this town Livesey suffered one of the severe rheumatic attacks to which his boyhood labors in the damp cellar workshop had predisposed him, and to which he was subject at intervals throughout his life. His affliction, according to Winskill, led indirectly to his choice of a new means of livelihood. His physician having prescribed a diet of beer and cheese, he found that by purchasing a whole cheese he could save $3\frac{1}{2}$ d. per pound; so, with a sovereign borrowed from a Quaker friend, he went to the Preston market and bought two cheeses. Reserving a portion for himself, he sold the rest at a profit to his neighbors.



JOSEPH LIVESEY

Finding by subsequent speculations of this sort an increasing demand for this commodity, he resolved to become a cheese salesman, and in 1816 he set up a stand in the market-place. From this humble beginning Livesey within a few years rose to a position of prominence as a wholesaler.

He became well known, also, for his political and philanthropic activities. He joined vigorously in the agitation for the repeal of the corn laws, expressing his opinion on the subject in his *Moral Reformer*, which he started Jan. 1, 1831. Later (1842) he published a halfpenny monthly, entitled the *Struggle*, which contained some forcible articles and engravings opposing the corn laws.

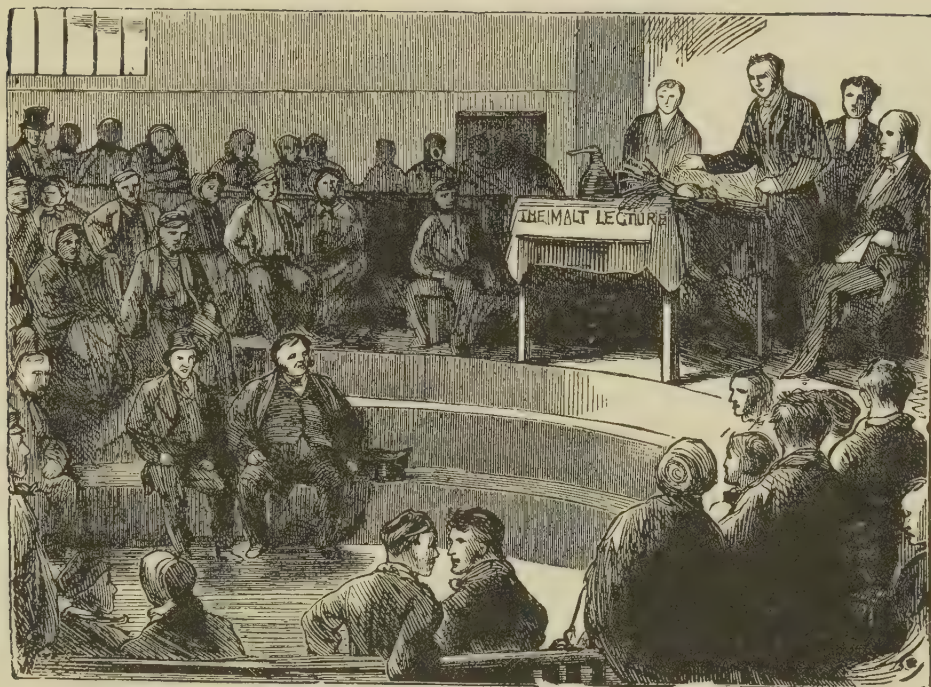
Livesey's chief claim to grateful remembrance, however, was in the field of temperance reform. Deeply concerned in bettering the conditions of the poor, and regarding the liquor evil as the greatest cause of their misery, he took up the cause of temperance as a means of betterment. In 1832 he helped to organize the PRESTON TEMPERANCE SOCIETY. Although the pledge of this society was one of abstinence from spirituous beverages only, Livesey

himself began to practise total abstinence. To this course, says Dawson Burns, he was disposed by that passage in the "Autobiography of Benjamin Franklin" (between whose character and Livesey's there were striking points of resemblance), in which he relates his experience as a journeyman printer in London (1725) when he abstained from ale, and tried to convince his fellow workmen that their favorite beverage was not a strengthening one; but they went on spending their money, drinking their ale, and as Franklin says, "keeping themselves always under." So firmly was Livesey convinced that total abstinence was the only sure and practical defense against the drink habit, that he drew up, on Sept. 1, 1832, the first teetotal pledge used in England. To this pledge he appended the names of himself and six of his friends and coadjutors. All of these SEVEN MEN OF PRESTON, as they came to be called, occupy an honored place in the temperance history of England; but Livesey was the only one of the group who exerted any really powerful public influence in behalf of the new movement. Winskill says of him:

He was the right man for the work—shrewd, intelligent, earnest and conscientious—a man of and for the people, peculiarly gifted with powers to organize, counsel, and direct, and, one in whom the people could place implicit confidence. He was withal discreetly modest and forbearing, ever ready to award the meed of praise to even the humblest worker. Therefore it was only natural that he should, by common consent, become the head and guide of the movement in his own district, and eventually he became recognized and honoured as the "father of the teetotal movement," and his name will live and be honoured in every clime where modern teetotalism is known. ("The Temperance Movement and Its Workers," i. 86.)

The town of Preston became a center of missionary effort, from which the doctrine of total abstinence spread throughout the British Isles. Livesey gave himself heart and soul to the work and traveled extensively, distributing thousands of tracts, holding meetings in towns and hamlets, and organizing total-abstinence societies wherever possible. In February, 1833, he first delivered, at the Cockpit in Preston, his famous lecture attacking the popular delusion concerning the nutritive qualities of malt liquor, and a printed epitome of his views was extensively circulated under the title of "The Great Delusion." In its printed form the lecture passed through many editions and probably received a wider circulation in England than any temperance publication of the nineteenth century. Livesey was one of fifty prominent witnesses who, in 1834, were examined by James Silk Buckingham's Select Committee on Drunkenness (see ENGLAND). In January of this year he issued the first number of the *Preston Temperance Advocate*, which later became the *British Temperance Advocate*. In 1835 he helped to organize, and became one of the secretaries of, the British Association for the Promotion of Temperance, which had its headquarters at Manchester.

Livesey was long a prominent figure in the civic affairs of Preston. In 1835 he was elected one of the councilors for St. John's Ward, and, with the cooperation of THOMAS SWINDLEHURST, carried a motion to sell all the wine, wine-flagons, wine-glasses, decanters, and "other articles not necessary to carry into effect the Municipal Corporation Bill," realizing in all about £300. In 1847, when unemployment reached a serious stage, he was largely instrumental in relieving the situation by promoting public work of various kinds. He was also responsible for the erection of a num-



(ABOVE) JOSEPH LIVESEY FIRST DELIVERING, AT THE COCKPIT, PRESTON, ENGLAND,
IN FEBRUARY, 1833, HIS FAMOUS "MALT" LECTURE
(BELOW) LIVESEY'S BIRTHPLACE, AT WALTON-LE-DALE, LANCASHIRE

ber of drinking-fountains. His every-day acts of private charity were innumerable. It was known to be his odd habit to carry tickets which he used for a number of purposes, one reading as follows:

In the name of decency and cleanliness I ask a hair-dresser to cut this boy's hair; and this ticket, presented at my home, shall be exchanged for one penny.

Others would be for bread, cheese, a bath, or some other useful and beneficial purpose.

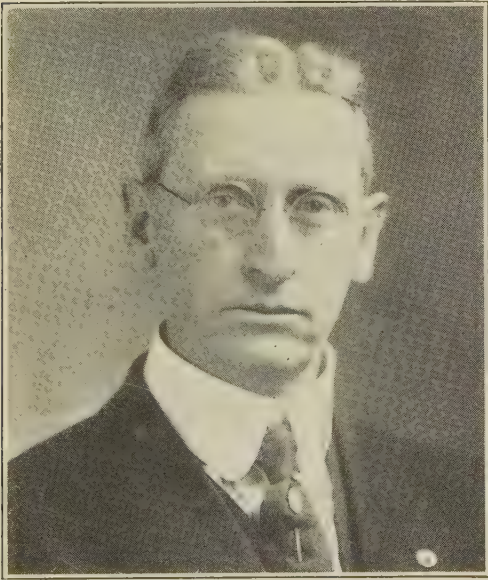
Some of Livesey's later writings have been erroneously construed to mean that he was opposed to prohibitory legislation, and that he favored measures of moral suasion only. In point of fact, he merely contended that it was useless to strive for legislation until the people were educated to that point, and he believed that practical abstinence was the first step. In a letter to P. T. Winskill, bearing date of July 3, 1880, he said:

While we have ten drinkers to one abstainer we cannot expect *prohibition* to be extensively adopted. Our people should work as they never worked, and instead of "compensation," if the drinkers can be induced to *cease buying*, the houses will shut up of themselves without compensation. This is the policy we should always have pursued. Parliament will be right when the makers of Parliament are right themselves (Winskill, *op.cit.*, iv. 283).

In addition to the periodicals previously mentioned, Livesey published or projected at various times the *Preston Guardian*, the *Progressionist*, the *Staunch Teetotaler*, and the *Temperance Doctor*. In his "Reminiscences of Early Teetotalism," he pictures his early temperance work.

On March 10, 1923, a bronze tablet in honor of Livesey's memory was unveiled, and it now marks his birthplace, the house having been purchased by W. E. Moss and given in trust to the British Temperance League.

BIBLIOGRAPHY.—Dawson Burns, *Temperance History*, London, n. d.; P. T. Winskill, *The Temperance Movement and Its Workers*, London and New York, 1892.



REV. ALVA M. LIVINGSTON

LIVINGSTON, ALVA MANTONYA. American Methodist Episcopal minister and Prohibition advocate; born at Smithton, Missouri, Feb. 2, 1870; educated in the Missouri public schools, at South-

western College, Winfield, Kan., at Midland University, and at Oskaloosa (Iowa) College (Ph.B.; D.D., 1910). He has been twice married: (1) to Miss Blanche Gorman, of Springfield, Mo., on March 24, 1897; and (2) to Miss Mary Alice Headlee, of Stockton, Mo., on June 22, 1904. For several years (1889-97) he taught in the public schools of Clark and Ford counties, Kansas, and in Beaver County, Oklahoma, after which he became an instructor at Southwestern and St. John's colleges (1899-1903). He was ordained to the ministry of the Methodist Episcopal Church on April 2, 1899, and served pastorates in Oklahoma (at Roy), Kansas (at Coldwater, Latham, Atlanta, and Argonia), and Missouri (at Greenfield, Monett, West Plains, Mountain Grove, and Lebanon). In 1921-22 he was engaged in general evangelistic work. In 1923-24 he was located at Russellville, Ark.; in 1925 he was pastor of the Joplin (Mo.) M. E. Church; and he is now (1928) executive secretary of hospitals and homes in the St. Louis Conference.

During his ministerial career Livingston devoted much of his time and energy to the furtherance of the Prohibition cause, and in 1913 he attracted the attention of the Missouri Anti-Saloon League, which appointed him superintendent of the Springfield district. He resumed pastoral work in 1920.

LIVINGSTON, DEBORAH KNOX. American temperance worker; born in Glasgow, Scotland, Sept. 10, 1874; died at Osterville, Mass., Aug. 5, 1923. At the age of ten she left Scotland with her parents, and the family settled in America. She was educated in the public schools of Glasgow and of Pawtucket, Rhode Island, and at the New York Missionary Training School. She became interested in temperance at an early age, having joined a Band of Hope at the age of six. At the age of eighteen she joined the Woman's Christian Temperance Union, and a year later became president of the local union. Afterward she was elected president of the First district W. C. T. U. of Rhode Island.

Miss Knox married the Rev. B. F. Livingston, a Baptist minister, in 1897, and located in Boston. During her three years residence there Mrs. Livingston was secretary of the W. C. T. U. of that city. On her removal to Rhode Island she became president of the W. C. T. U. of that State, where her tireless zeal and marked ability for leadership in organization brought her to the attention of the National W. C. T. U. In 1912 she was called into the service of the National organization as Superintendent of the Department of the Franchise, and later as Superintendent of Suffrage. In this work she traveled throughout the United States, pleading from platform, in legislative hall, on street corners, and in parlor meetings that her sex be given the full privileges of the ballot; and by her manner and argument she won over many audiences opposed to woman suffrage. She had a large share in carrying to victory the movement that resulted in the Eighteenth Amendment, and helped, also, to create the sentiment that wrote into the Federal Constitution the Nineteenth Amendment.

During the World War Mrs. Livingston was appointed National superintendent of Women in Industry, and was much in demand as a speaker to arouse the women to a realization of their duty in the war. She spent much time among the wo-

men workers in the munition factories and helped to keep up their enthusiasm and morale. She made a survey of women in industry in America and was able to bring about improvements in health and sanitary conditions in the factories at this time. In 1920 she was a delegate to the World's W. C. T. U. Convention in London, and at that time made a survey of women in industry in the British Isles and the Continental countries.

In later years Mrs. Livingston's special work in the National W. C. T. U. was to supervise the department of Christian Citizenship, and through it she wielded a far-reaching influence. With a finely organized staff of State, county, and local workers she formed study-classes in every State; prepared a text-book on Christian Citizenship that is to-day being used by thousands of White Ribboners, and is popular with the Young People's Branch. In 1922 she became Superintendent of the Department of Citizenship for the World's W. C. T. U. and the next year she was made Director of Suffrage for the same organization.



MRS. DEBORAH KNOX LIVINGSTON

Mrs. Livingston was aptly described as "a woman of wide vision and international mind and heart in her interests and sympathies." Her fame as a maker of sentiment for Prohibition brought invitations from other countries. When her native Scotland engaged in a no-license campaign she went there on invitation to tell the story of "Prohibition in America." In 1922, in response to an urgent appeal from the W. C. T. U. of South Africa, she made a tour of that country. Her trip was described by workers as a "series of ovations." Her strong, sane, thought-compelling messages gave a remarkable impetus to the antialcohol movement in South Africa.

For many years she had been closely associated with the Young Women's Christian Association, Federation of Women's Clubs, and League of Women Voters, and often spoke for these organiza-

tions. She was a member of the Executive Committee of the World League Against Alcoholism and was a delegate to various International Congresses of the League.

Mrs. Livingston's ideal in her work was to bring women to the realization of their Christian citizenship and to the recognition of the ballot as their opportunity to serve their family, their community, their nation, and the world.

As a writer in the *Union Signal* said of her:

A well-rounded and finely developed life was hers. A devoted daughter and sister, a loving wife and mother, a leader of great uplift movements, a public orator whose golden words were irresistible, a writer of much valuable literature, in the short span of her life she contributed generously to the making of a better world.

LIVINGSTONE, DAVID. Scottish missionary and explorer; born at Blantyre, near Glasgow, March 19, 1813; died at Chitambo on the shore of Lake Bangweolo, Africa, May 1, 1873. The early educational advantages of the future eminent missionary and traveler were limited. He came of the typical sturdy Scottish stock of the working class, intelligent, industrious, and devotedly religious; but his parents were too straitened in circumstances to give the boy a liberal education. As was the rule for boys of his class, David left school at ten years of age to earn his own living by working in a cotton-factory. But a thirst for knowledge had already taken possession of him, and for some year following he was a diligent pupil in one of those excellent evening schools which have done so much for many of the young people of Scotland. He acquired the rudiments of Latin and Greek, and later pursued a course of study in Glasgow University, devoting himself both to theology and to medicine, and taking his medical degree in 1840. He had already decided to offer himself for missionary service in foreign fields, desiring to be able to minister to the bodies as well as the souls of the heathen peoples to whose welfare he had consecrated his life.

He was accepted by the London Missionary Society for medical mission work in South Africa. Landing at Port Natal in the summer of 1841, he was at first associated with the celebrated pioneer mission worker, Robert Moffat, whose daughter Mary subsequently (1844) became Livingstone's wife. He early arrived at the conclusion that the true solution of the mission problem is the founding of stations for the training of native teachers to do the work of evangelization, and that his own particular function should be to locate such centers and lay the foundations of training-schools, with such help as he could get in his own and other lands. He held this view to the end of his life, and refused to tie himself down to any one locality. This fact serves to explain why the eminent missionary became still more eminent as an explorer in the later part of his career. He made the greater part of the continent of Africa known to the world as it had never been known before, his observations covering a wide variety of facts recorded with the scientific precision of the trained observer. He aroused the British nation to the barbarities of the slave trade as practised by the Arabs and other peoples on the defenseless natives. Livingstone's discussion of the disastrous effects of rum-drinking in hot climates carried the weight of personal observation continued through many years. During his last trip to England Livingstone stated to one of his friends, Mr. Edward

Baines of Leeds, that he had passed through the 31 fevers by which he had been attacked without a single drop of alcoholic drinks. He took a bottle of brandy with him in his medicine chest, which was broken before it had been opened, consequently he went through his long journey in Africa without any intoxicating liquors. Henry M. Stanley, as reported by Winskill ("Temperance Movement," iii. 192), wrote, in 1874, stating how he found Livingstone: "I had seven bottles of medicine brandy with me. *Half a bottle* lasted Livingstone and myself four months and four days of almost constant rainy weather."

The great missionary won the profound respect of numerous tribes of natives, while the affectionate regard of his immediate attendants carried an element of reverence. When at last, worn out by almost incredible hardships, death claimed him, these faithful servants embalmed his body in a rude way and carried it for long distances to the coast, in order that the man who had been to them the greatest of men might find a grave in his own country. His remains were buried in Westminster Abbey, April 18, 1874, in the presence of a vast concourse of people.

LJUNGGREN, AUGUST. Swedish educator and temperance advocate; born at Södra Ljunga,



AUGUST LJUNGGREN

Kronoborgs län, Oct. 29, 1874; educated in the local public school and high school and in the universities of Upsala and Lund (degrees in arts 1897, pedagogy 1899, and philosophy 1900). He married Irma Signe Irene Draghi, of Stockholm, in 1905. He was a teacher in the public schools of Stockholm during 1901-1909; also leader in CENTRALFÖRBUNDET FÖR NYKTERHETSUNDERVISNING ("Central Association for Instruction in Temperance"); and chief editor of *Eskilstunakuriren*, 1920.

Ljunggren has been long and actively engaged in temperance work; he organized several temperance associations of intercollegiate students; in

the early nineties he was a member of the Intercollegiate Students' Association; he was secretary of the Fifth Northern Temperance Convention held in Stockholm in 1913, and was also a member of the executive committee for the same body held at Stockholm in the same year. He had charge of the courses of study for the Order of Good Templars (1903-1908), and was chief of that Order in 1908 and 1908. He was the representative of Centralförbundet at the International Antialcohol Congress held in Budapest in 1905, at the tenth Temperance Congress held at Augsburg in 1910, and he attended, also, the Eleventh International Congress Against Alcoholism, held in Stockholm in 1907. In 1913 he was representative of the Swedish Parliament Temperance group at the Fourteenth International Congress Against Alcoholism, held at Milan in 1913, also at the Northern Temperance Conventions held at Copenhagen and Helsingfors. He has traveled extensively for the purpose of studying the temperance question in foreign countries—in Germany, Austria, Hungary, Italy, Switzerland, Belgium, and Holland. He was commissioner for the National Swedish Temperance Exhibition in Hamburg in 1911; he also organized the Central Social Work Committee and was for many years a member of its board.

Ljunggren was a member of the City Council of Stockholm from 1910 to 1918; he has been a Senator in the Swedish Parliament since 1912; and was a member of the Judiciary Committee of that body.

LJUNGGREN, ELOF. Swedish editor, publisher, and temperance leader; born at Södra Ljunga, Småland, Sweden, Oct. 5, 1869; educated in the public schools and at the Fjellstedt School, Upsala. On Nov. 16, 1904, he was married to Tyra Emélie Ericson, of St. Petersburg (now Leningrad), Russia. Since 1896 he has been active in the newspaper publishing business in Sweden, editing such newspapers as the daily *Nerikes-Tidningen* ("Nerike News"), the *Fosterlandsvännen*, and the *Jultidningen Norrskén*. In 1922 he became editor of *Förbudsomröstningen*, a Prohibition publication.

Ljunggren has been interested in the movement for temperance and Prohibition in Sweden practically throughout his entire lifetime, and became actively identified with the work of the cause as early as 1886, when he affiliated himself with the Sveriges Blåbandsförening ("Swedish Blue Ribbon Society"), of the Central Committee of which he has been a member for more than twenty years. In May, 1896, he assisted in the organization of the Sveriges Studerande Ungdoms Helykterhetsförbund ("Swedish Students' Total Abstinence Society") in Upsala, of which organization he served for a number of years as president. In that same year, also, he founded the official organ of the Students' Society, the *Polstjärnen* ("Pole Star"), which he edited for the next ten years. Since 1921 he has been vice-president of the SVERIGES NYKTERHETS-SÄLLSKAPETS REPRESENTANTFÖRSAMLING ("Association of Swedish Temperance Societies"). In addition, he is a member of the Förbudsvännernas Landsförbund ("National Association of Friends of Prohibition"), president of the Örebro Läns Allmänna Nykterhetsförbund ("General Temperance League of Örebro County") and of the Örebro Nykterhetsvänners Representantförsamling ("Örebro Temperance Friends' Association"), and vice-president of the Örebro Stadsfullmäktiges Nykterhets-

LLOYD

nämnd ("Temperance Commission of the Örebro City Council"). Ljunggren resides in Örebro, Sweden.



ELOF LJUNGGREN

LLOYD, GEORGE EXTON. Canadian bishop and educationist; born in London, England, Jan. 6, 1861; educated privately, later attending St. John's College, London, and Wycliffe College, Toronto, Canada. He has received the following honorary degrees: M. A. University of New Brunswick; D. D. St. John's College, Winnipeg, Emmanuel College, Saskatoon, and Wycliffe College, Toronto. He was ordained to the ministry of the Church of England in Canada in 1885, and served that year as chaplain in the Queen's Own Rifles during the Riel Rebellion, being severely wounded in action. The same year he married Marion Tuppen, of Brighton, England.

Lloyd founded Rothesay College for Boys, New Brunswick, and in 1906 reorganized Emmanuel College, Saskatoon. From 1905 to 1909 he was archdeacon of Saskatchewan; he was principal of Emmanuel College from 1909 to 1916; and was made bishop of Saskatchewan in 1922.

Bishop Lloyd has been an earnest advocate of the temperance cause. He was president of the Dominion Alliance of Canada in 1914 and 1915, and was very active in the temperance campaign of the latter year, addressing many conventions and mass meetings. He has a comprehensive grasp of temperance affairs, as is shown by the following series of resolutions submitted by him to a temperance convention, called by the Social and Moral Reform League, in Regina, Nov. 23, 1913:

1. That a campaign be launched for abolition of the bar in all Saskatchewan.
2. That liquor licenses in clubs as well as bars and hotels and all sale of liquors to be consumed on the premises be abolished.
3. That the local-option law be made effective for dealing with the wholesale stores.
7. That in order to cope with the hotel problem, municipal councils be given the power to erect or purchase buildings in order to lease or operate, or to take other desirable steps for the purpose of providing accommodation to the traveling public.

LLOYD GEORGE

8. That all houses of public entertainment be regulated, licensed, and inspected, so as to ensure proper accommodations for the guests.

Bishop Lloyd is now president of the Saskatchewan Provincial Branch of the Dominion Alliance.

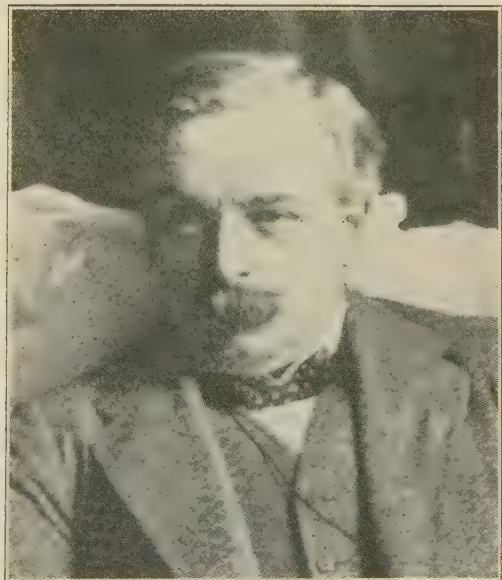
LLOYD GEORGE, DAVID. British statesman; born in Manchester, England, Jan. 17, 1863; educated at the Llanystumdwy Church School, Criccieth, Carnarvonshire, and privately. After the premature death of his father, William George, David was left to the care of an uncle, Richard Lloyd, a shoemaker at Llanystumdwy and pastor of the Campbellite Baptists there, by whom he was given an education sufficient to enable him to become a solicitor in 1884, after serving his articles with a law firm at Portmadoc. In 1888 he married Margaret Owen, of Criccieth. The same year he attracted national attention through his successful conduct of a lawsuit involving burial rites for non-conformists in Episcopal burying-grounds. Immediately he became immensely popular in Wales and "the banner-bearer for the allied causes of democracy, a free church, and the rights of Wales as a nation."

In 1890 he was sent to Parliament by the Liberal associations of Carnarvon boroughs, his first ten years being comparatively quiet ones. During the Gladstone Government, he pressed unsuccessfully for the disestablishment of the English Church in Wales, and upon the accession of the Chamberlain Government he assumed the leadership of the Opposition in the House of Commons. Strenuously opposed to the Boer War, it was during this period that his real mettle became known. Against the wishes of friends he addressed a public meeting held in support of his war policy, and barely escaped with his life from the fury of a Birmingham mob by leaving the hall in a policeman's uniform. His unpopularity decreased after the War, and in 1905 he was appointed President of the Board of Trade and was made a Privy Councillor. The wisdom of the appointment was questioned, but Lloyd George surprised his doubters and soon evinced unsuspected qualities. In 1907 he secured the enactment of the Patents and Designs Act, which was followed shortly afterward by the Merchant Shipping Act. About this time his popularity was still more increased by his success in breaking up a railroad strike. In 1908, upon the accession to power of Asquith, Lloyd George became Chancellor of the Exchequer, and his handling of the Finance Bill (including old-age pensions), brought him into further favor with the public. This was followed (1909) by a radical budget which not only increased the indirect taxes on tobacco and spirits, but added heavily to the direct income tax, and appropriated for the benefit of the State 20 per cent of all increase in land values, with just exceptions for improvements. In presenting the budget, he defended the increased tax on whisky by showing that when the tax was increased, drunkenness decreased. Both in Scotland and Ireland reports of reductions in drunkenness, varying from 35 to 70 per cent, were received.

In 1913 the Chancellor was criticized for his part in the indiscreet purchase of shares in the American Marconi Wireless Company, and his political enemies made much of their opportunity to discredit him; but nothing dishonorable was proved against him.

Although he had always favored a policy of peace and neutrality, on the outbreak of the World War, Lloyd George devoted himself unreservedly to the task of raising funds for the prosecution of a victorious campaign. As Chancellor of the Exchequer, he obtained an unprecedented budget and gigantic war loans. In 1915 he attended a conference of finance ministers in Paris, and shortly afterward introduced in the House of Commons the drastic Defence of the Realm Bill. On Nov. 11, 1915, he resigned the Chancellorship to become Minister of Munitions in the new British War Committee of four members. He was a strong advocate of compulsory military service, and urged the adoption of the Military Service Bill of 1916. In July, 1916, he became Secretary of State for War, and served in that capacity until Dec. 6, 1916, when he succeeded Asquith as Prime Minister and First Lord of the Treasury.

The new premier immediately became an outstanding figure in world affairs. In 1917 he cre-



DAVID LLOYD GEORGE

ated an Imperial War Cabinet, which was made up of representatives of Canada, Newfoundland, South Africa, Australia, and India. He also assisted in the establishment of the Supreme Council of the Allies, composed of the prime ministers of the various countries. In spite of the determined opposition of the Irish to the Military Service Bill, he handled the Irish diplomatically and finally succeeded in persuading the leaders of the different factions in Ireland to agree to a convention where their difficulties might be smoothed out.

After the War Lloyd George clashed with President Wilson on his "peace without victory" formula, and insisted that the doctrine of the "freedom of the seas" be eliminated from Wilson's Fourteen Points. He attended the Peace Conference of 1919 at Paris as the principal British plenipotentiary and was one of the three principal figures there, the other two being President Wilson and

Georges Clemenceau. The British war leader insisted on German disarmament and reparations, and signed the Treaty of Versailles on June 28, 1919. In recognition of his services during the War and the peace negotiations later, he was awarded the Order of Merit.

The domestic situation in Great Britain following the War was extremely delicate and complicated. Considerable discontent was evinced throughout the country over the handling of the Irish situation, and to this criticism was added the disagreement with the Labor party over the Near East question. The Conservative party withdrew from the Coalition, and Lloyd George found himself without support. Accordingly, he advised King George (Oct. 19, 1922) that Bonar Law be entrusted with the task of forming a new government.

An indication of the esteem in which Lloyd George was held by many Britons may be gathered from an article by Lord Rothermere, who, in the *London Daily Mail*, said:

There is not time to pronounce a full estimate upon him, for his career may still contain many surprises; but to me he seems, despite certain faults, to be among the greatest Britons we have known in the last 500 years. I cannot conceive that any more notable figure has appeared in our public life since the days of Cromwell.

In 1920 he received the *Grande Cordon* of the Legion of Honor.

On Feb. 1, 1926, he was reelected chairman of the Liberal Parliamentary party of Great Britain by a vote of 17 to 7.

In 1891 and again in 1893 Lloyd George strongly supported the Liquor Traffic Local Veto (Wales) Bill in the British Parliament, and his political career from this time was interwoven with the quarrel over restrictive liquor legislation.

During his administration as Chancellor of the Exchequer, Lloyd George came into national prominence in Great Britain as a champion of temperance. In defense of his budget increasing the tax on spirits, he delivered numerous public addresses and on Oct. 9, 1909, he made a prolonged temperance speech before the British House of Commons in a debate with an opponent who had taunted him concerning the decrease in revenue from the whisky consumed, owing to the extra tax assessed on it. After discussing the consumption of alcohol in the United Kingdom, he explained why the taxation of alcohol was desirable by citing the improvements which would be effected in the habits of the people. The following are extracts taken from the authorized reissue of his speeches:

Eight or nine million gallons less of whisky spirits consumed by the people may mean less work for a few thousands, I should say a few hundreds, of people, probably agriculturists, barley growers, and those working in the malt distilleries; but it will increase enormously the comfort and the happiness of hundreds of thousands of homes; and from the point of view of employment the money that is saved in this, after all, goes into employment.

If men do not spend their money on whisky they spend it on clothes and food, and all that means employment, and means more employment. From that point of view, although one greatly regrets that there are even a few hundreds of people out of their living, it will mean so much more employment to the rest that, although I quite recognize that I am £800,000 out of my reckoning, I cannot pretend that I really regret it.

On March 17, 1915, at a conference of trade-union representatives held for the purpose of preventing strikes and stoppage of work and of removing all restrictions on output, Lloyd George indicated drink as one of the great drawbacks to

increased productivity and to the successful termination of the war. He said:

We are fighting Germany, Austria, and drink; and, as far as I can see, the greatest of these three deadly foes is drink.

One of the results of this statement was the relegation of the regulation of the liquor traffic to a Board of Control, which was given wide powers. As the War progressed the Chancellor grew more determined in his opposition to the drinking habits of the British people and their effect on the successful carrying on of industrial projects necessary to a continuance of war activities. In his famous war speech at Bangor, Wales, on Feb. 28, 1916, he thus referred to the "lure of the drink":

I have something more to say about this, and it is unpleasant. I would wish that it were not I, but somebody else that should say it. Most of our workmen are putting every ounce of strength into this urgent work for their country, loyally and patriotically. But that is not true of all. There are some, I am sorry to say, who shirk their duty in this great emergency. I hear of workmen in armaments works who refuse to work a full week's work for the nation's need. What is the reason? They are a minority. The vast majority belong to a class we can depend upon. The others are a minority. But, you must remember, a small minority of workmen can throw a whole works out of gear. What is the reason? Sometimes it is one thing, sometimes it is another, but let us be perfectly candid. It is mostly the lure of the drink. They refuse to work full time, and when they return their strength and efficiency are impaired by the way in which they have spent their leisure. *Drink is doing us more damage in the war than all the German submarines put together.*

And on April 29, 1916, Lloyd George made another strong statement with regard to the impending restriction of alcoholic beverages:

To agree upon the facts is bad enough, but to agree about a remedy is almost impossible. One cannot hope to satisfy everybody, because it is a problem that will always provoke very intense feeling, and unfortunately, it is a question where everybody has what I call "previous convictions." But after the experience of weeks of trying to get a solution that will not provoke controversy, I feel, at the end of it, *I am prepared to take, politically, a pledge never to touch drink again.*

A short time after the fall of his Government Lloyd George visited the United States, where he was enabled to witness at first hand the benefits of Prohibition. Upon his return to England, being no longer obliged to maintain peace between opposing views in a coalition cabinet, he was able to express himself freely upon the liquor question. On May 5, 1923, an article on Prohibition by Lloyd George appeared in the *Daily Telegraph* and *Daily Chronicle*, in which he discussed why America treated Prohibition as one of its greatest moral triumphs, while Britain treated it as a joke. He went on to say that poverty, disease, and squalor were much greater in Britain than in America, even before the War. America had acquired Prohibition by the path of experiment, he pointed out; every form of experiment had been tried out, thanks to American federalism which furnished the opportunity, and the States took full advantage of it. The Prohibition Law had been the result. Lloyd George concluded his article thus:

Temperance reformers here are, therefore, watching the progress of America's bold bid for sobriety with hopeful, if anxious, eyes, and with longing hearts. What Britain does next will depend entirely upon the success or failure of what America is doing now.

In June, 1923, the ex-Premier spoke on the subject of the rights of America to seize liquor stores aboard British ships. He expressed the hope that the British people would not get excited over the seizure of liquor in New York harbor, and said that America was not only within her rights, but

should also be extended a certain measure of sympathy in her difficulties. He continued:

But America is making a very bold experiment to deal with probably the *greatest curse of modern civilization*. She has tried many experiments but they have been only comparative successes. She has made the decision with the courage that characterizes that great people to try the prohibition experiment—one that has never been made on this earth before. Let us give her a fair chance. Let us be quite frank. One of America's greatest difficulties has been the liquor which has been pouring in by surreptitious means from Europe. It is all very well for us to say that all this liquor is merely for our own sailors aboard ship. I don't say this with regard to any particular ship. It may not be so, but speaking generally, there is no doubt fortunes have been made by smuggling liquor into United States in defiance of a law which was passed by a greater majority than almost any other law in any country. Give it a fair trial. I don't say the experiment will succeed. It is just possible that America will have to modify it. They are a great, practical, resolute and courageous people, and if they find it necessary to change the law they will do so. But don't let us interfere with them. They are a people of more than 100,000,000, highly educated and progressive. Therefore it is in the interest of civilization that they be allowed full time to test this effort to solve a problem which is just as much ours as theirs.

On March 4, 1924, Lloyd George, in an address at the Annual Conference of the Free Church Council at Brighton, said, in part:

The country that got the most out of the war—believe me—was the United States of America. I am not talking about the gold they got. It is not very much use to them. The United States of America got Prohibition out of the war. I saw a little of it. I went there with the usual European prejudice against it, hearing that it was demoralising America. There was some liquor even then, I was told. It was not true, not in the least...

The children? They have never had such a time, somebody told me, since the days of Eden—I am not sure whether there were any there then. If there were not, well they are making up by establishing one of their own in America. Here they are: the number of neglected and dependent children dealt with by the court has decreased. In the kindergartens where the children go in the poorer neighbourhoods they are better clad and fed, they look brighter and there's no room in the higher grades for them, though they couldn't get there before. Why? The father is sober, and the mother is happier. I have heard men laugh at prohibition and treat it as a great joke. Believe me the children are laughing at prohibition. They think it the merriest joke they have ever met in their little lives.

Speaking at a crowded meeting at the City Temple, London, Oct. 19, 1925, on "The Responsibilities of Free Churchmen," Lloyd George declared that although Great Britain had an adverse trading balance for the first time in English history in 1924, yet the British people had spent 316 millions on alcoholic liquor. He claimed that drink expenditure was poisoning national efficiency, and urged a serious investigation of the American experiment with Prohibition. In the course of this address he said:

There is hardly a country which has not tried some new experiments; Sweden, Norway, France, Belgium have all tried experiments. Of course the most remarkable experiment is undoubtedly that of the United States of America. I have one word to say about that. It is no use in indulging in a slap-dash condemnation. After all, the 110,000,000 of people who are in America have not merely carried prohibition, but at the present moment are so strongly in favor of it that no political party in the state dare propose the abrogation of that law.

At Barnstaple on Oct. 16, 1926, Lloyd George described the liquor traffic as one of the "crying evils" which the Liberal party must fight in England.

Dame Margaret Lloyd George, wife of the ex-Premier, is an effective speaker for local option.

LOCAL OPTION. A function of local government. More generally, the term is in use with reference to permissive or adoptive laws dealing with specific subjects, such as the choice between the county and smaller unit forms of local govern-

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ment, the change of boundaries, and the conduct of elections.

Before January, 1920, when National Prohibition became a part of the Constitution of the United States, and when federal and State laws were enacted for the enforcement of the Eighteenth Amendment, the term "local option" was generally used with reference to the local prohibition or the licensing of the sale of intoxicating liquors, usually by popular vote. In 1829 the selectmen of each town in the State of Maine were empowered to decide, whether or not the sale of intoxicants should be permitted, but this kind of regulation soon lost its legal justification. In 1868 Massachusetts adopted the principle of local option when enacting its liquor laws, finally establishing the local-option feature in 1881. Some method of local prohibition of liquor-selling was provided for, in the course of time, by other States, and by 1900, about 37 States had passed laws for this purpose. Later State Prohibition was adopted by a number of commonwealths, which had already local option on their statute-books. Other States provided for some form of local option. The number of States in which the sale of liquor was entirely forbidden had reached nineteen in 1916. Twenty-six others had local-option laws, which were in force in a variety of districts, while in the three remaining States (Pennsylvania, New Jersey, and Nevada) measures had been invoked to prevent the sale of liquors in certain limited districts.

Local-option laws applicable to counties, as a unit, existed in the States of Maryland, Michigan, and Montana. Eight other States had a provision, according to which a vote on the liquor question could be taken by counties or by smaller districts; and in the latter a "dry" vote might usually have been recorded, notwithstanding the fact that the county, as a whole, was "wet." This group of States consisted of Florida, Kentucky, Minnesota, Missouri, Louisiana, New Mexico, Utah, and Texas. In fifteen other States the vote was taken by cities, villages, towns or county districts. In this group were the New England States, except Maine, where Prohibition laws had been enacted, and Delaware, Ohio, New York, Indiana, Illinois, Nebraska, South Dakota, Wisconsin, Wyoming, and California. The State of New York had granted the option of prohibiting the sale of liquors to towns, but not to larger units. In Illinois a township, which included a city, had the right to expel the saloon from the whole area, even if the city had polled a wet majority. In a few States, Ohio, for instance, and Massachusetts, districts within a city might exclude saloons. In most of the States elections for the purpose of local option on the sale of intoxicating liquors were held on petition of the voters, and the percentage required varied from 10 per cent, in Connecticut, to 40 per cent in Ohio, with 25 per cent as the general average. The question could be resubmitted at intervals varying from one to four years in the different States, two years being the most common period. In Massachusetts, New Hampshire, and Vermont the question of license or no-license was voted on without petition at each town election. South Dakota had been considered entirely "dry" until a local district voted "wet," and a new election had to be held each year in order to continue saloons.

Due to local-option laws and State Prohibition 80 per cent of the land area of the United States,

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with 54 per cent of the population, had no licensed saloons. Of the States under local option twelve had more than half of their population in "dry" territory, and fourteen had less than half. The dry regions were mainly in States where the proportion of the native population was largest, while the States with a large urban and foreign population were predominantly wet. The most important instances where urban districts excluded saloons under local-option laws were Cambridge and other suburban cities near Boston, while a similar situation existed in the no-license districts within the city of Chicago.

Although the no-license territory increased rapidly and extensively, there was a steady increase in the *per capita* consumption of intoxicating liquors in the United States. From 1840 this consumption had multiplied fivefold, but the greater part of this increase had been in the milder form of fermented liquors; and the rate of increase had been less during the last 25 years. In the ten years from 1903-1913, while the population increased about 20 per cent, the consumption of distilled liquors increased about 25 per cent, and that of malt liquors about 40 per cent. During the same period the production of distilled spirits increased about 70 per cent. Part of the increase in distilled spirits was due, probably, to the larger use of alcohol for artistic and mechanical purposes.

In Great Britain the struggle for reforms in connection with the liquor trade has gone on unabated. A notable bill introduced in Parliament in 1921 by the Bishop of Oxford, attempted to enlarge the scope of the existing license law by incorporating in it the principle of local popular control. This was a proposal neither new nor revolutionary. Local-option bills had previously been introduced from time to time, but this bill was formed on broader lines. It appealed to different types of reformers, the local vetoist and the "moderate" reformer, and it offered to the citizen the opportunity of preserving arrangements at present in existence. The scheme of local option proposed in the bill covered three options; (1) State purchase; (2) no-license; (3) no change. It was proposed that the first ballots under this scheme should be taken four years after the passing of the law, and at recurring intervals of two years thereafter, except that where at each of two consecutive polls State purchase or no-license should have been carried, no fresh ballot could be taken for eight years after the last poll. A step in advance once taken, would be maintained, although the form of the step might be altered. Thus, in the State-purchase area, the options offered to the local government electors at subsequent polls would have been: (1) the continuance of State purchase or (2) the adoption of no-license; while in a no-license area the alternatives would have been (1) the continuance of no-license or (2) the adoption of State purchase. No-change areas would have been free to continue existing arrangements or to substitute either of the other provisions.

In one important respect the bill marked a real advance. It recognized frankly the obligation to compensate existing interests, and it was the first British local-option bill to propose monetary compensation where no-license was carried. In many other ways the bill was the most interesting and the most promising attempt to embody war-time experience in England (to which country alone the

bill applied), in constructive proposal, and, despite its failure (in the House of Lords), it assuredly widened and strengthened the too narrow appeal previously made by the advocates of popular control.

In November, 1926, the Liquor (Popular Control) Bill was introduced into the House of Lords by the Bishop of Liverpool. This bill in its main outlines and objects followed closely the proposals embodied in the Bishop of Oxford's bill. It grants permissive powers of experiment to local communities in two directions, namely, reorganization of the sale of liquor, on lines similar to those of the Carlisle experiment, and no license. Further, the choice of the electors is not restricted to these two options, and they may reject either or both of them by voting for no change. Polls are to be taken at intervals of four years, the first to be taken the third year after passage of the act.

Objection has been made that local option is not "an all-round choice." The voters' choice would be confined to existing facilities, or fewer facilities, or no facilities; whereas "option" means an all-round choice—of more public houses, as well as fewer. To this objection reply may be made in the words of the *Manchester Guardian*: "On the whole the ordinary man or community of men, when given the control of their concerns, will seek after the better and eschew the worse."

Local option provides for a vote of the residents in any place on a proposal for the grant of a new permit to sell or supply intoxicants.

Another objection is that local option is Prohibition in disguise. The answer to this objection is that whether or not the decision led to a cessation of the local trade in intoxicants would rest absolutely with the residents. No one could coerce their judgment. Temperance reformers have faith in local option, and they are prepared without hesitancy to trust it to the verdict of the people.

A third objection is that a no-license vote would not affect those classes of the community who could lay in a stock of liquor and help themselves whenever they desired, while their poorer neighbors would not be allowed to buy in small quantities from a licensed trader. To this it may be answered that a no-license resolution could not be carried in the great majority of polling areas unless a majority of the votes of manual labor were cast in favor of it.

Local option has been for many years the approved method in most of the British Dominions for making effective the will of the people in regard to the liquor question. Local-option laws were adopted in Canada in 1878; in New Zealand, 1893; in the Australian Commonwealth, 1891-1919; in Cape Colony, 1891; and in the Transvaal, 1902. (Henry Carter, "Local Option," etc.)

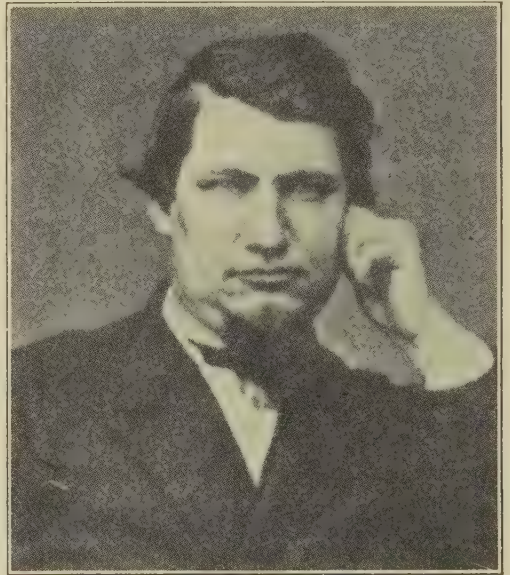
See, also, LAWSON, SIR WILFRID, Bart.

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LOCAL VETO. A term used in Great Britain, Ireland, and other British dominions to signify DIRECT VETO or LOCAL OPTION on the liquor question.

LOCKE, DAVID ROSS (Pseudonym, *Petroleum V. Nasby*). American journalist, author, and temperance advocate; born at Vestal, N. Y., Sept.

20, 1833; died in Toledo, Ohio, Feb. 15, 1888. He was educated in the common schools and learned the printer's trade at Cortland, Ohio. For short terms he served several western papers as local reporter, and then, returning to Ohio, he became connected successively with the *Plymouth Advertiser*, the *Mansfield Herald*, *Bucyrus Journal*, and the *Findlay Jeffersonian*. About 1860 he published in the latter paper a satirical letter purporting to come from an ignorant and penniless Kentucky Democrat, who was devoted to free whisky and the perpetuation of slavery, and who desired to be a postmaster. The signature was "Rev. Petroleum V. Nasby." This was the beginning of the famous "Nasby Letters," which featured Locke's editorial work all through the Civil War and during the Reconstruction period. Becoming editor and one of the proprietors of the *Toledo Blade*, the weekly Nasby Letter came to be eagerly looked for in thousands of homes in every northern State. Here was



DAVID ROSS LOCKE

a blend of satirical humor with intense patriotism, and an unmasking of the insidious work of whisky altogether new in temperance literature.

At the close of the War the Hon. George S. Boutwell, Secretary of the Treasury under President Grant, said in a speech at Cooper Union, New York, that the triumph of the Union cause could be credited to three forces, "the army, the navy, and the Nasby letters." President Lincoln offered to appoint Locke to office, and President Grant urged him to accept a foreign mission, but he declined. In 1871 he went to New York and became managing editor of the *Evening Mail*, still retaining his connection with the *Toledo Blade*.

A few years later Locke returned to Ohio and resumed his work on the *Blade*, at the same time devoting considerable attention to authorship. Besides various volumes of his collected war writings and Nasby Letters, he published a novel, a poem, and "Nasby in Exile," also pamphlets on

political, social, and literary topics. It is safe to say that no other temperance paper in the United States was so widely circulated or carried conviction to so many minds during the troubled period when temperance organizations were largely disrupted by the War and its bitter controversies as the *Blade*. "Pulverize the Rum Power," was the almost invariable conclusion of every editorial paragraph in which the subject was referred to, while the burden of every Nasby Letter was the alleged inevitable connection between whisky and disloyalty. Following are brief samples of the general style of the Nasby Letters:

There wuz a nigger to enslave, and whisky to bring men down to the point of enslavin him. There wuz whisky to make men incapable uv labor, whisky to accompany horse racin and poker playin, and such rational amusements, and a nigger to be cust especially that he might sweat to furnish the means.

Rejoice, O, my soul ! for yoor good time, which was so long a comin is come. The great rivers shell be whisky, the islands therein sugar, the streams tributary lemon joose and bitters, and the faithful shell drink. Whisky shell be cheap, for we shell hold the offices and kin pay, and the heart of the barkeeper shell be glad.

... The droughty man helps himself to such quantity as he deems sufficient for the purpose desired. If he is fixing himself for a common riot, he takes a certain quantity ; if for a murder, more or less according to how aggravated the crime is to be. A man would take more to fit himself to kill his wife than he would for his mother-in-law, and the wife-killing draught is at the same price as the mother-in-law annihilator.

Writing, in "Nasby in Exile," a description of what he saw abroad, he comments thus :

The most disgusting sight the world can produce is a London gin-drinking woman standing at a bar, waiting feverishly for her "dram," with unkempt, dirty shawl, with stockingless feet and shoes down at the heel, with eyes rheumy and watery, that twinkle with gin-swelled flesh, with a face on which the scorching fingers of depraved appetite have set red lines, as ineffaceable as though they had been placed there by red-hot iron, every one of which is the unavailing protest of a long outraged stomach.

There she stands, a blotch upon the face of nature and a satire upon womanhood. It is difficult to realize that this bloated mass was once a fair young girl, and had a mother who loved her ; and it is equally difficult to comprehend how any power, even that of Nature, could ever make use of it.

LOCKE, JOHN. English philosopher; born at Wrington, Somerset, Aug. 29, 1632; died at Oates, Essex, Oct. 28, 1704. He was educated at Belluton (near Bristol), at Westminster School (1646-52), and at Christ Church, Oxford (B.A. 1656; M.A. 1658). In 1660 he lectured on Greek, rhetoric, and philosophy at Christ Church, and in 1663 he experimented in chemistry and meteorology. His religious disposition attracting him to theology, Locke became interested in the questions of the relations of church and state and the right and duty of religious toleration. He was also inclined toward medicine and politics. In 1665 he was secretary to Sir Walter Vane on his mission to the Elector of Brandenburg, and in the following year became confidential secretary to Lord Ashley, afterward first earl of Shaftesbury, with whom he remained for fifteen years. He was made secretary to the Board of Trade in 1672, and in 1675-79, for political reasons, he resided in France. In the latter year he returned to London, but in 1682, following the prosecution of Shaftesbury, he was forced to flee to Holland, where he remained for five years. His friendship with Limborch and Le Clerc strengthened his theological liberalism. During the Revolution of 1688-89 he returned to England, and in February, 1689, declined the post of ambassador to Brandenburg in favor of a Com-

missionership of Appeals. After 1691 he resided mostly on his estate at Oates. In 1696 he became a commissioner of the Board of Trade, with a salary of £1,000 per year. His latest years were spent in writing. Locke's most famous works were his "Essay Concerning Human Understanding" (1690), "Thoughts on Education" (1639), and "Reasonableness of Christianity" (1695).

Locke was one of the earliest friends of temperance in England. In his writings he repeatedly emphasized temperance as a virtue which he himself cultivated. His zealous enthusiasm for the betterment of social conditions and the assistance of the drunkard was unique in his age. With the growing seriousness of the question of unemployment, Locke and others proposed that industry and virtue progressed, jointly, in common with crime and idleness, and that one should—as the first step in providing the poor with work—close the spirit-shops and superfluous ale-rooms in order to prevent their extravagance.

Locke himself abstained from wine and strong drink, and in one of his brochures entitled "Concerning the Art of Healing" claimed that total abstinence from wine was especially desirable. At one time he advised King William II of England to abstain from wine and meat; but the king did not follow his advice.

In his biography Locke relates how, as secretary to the embassies of foreign countries, he was often forced to decline important missions for William III because he did not drink, and that this was often required of a man in that position.

LOCKWOOD, MARY ANNE. Australian temperance worker; born at Norwood, South Australia, Feb. 4, 1858; educated in a private school for girls. Trained in temperance principles at home, she signed the pledge at an early age at a Band of Hope meeting, and joined the Woman's Christian Temperance Union in 1891. In the same year she was elected corresponding secretary of the newly formed Yorketown local Union. In 1892 she was elected first president of the Yorke Peninsula District Union, holding that position for six years, until her removal to Adelaide. At the Triennial Convention held in Queensland in 1897 she was elected honorary corresponding secretary of the Australasian W. C. T. U., and at the same time assistant editor and business manager of *Our Federation*, the official organ of that Union. In 1903 she was elected State secretary of the South Australian W. C. T. U., and participated in the campaigns which secured six o'clock closing of drinking bars, the suffrage for women, and local-option polls. Strenuous work also was entailed upon her by the purchase (1907) of the property known as St. Andrews Presbyterian Church and Hall, in Adelaide, to be the headquarters of the South Australian W. C. T. U., with ample office accommodations and residential quarters for travelers. The property is located in the central street of the city. Miss Lockwood has been a delegate to a number of Australasian conventions in other States. In recent years she has been active in several campaigns for Prohibition.

LOCOMOTIVE. A mixture of yolk of egg, honey, essence of cloves, curacao, and hot Burgundy.

LODGE, HENRY CABOT. American lawyer, author, and Senator; born in Boston, Mass., May 12, 1850; died there Nov. 9, 1924. He was educated

in private schools and at Harvard University (A. B. 1871; Ph. D. 1876). He also studied in Harvard Law School (LL.B. 1874) and was admitted to the bar at Suffolk, Mass., in 1876. He received honorary degrees from Williams College (LL.D. 1893) and Yale (LL.D. 1902). On June 29, 1871, he married Anna Cabot Mills.

From 1873 to 1876 Lodge edited the *North American Review*, and then for three years was lecturer on American history at Harvard. From 1879 till 1881 he was editor of the *International Review*, and during 1880-81 he was a member of the Massachusetts State Legislature. He became a member of Congress for the Sixth Massachusetts District 1887-93, and U. S. Senator in the latter year, serving until his death. In August, 1918, he was elected Republican floor-leader of the Senate.

Lodge was a voluminous author. Among his writings were: "A Short History of the English Colonies in America" (1881); "The Story of the American Revolution" (1898); "Life and Letters of George Cabot" (1877); and "Essays on Saxon Land Laws" (1885). In the "American Statesmen Series" he wrote the lives of Alexander Hamilton, Daniel Webster, and George Washington.

Although not regarded as in any special sense a temperance advocate, Lodge aided in an unusual number of legislative temperance victories. It was on his motion, March 2, 1895, that the Bureau of Labor devoted its work and report for a year to the economic aspects of the liquor problem. He also introduced and successfully promoted in the Senate the Gillett-Lodge Bill, to protect Pacific islands having no civilized government against American rum-sellers. It was he who carried, first in committee and then on the floor of the Senate, the ratification of a long-delayed treaty (drafted in 1899) of seventeen nations, to protect the natives of a large part of Africa against spirituous liquors. He also induced the Senate, on Jan. 4, 1901, to invite all nations to join in a stronger, more complete treaty to forbid the sale of all intoxicants and opium among all the civilized races of the world. When the liquor policy of the United States toward the Philippines was under discussion, Lodge used his influence as chairman of the Committee on the Philippines in favor of reform, and made an unsuccessful motion to forbid the importation into those islands of spirituous liquors.

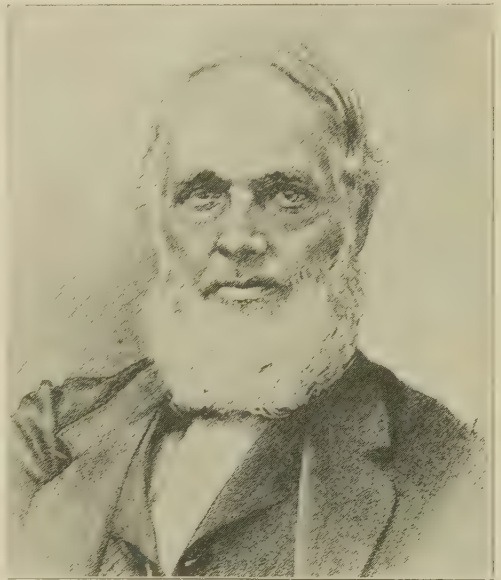
LODGE, LORENZO. British lawyer, missionary, and temperance advocate; born in London, England, Sept. 6, 1823; died at Sandy Bay, Hobart, Tasmania, Feb. 28, 1911. He was educated at the Royal Naval School and at Doctors' Commons College, London. After leaving college he entered the legal profession, but left England for Australia in November, 1849. Arriving in Melbourne in 1850, he was for three years engaged in mission work in New South Wales and Queensland. Owing to failing health he migrated to Tasmania in January, 1853, and there became an accountant with Roberts & Allport, solicitors, at Hobart, with whom he remained for five years. In 1855 he married Miss Ellen Glen Macintyre.

From the time of his arrival at Hobart, Lodge was actively interested in the temperance movement. He affiliated himself with the Tasmanian Temperance Alliance in 1856, and edited the *People's Friend* (Hobart), its monthly organ, from its first appearance, in July, 1869, until his death. When the Alliance first decided (1891) to have a

president, Lodge was selected to fill that office, and he served in that capacity for the remainder of his life. A well-known, forceful temperance speaker, he represented the Tasmanian Alliance at the International Temperance Convention at Melbourne in 1888. He was one of the vice-presidents of the Convention and read before it a paper on "The Economic Aspect of Total Abstinence in Relation to Friendly Societies and Provident Institutions."

The *People's Friend*, in an obituary notice, said: "Mr. Lodge died, like a true soldier, in the very forefront of the battle for righteousness, full of years and full of honours."

LOGAN, WILLIAM. Scottish temperance missionary and writer; born at Hamilton, Lanarkshire, about 1813; died in Glasgow Sept. 16, 1879. After a brief period spent in the weaving trade, he was apprenticed to a grocer, but his objection to the liquor-selling policy of his employer led him to seek a position in a lace warehouse. Later he was employed at Leeds, Rochdale, and Glasgow.



WILLIAM LOGAN

Logan rendered marked service to the temperance cause in the United Kingdom by his activities on the platform, with his pen, and through his home-mission work. He signed the teetotal pledge in 1837, and in the following year went to London, where he became an agent of the London City Mission. Afterward, in Glasgow, in addition to his mission work, he engaged in the hostelry business, opening several temperance dining-rooms which proved quite profitable for a number of years. Logan was one of the nine founders of the Scottish Temperance League, which was formed at Falkirk on Nov. 5, 1844. As one of the representatives of that organization, he attended the First World's Temperance Convention, held in London on Aug. 4-8, 1846, and wrote a paper for presentation there. In a somewhat similar capacity he made a tour of Scotland in 1847, visiting many

of the local temperance societies and collecting important statistical and other information. One of his papers was read at the National Temperance Congress at Exeter Hall, London, in August, 1862. In addition to these intermittent literary contributions Logan was the author of several books on different phases of the temperance movement, among which the more widely read were: "Early Heroes of the Temperance Reform" (1873); "Words of Comfort for Bereaved Parents"; and "Moral Statistics of Glasgow."

LOGUE, J. WASHINGTON. American lawyer and Congressman; born in Philadelphia, Pa., Feb. 22, 1863; died there Aug. 27, 1925. Educated at La Salle College, he was admitted to the Pennsylvania bar in 1888, and thereafter practised his profession in his native city. As a Democrat he was elected to the 63d Congress from the Sixth District of Pennsylvania and served during 1913-15.

Logue was a staunch supporter of the temperance cause and was one of the most prominent officials of the Catholic Total Abstinence Union of America.

LOHMANN, WILHELMINE. German teacher, social worker, and temperance leader; born at Hamm, Westphalia, Sept. 23, 1872; educated at a girls' higher school in Hamm and at a teachers' seminary. From 1891 to 1910 she was engaged in the teaching profession in Brussels (Belgium), at Essen-on-the-Ruhr, and at Bielefeld, Westphalia. Since 1910 she has occupied herself with social-service and temperance work in the last-named town.

Miss Lohmann became actively identified with the struggle against alcoholism in Germany in 1904, when, upon the organization of the Society of Abstaining Women Teachers (*Verein Abstinenter Lehrerinnen*) she became a member of that society, of which she served for fourteen years (1910-24) as president. In 1905 she affiliated herself with the German League of Abstaining Women (*Deutscher Bund Abstinenter Frauen*), and later acted as second president of that organization. Since 1919 she has been one of the leaders of the German Central Organization for Temperance Instruction (*Deutsche Centrale für Nüchternheitsunterricht*), and since 1921 a member of the Committee for the Prohibition of Alcohol (*Ausschuss für Alkohol-verbot*) and director of the Bielefeld branch office. In 1924 she became second president of the German League of Abstaining Educators (*Deutscher Bund enthaltsamer Erzieher*) and business manager of the International Teachers' League against Alcoholism (*Internationale Lehrerbund gegen den Alkoholismus*).

At the International Convention of the World League Against Alcoholism, held at Toronto, Canada, in November, 1922, Miss Lohmann testified of her work among German teachers in furthering scientific temperance instruction in that country. In connection with the work of the German W. C. T. U., which organization she represented at the Convention, she stated that the campaign for temperance instruction in the schools of Germany was inaugurated during the opening years of the twentieth century and that, in spite of opposition on the part of the German Government, the work had been steadily progressing. Miss Lohmann was also a delegate to the Sixteenth International Congress

Against Alcoholism, held at Lausanne, Switzerland, in August, 1921.

LOMBROSO, CESARE. An Italian physician, criminologist, and antialcohol agitator; born of Jewish parents at Verona, Italy, Nov. 18, 1836; died at Turin Oct. 19, 1909. He was educated at Padua, Vienna, and Paris, and then became successively professor of psychiatry at Pavia, director of the lunatic asylum at Pesaro, and professor of forensic medicine and of psychiatry at Turin, eventually filling the chair of criminal anthropology in the latter institution. He was early enlisted in the study of the criminal classes, and, if not the founder of the Italian school of criminologists which professed to have discovered the physical stigmata of a distinct criminal type, he was at least one of the foremost advocates of the theory. He wrote and lectured much on that subject, making many personal inspections of notorious criminals, and diligently collecting the criminal statistics of all civilized nations. His theory of a pronounced criminal type, as readily detected as any of the leading racial types, attracted wide attention, and is admitted to have many facts in its favor; but the thesis, taken as a whole and in all its substantial implications is far from commanding universal assent.

Lombroso may be regarded as an expert in locating the remote as well as the immediate causes of crime, and while not classed as a temperance leader, he has written much to show the active agency of alcohol in the work of human degeneration, in producing and confirming the criminal type. In his famous book, "L'Uomo Delinquente" (Man as a Criminal), he discourses as follows:

According to an Arabian legend, the vine was first planted neither by Adam nor by Noah, but by the devil himself, who watered it with the blood of a monkey, of a lion, and of a pig, thus symbolizing the nature of the vices that spring from the abuse of alcohol.

The excitement caused by alcohol leads its unfortunate victim into the path of crime; when reached, it holds him there forever, rendering him an habitual drunkard, paralyzing and numbing all nobility of sentiment and causing the most healthy brain to become diseased; thus plainly proving the truth of the axiom that crime is the result of a specially diseased state of our organism.

In the same volume Lombroso recites the story of a notorious old drunkard, among whose numerous descendants were catalogd:

Two hundred thieves and murderers; two hundred and eighty invalids or infirm persons suffering from blindness, idiocy or phthisis; ninety abandoned women; and three hundred children who died in infancy. The enormous cost of all this to the State is perhaps the least of the deplorable consequences of the beverage use of a confessed poison.

He adds:

Morel speaks of a drunkard who had seven children; one became insane at 22 years of age; another was an idiot; two died young; the fifth was peculiar and misanthropical; the sixth, a daughter, was hysterical; the seventh, though a good workman, suffered from neurasthenia.

Of the sixteen children of another drunkard, fifteen died prematurely; one alone survived, and he was epileptic.

There was something almost uncanny in the genius of Lombroso for marshaling the awful facts which spell the doom of alcohol; and he did this work not as a reformer or Prohibitionist, but as a devotee of science.

LONDON. The capital of the British Empire and of England, situated on each side of the River Thames, about 50 miles above its mouth.

The City of London, legally and popularly so-

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called, has an area of 678 acres only, with a population of about 14,000, on the north bank of the River Thames, and is one of the smallest municipal divisions which constitute the administrative County of London. The other 28 divisions are the metropolitan boroughs of

Battersea	Hackney	St. Marylebone
Bermondsey	Hammersmith	St. Pancras
Bethnal Green	Hampstead	Shoreditch
Camberwell	Holborn	Southwark
Chelsea	Islington	Stepney
Deptford	Kensington	Stoke Newington
Finsbury	Lambeth	Wandsworth
Fulham	Lewisham	Westminster (City)
Greenwich	Paddington	Woolwich
	Poplar	

According to information courteously supplied by Mr. Charles F. Monekton, Clerk of the Licensing Justices, the number of premises licensed to sell intoxicating liquors by retail in the City of London during the year 1924-25 were as shown in the accompanying table:

LICENCED PREMISES	SEVEN DAYS	SIX DAYS AND EARLY CLOSING	SIX DAYS	TOTAL
Public Houses	202	107	21	330
Wine & Beer On or Off	2	12	4	18
Beer On or Off	5	5	2	12
Wine On or Off	.	2	.	2
Totals	209	126	27	362
Off Licences	...	...	..	147
			Total	509

Greater London has an extent of nearly 693 square miles and a population, in 1926, of about 7,500,000 persons. The administrative bodies of the County consist of (1) the London County Council (118 councilors and 19 aldermen); (2) metropolitan boroughs (councils consist of a mayor, aldermen, and councilors); (3) Corporation of the City of London, with a Lord Mayor, 26 aldermen, and 206 common councilmen, forming the Court of Common Councilmen, elected annually. The Lord Mayor is elected by the Court of Aldermen.

Antiquaries can not agree as to the existence or non-existence of London in British times. During the earliest portion of the occupation of Britain by the Romans London was a comparatively small place with a military fort to protect the passage of the river. The city wall, planned by the later Romans, remained entire until the Great Fire (1666). According to one tradition, Constantine the Great walled the city (Londinium) at the request of his mother Helena (247-327), who was presumed to be a native of Britain.

In the seventh century London had become a prosperous place, and contained merchants of many nationalities. It was also a great market for slaves.

For later history of London, see ENGLAND.

The editors of the STANDARD ENCYCLOPEDIA are indebted to Mr. John Turner Rae, secretary of the National Temperance League, London, for the following succinct account of London temperance history and survey of the alcohol situation in the British metropolis at the present time.

The history of temperance enterprise in the British Metropolis is practically the history of the national movement since the days when the reformers from the North made a descent upon its benighted people. It would appear that in the year 1829 the first attempt was made to awaken Lon-

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don upon the question of temperance. Having received a letter and papers regarding the pioneer work then become active in the United States of America, the honorary secretary of the British and Foreign Seaman's and Soldier's Friend Society in London circulated a pamphlet of 94 pages containing arguments for the formation by the Lord Mayor of a general City of London Temperance Society. It was well over 30 years later before the Chief Magistrate opened the Mansion House to a temperance meeting. To Mr. WILLIAM COLLINS, of Glasgow, the founder of the great publishing firm of that name, was due the origination of the London Temperance Society in July, 1830, the registrar of which was Richard Barrett, a well-known Friend. The first anniversary of the Society, on June 29, 1831, was remarkable for the distinguished support it received, and it gave such an impetus to the movement in London that, on the earnest persuasion of the Rev. Dr. Hewit, who had come as the representative of the American Temperance Society, it was decided to change the name and enlarge the scope of the association, which continued as "The British and Foreign Temperance Society." Similar expansion has characterized subsequent London unions, as in the case of the London Temperance League which joined up in the year 1856 with the National Temperance Society and became the National Temperance League. The coordinating bodies now existing are the Metropolitan unions of the United Kingdom Band of Hope and the British Women's Total Abstinence Unions, the Middlesex and East Surrey District Lodges of the Good Templar Order, the London Diocesan Temperance Society, the United Kingdom Alliance, and the London United Temperance Council, which is now the only distinctively London organization.

The pioneer prophets of the movement naturally found their way to the great metropolis, some even on foot, as in the case of JOHN CASSELL and THOMAS WHITTAKER, with his rattle. JOSEPH LIVESEY preceded them, however, being the first after William Collins; and he was followed by a long succession of earnest advocates, both native and visiting, whose names and operations are too voluminous for mention.

The *London Temperance Intelligencer* was the first publication of the London movement, and was succeeded by numerous weekly periodicals such as the *Temperance Star* and the *Temperance Record*, which contributed to the progress of total abstinence among the citizens. Auxiliaries and local societies rapidly came into existence, and open-air work was carried on in every part of the city and its suburbs, with the result that, when the state of the London temperance movement came under the personal observation of the writer in the year 1861, there was a perfect network of influential societies engaged in active and successful propaganda. Of these the sole survivor is the CHELSEA TEMPERANCE SOCIETY, which carries on its work on the old principles adapted to the conditions of the day. Notwithstanding the disappearance of its contemporary societies the work they [the old temperance societies] did is being continued in the various Lodges and Tents, branches of denominational societies, and local temperance and social agencies which combine to form a healthy anti-alcohol opinion.

This public opinion is somewhat variable in its

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attitude, as seen in the home, at work, and in social life. The World War is largely responsible for this, as young women who never thought of doing so before have taken to cocktails, wine, and dinner-stout, while the young men encourage the custom and, themselves, are antagonistic to temperance propaganda. There is moreover a similar attitude on the part of middle-aged people, among whom the custom of drinking is only moderated by the excessive cost of the favorite beverage. It is believed on good grounds that some increase of drinking has taken place on the part of women. The increase is mostly in the lighter wines. Women frequent public houses more often; many restaurants now have wine licenses; and the latest development is for all the leading London stores to have liquor licenses for their restaurants. The increasing sale of liquor at the theaters and music-halls, in connection with sports, such as football and cricket matches, lawn-tennis tournaments, and now at the aerodromes, gives opportunity for increase and grounds for apprehension.

It would be accurate to say, however, that there are signs of a change of mind on the part of the more serious portion of London's population. The shorter hours for the sale of intoxicants prescribed by the post-war licensing act, have served to point a moral and to arrest thought. The chief difference between the liquor laws in London and those of other parts of the country is that the Licensing Justices of the Metropolitan area have the option of giving an extra hour for drinking, *i.e.* a total of nine instead of eight hours per day; and the discussion of this point, initiated by the churches and temperance workers in opposition, affords opportunity for the circulation of a considerable amount of information upon the subject generally. Thus the better education of the public on the effect of alcohol upon the human system and the deeper interest taken by London Christian leaders in the cause of temperance give grounds for optimism.

According to the "Alliance Year Book" for 1927, convictions for drunkenness in Greater London during 1912-25 were as follows:

YEAR	CONVICTIONS	YEAR	CONVICTIONS
1912	59,920	1919	21,053
1913	65,488	1920	30,399
1914	67,654	1921	27,788
1915	51,836	1922	31,333
1916	29,394	1923	30,490
1917	16,833	1924	30,437
1918	10,139	1925	29,975

BIBLIOGRAPHY.—*Encyclopaedia Britannica*, 11th ed., s. v. (has an excellent list of the Histories and Chronicles of London); files of the *Alliance Year Book*, London (prints a directory of the temperance organizations, officials, newspapers, etc. in the United Kingdom).

LONDON MECHANICS' TEMPERANCE INSTITUTION. An association formed at the Friends' Meeting House, Peel Court, Smithfield, London, June 20, 1836. According to Dawson Burns ("Temperance History," i. 103) its object was "to afford mutual instruction to its members, and assistance to the deserving and necessitous working-classes." No further reference to the Institution is found, and it is not known how long it continued to be active.

LONDON TEMPERANCE HOSPITAL. A medical institution, founded in London in 1873 for the express purpose of treating medical and

LONDON TEMPERANCE HOSPITAL

surgical cases without the ordinary administration of alcohol. While the first word of its title is derived from its local situation, it is in no sense merely a London institution. Patients from every country in the world are admitted to its wards, and the success of its special work is a benefit to the temperance movement everywhere. Previous to 1873 no institution for this type of treatment had been established, with the exception of a temperance dispensary opened in 1860 at Upper Park Place, London, by Dr. C. H. Yewen. Several medical men had, however, long treated disease of every form without the aid of alcohol. Encouraged by the result of ten years' experience, Yewen invited a number of temperance workers to meet in his rooms at 35 Gower Street (Dec. 20, 1870), for the purpose of considering the desirability of establishing a temperance dispensary where patients might be treated without the use of alcohol. The invitation was accepted by the Rev. G. W. McCree, Mr. Samuel Sims, and Dr. Dawson Burns. Out of this meeting grew another, which was held Feb. 17, 1871, in the lecture-hall of the National Temperance League, Mr. Samuel Bowly presiding. At this meeting Yewen read a paper urging the necessity of such an institution, and propounded plans and statistics for its foundation. A proposal for a hospital was approved, and a provisional committee was appointed to prepare and issue an address upon the subject to prominent people and organizations in all parts of Great Britain.

From time to time encouraging promises of pecuniary support were received, but it was not until March, 1873, that the committee was able to discover suitable premises. These were found at 112 Gower Street; and there, in temporary quarters, the London Temperance Hospital, with accommodations for seventeen in-patients, was opened Oct. 6, 1873. An out-patients' department was also established.

The first meeting of the subscribers was held May 6, 1873, when Sir Walter C. Trevelyan, Bart., was elected president. Mr. John Hughes (deputy alderman of the city of London) was chosen treasurer, and the Rev. S. D. Stubbs and Messrs. THOMAS CASH and John Hughes were appointed trustees. A Board of Management was formed, of which Mr. Thomas Cash was the first chairman.

The experiment, as many regarded it, proving successful, a freehold site in Hampstead Road, was purchased, and here the foundation of the east wing was laid by Sir Wilfrid Lawson, Bart., on May 8, 1879. This part of the Hospital building was opened March 4, 1881, by the Lord Mayor of London, Sir William McArthur, M.P., who attended in state with the sheriffs of London and Middlesex. The foundation-stone of the west wing was laid April 24, 1884, by the Duke of Westminster, and this wing was opened by the Bishop of London (Dr. Temple) Oct. 9, 1885. Another building, for out-patients, is located near the Hospital. In May, 1892, the Children's Ward was opened by the Duchess of Westminster. The cost of the erection of the new building together with the purchase of the land amounted to about £55,000 (\$275,000), which was defrayed in the course of a few years.

Although the management did not absolutely forbid the use of alcohol, the London Temperance Hospital gave the first demonstration on a large scale of the possibility of treating disease successfully without it. The three rules which governed

LONDON TEMPERANCE HOSPITAL

the medical staff in regard to the prescription of alcohol and its compounds were stated and explained in 1880 by the senior physician, Dr. James Edmunds, as follows:

(1) As a beverage or appendage to the meal table alcohol is never used.

(2) As a pharmaceutical solvent alcohol has been superseded. A solution of glycerin and water has answered perfectly as a vehicle for every drug that has been re-

LONDON TEMPERANCE HOSPITAL

cent. This record has proved the correctness of the theory of non-alcoholic medication, with the result that the principle has been introduced into other hospitals in various parts of the world.

The non-administration of alcohol, as a medicinal agent,—as stated above—is the distinctive principle of the Hospital, but the medical staff are empowered to prescribe alcohol when they re-



LONDON TEMPERANCE HOSPITAL: FRONT VIEW OF MAIN BUILDING

quired in the form of a tincture. This solution costs about one-fifth as much as the ordinary alcoholic solvent, and tinctures thus made give the true effects of the drug unalloyed by the action of an alcoholic vehicle. The glycerine tinctures are efficient and economical, while they are never taken, surreptitiously or otherwise, as intoxicants.

(3) As a medicine, alcohol or its compounds may be prescribed by the physician in charge precisely as any other drug...

Of 16,628 "in" cases treated in the Hospital during its first 26 years, alcohol was prescribed in only 31. During this period the average yearly death-rate of the Hospital was a little less than 7 per cent, while during the same period that of the other London hospitals hovered about 10 per

cent. This record has proved the correctness of the theory of non-alcoholic medication, with the result that the principle has been introduced into other hospitals in various parts of the world.

As the especial object of this Hospital is to discourage in the treatment of disease the employment of alcohol, and to furnish trustworthy evidence of the results of its disuse, it shall be incumbent on the prescribing medical officer, in any case where alcohol in any form is ordered for a patient, to enter in a book kept for that purpose the full particulars of the prescription, including the time, quantity, and reasons for its administration. The effect of the dose also shall subsequently be noted. A record of all such cases in each year shall be included in the following Annual Report.

LONDON TEMPERANCE LEAGUE

Among the most liberal benefactors of the institution were Mr. George Sturge and Mr. J. J. Tustin. The Hospital receives yearly grants from the Sunday Hospital Fund and the Saturday Hospital Fund; and as such grants are proportioned according to the merits of the institution concerned, it is to be noted that the Temperance Hospital stands high in the scale of efficiency thus determined.

A great many of the cases which are treated at the Hospital come from remote country places, the patients not being in any way limited to selection from the inhabitants of London. The medical staff record their conviction that the exclusion of alcohol has not caused any disadvantages, but, on the contrary, has helped considerably the recovery of the patients. The use of alcohol, even as a pharmaceutical agent, has been superseded by that of glycerinated solutions, which have proved efficacious and economical. The Annual Report says:

No arbitrary selection of cases has been made; every application has been met with the attention consistent with the accommodations at our command; and it has not been deemed necessary by the medical staff to act in any single instance upon the proviso allowing the exceptional use of alcohol, a proviso by which the charge of bigoted attachment to a general rule is avoided.

The administration of the Hospital is vested in a Board of Management, whose services are gratuitous, a yearly meeting of the subscribers being held, to which the Board presents a report and an audited balance-sheet.

The managers, trustees, and treasurer of the Hospital must be total abstainers, but this rule does not apply to the other officials.

The Hospital is situated in the midst of a poor and populous neighborhood, and is open day and night to all, irrespective of their personal habits. At present there are 120 beds available. In 1925 there were 1,031 in-patients and 65,700 out-patients' visits. More than 49,000 in-patients have been under treatment since the foundation of the Hospital, and in only 188 cases has alcohol been given. The Hospital has revolutionized the practice of the medical profession as to the use of alcohol in disease. In 1873 the use of alcohol was a regular prescription in 95 per cent of the hospital cases; in 1923, in 95 per cent of the cases, alcohol was never used, either as diet, drink, or medicine.

In 1923 the Jubilee of the Hospital was celebrated by the erection, at a cost of \$37,000, of new buildings to be known as "The Vezey Strong Memorial Home" in memory of Sir T. Vezey Strong, P.C., for many years chairman of the Board of Management.

LONDON TEMPERANCE LEAGUE. (1) A British organization formed in London in 1848 by James Buckle and others, its inaugural meetings being held in the Hall of Commerce Sept. 18 of that year. The organization was short-lived.

(2) A British association formed in London in 1851, the outcome of a series of special demonstrations in connection with the Great Exhibition of that year. In 1856 the League amalgamated with the National Temperance Society under the name NATIONAL TEMPERANCE LEAGUE.

LONDON TEMPERANCE SOCIETY. The pioneer temperance society of London, formed, through the efforts of William Collins, of Glasgow, about July 12, 1830. At its first public meeting, held June 29, 1831, in Exeter Hall, Mr. Collins said:

LONDON UNITED TEMP. COUNCIL

I stand on this platform with deep emotion to witness the first public meeting of the Temperance Society in this metropolis, because I claim for myself the high honor of being the founder of this institution. I came to London, and after trying for several weeks I could not get a single person to join me. I left London, and, when I was fifty miles off, God put it into my heart to turn back and make another attempt; but this second attempt was not more successful than the first, and I again left London. I went to Bristol, and succeeded in forming a temperance society there, and success inclined me again to visit London, and make a third attempt; and I rejoice to say that under the blessing of Divine Providence I was successful. (Burns, "Temperance History," i.43.)

This meeting, which was the result of a year's quiet work by its originators, was a great success. The Bishop of London (Dr. Blomfield) had become president of the Society, and a long list of dignitaries was in attendance. Sir Astley Cooper, the eminent surgeon, wrote: "No person has a greater hostility to dram-drinking than myself, inasmuch that I never suffer any ardent spirits in my house, thinking them evil spirits. If the poor could witness the white livers, the dropsies, the shattered nervous systems which I have seen in consequence of drinking, they would be aware that spirits and poisons are synonymous terms" (*Ibid.*, p. 53).

The Rev. Nathaniel Hewit, who was present at the gathering as a representative from America, persuaded the leaders to enlarge the scope of the organization and to change its name. Mr. Hewit's suggestions were adopted, and, on July 27 following, the Society was reorganized as the BRITISH AND FOREIGN TEMPERANCE SOCIETY. See, also, COLLINS, WILLIAM.

LONDON TOTAL ABSTINENCE SOCIETY.

Early name of the BRITISH TEMPERANCE SOCIETY.

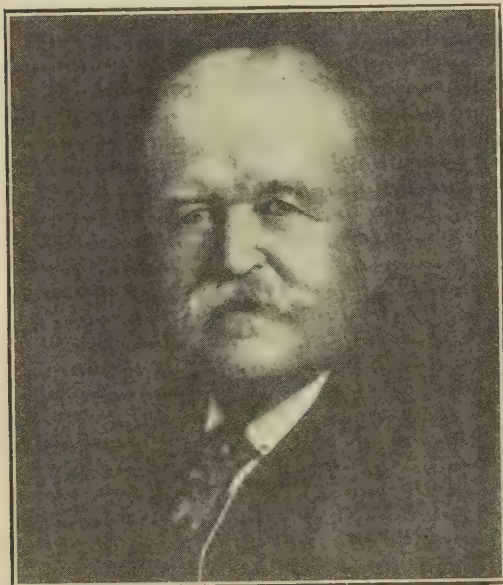
LONDON UNITED TEMPERANCE COUNCIL, THE. An organization founded in London Jan. 31, 1895. It is a federation of the temperance societies of London, its territory covering the whole of the metropolitan area. The objects of the organization are fourfold:

To create and promote unity among the forces of the temperance movement; to educate the community in the principles of total abstinence; to secure electoral action with a view to secure a reduction of drinking facilities; and to obtain a better administration, and due enforcement of the licensing laws.

The definite work of the Council has consisted of energetic opposition to the granting of new licenses in the area of Greater London; and its opposition to the renewal of excessive and undesirable licenses has been followed by an awakened public conscience and a realization of magisterial responsibility to such an extent that there are now nearly 2,000 fewer public houses and beer-houses in London than when the Council entered upon its career, notwithstanding the enormous increase in population. The federation has, by dint of persistent action, been largely responsible for the prohibition of the sale of drink at music-halls and theaters, and other places licensed for music or music and dancing. The United Temperance Council has been active in conducting conferences and public meetings, and it is impossible to estimate the value of the temperance notices exhibited by it on tramcars and omnibuses. The official organ of the Council is the *United Temperance Gazette*, a quarterly publication. The present officers are: President, the Right Rev. the Bishop of London; Secretary, J. A. Spurgeon. The headquarters of the Council are located at 29 Memorial Hall, Farringdon Street, London, E. C. 4.

LONE TREE COCKTAIL. A mixture of Italian vermouth and gin.

LONG, JOHN DAVIS. American statesman and advocate of total abstinence; born in Buckfield, Maine, Oct. 27, 1838; died at Hingham, Mass., Aug. 28, 1915. He graduated (A.B.) at Harvard University in 1857; was principal of Westford Academy, Mass., 1857-1859; studied law in Harvard Law School and private law offices, 1861; and the same year was admitted to the Suffolk (Mass.) bar. His political preferment was rapid and distinguished, as may be gathered from the following enumeration of offices held by him: Member of the Massachusetts State Legislature from the Second Plymouth district, 1875-78; Speaker of the House of



JOHN DAVIS LONG

Representatives, 1876-78; lieutenant-governor of Massachusetts, 1879; governor of the State, 1880-82; Member of Congress, 1883-89; Secretary of the Navy in President McKinley's cabinet and reappointed by President Roosevelt, 1897-1901.

Long resigned office in 1902 to resume the practice of law, becoming the senior partner in the firm of Long & Hemenway, Boston, Mass. He received the degree of LL.D. from Harvard in 1880 and from Tufts College in 1902. He was an overseer and also president of the Alumni of Harvard University, and fellow of the American Academy of Arts and Sciences, and sustained official relations to many civic, educational, and benevolent organizations.

Long's interest in temperance was real, personal, and continuous. He served the Massachusetts Total Abstinence Society as president during the greater part of his public life, and held that position up to the time of his death. His temperance creed was an acquirement, as he thus explains:

I was brought up with wholesome abhorrence of liquor-drinking. I never indulged in it till after my graduation from college. After that, till I was past thirty, living among people who were not abstainers, a young man

floating about unattached in a great city, I adopted the habits of my associates, with little thought of any obligation to myself or to others. In short, while neither my natural appetites and tastes nor my moral and mental inclinations exposed me to any great risk, I was rather indifferent to the whole matter. What later enlisted my sympathy with total abstinence came from observation and environment. After a decade of the usual unanchored life of a young man about town, I married at thirty-one, set up a home, and in it became a resident of the town in which I have ever since lived, took part in its social and political life, had a pew in the church which I attended, participated in town affairs and town meetings, associated myself with local organizations, responded to invitations to speak at schoolhouse dedications, parish gatherings, charitable movements, temperance celebrations, and the usual range of all such activities. I gave hostages to fortune in the birth of children and the growing sacredness of the family circle and altar.

All these things brought a sense of responsibility. On the subject of temperance, while I was of a liberal spirit toward all shades of opinion and practise, I felt more and more what all recognize, but what all do not take home—the terrible evil of the liquor traffic and habit, and the fact that these are the source of far the larger part of all the misery which infests society, as well as of the enormous cost of our penal, reformatory and charitable institutions. When, therefore, I was elected to the Massachusetts Legislature of 1875 and was called upon to cast my vote on questions of regulating or prohibiting the liquor traffic and of dealing with the whole subject, my course seemed plain. I found myself acting and voting in the Legislature with the advocates of temperance and liquor restriction. It naturally followed that I was often asked to speak in the same behalf in the outside public arena in my own and other towns. The conviction, also, came strongly home to me that my practise should square with my preaching, and that, as a matter of consistency, as well as of propriety, I should be myself an entire abstainer.

With such convictions—never obtruded, but always evident—Governor Long brought to the navy portfolio, in the days of the Spanish-American War, a fine conception of the relation of drink to efficiency. Much that later developed in business and industry, crystallizing in the World War, was forecast in his own General Order No. 508, issued Feb. 3, 1899, as follows:

After mature deliberation, the Department has decided that it is for the best interest of the service that the sale or issue to enlisted men of malt or other alcoholic liquor on board ships of the navy or within the limits of naval stations, be prohibited.

Therefore, after the receipt of this order commanding officers and commandants are forbidden to allow any malt or other alcoholic liquor to be sold or issued to enlisted men either on board ship or within the limits of navy yards, naval stations, or marine barracks, except in the medical department.

Commenting on the order of Secretary Josephus Daniels (1914), Long said in the *Temperance Cause*, May, 1914:

Secretary Daniels' order is the natural sequence of my own. That was as far as we could go at that time; but in due season it became apparent that enlisted men could not be prohibited from the use of intoxicating liquors and at the same time officers, associated with them and in command of them, be permitted their use. While some may demur at this new Order, very many will really be glad of it, as was the case with my previous Order. Our naval officers are for the most part temperate men of high character and, while some may use liquors moderately, most of them are entirely exemplary in conduct and life. It cannot be denied that this action is making for the cause of temperance at large. With such a serious evil as intemperance the government should lead in its suppression. If any complication with foreign officials is involved the Navy Department will undoubtedly make provision for it. But it is more than likely that other nations will be led by this example to consider and imitate it, so that the drink evil in foreign navies may be put in process of elimination as well as in our own.

Long was twice married: (1) to Mary Woodward Glover, of Hingham, Mass., 1870; (2) to Agnes Peirce, of North Attleboro, Mass., 1886.

BIBLIOGRAPHY.—The main part of this article has been courteously supplied by the Rev. Warren Prince Landers, of East Milton, Mass.

LONGBEARD

LONGBEARD. See BELLARMINE.

LONGEVITY AND ALCOHOL. The belief that the use of alcohol shortens life has long been held, but until recent years there was little reliable information on the subject. Even to-day there is difficulty in securing sufficient reliable data to warrant precise conclusions, but enough has been learned to make it clear that even the moderate drinker is handicapped and that the total abstainer has the best chance of maintaining through many years the vital energy that postpones the day of physical break-up. For, almost without exception, when two groups of men, the one composed of drinkers and the other of abstainers, have been brought into comparison, the abstainers have been found to have had a great advantage in longevity over the drinkers. It is impossible as yet to learn how many deaths are brought about directly or indirectly by alcohol, especially in cases of disease fostered by alcohol, as few governments keep a record of such cases. In Switzerland, however, provision has been made to learn these facts. A study of the records of the city of Basel for the years 1892-1906 was made by Dr. Rudolph Pfister to ascertain the percentage of deaths in which alcohol had been reported by the attending physician as one cause of death. Dr. Pfister found that 18.1 per cent of all the deaths of men between 40 and 50, usually the most active period of a man's life, were caused, in part at least, by alcohol; and, taking all ages between 20 and 80, he found that alcohol was one cause of death in 1 of every 10 men that died.

For many years the belief has been general that alcoholic drinks, if taken in moderation, do no harm, and that it is only when used continually and in excess that they are injurious. Physicians have long known the diseases that afflict hard drinkers, such as delirium tremens, chronic Bright's disease, neuritis, and cirrhosis of the liver, but they have not been in a position to give testimony regarding the effects upon longevity of alcohol used occasionally or even daily in small quantities over a long period of time. Of testimony of this sort the life-insurance companies furnish the only record, because they keep lives under observation year after year; and such statistics are voluminous. In examining these statistics, however, it must be borne in mind that life-insurance companies examine their risks with considerable care in respect to their drinking habits, and that those who use liquor rather freely or to excess are declined. It is obvious, therefore, that such statistics are based on the lives of those persons only who, as far as the companies could discover, had been quite moderate users of alcohol.

It is a notable fact that previous to 1840 life-insurance companies would not insure abstainers, in the belief that they were not as healthy as moderate drinkers, and would not live so long as the latter because they did not drink. In that year, Robert Warner, a Quaker, applied to a London company for insurance, but when it was learned that he was an abstainer a higher premium was charged. He refused to pay this, and organized a company of his own, the United Kingdom Temperance and General Provident Institution, to insure abstainers only. For many years thereafter several British companies insured total abstainers in a class by themselves, and statistics of these companies are available.

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For the first ten years abstainers only were received as risks by the United Kingdom Temperance and General Provident Institution, and then a department was opened for those who drank a little, but who were carefully chosen as to general health and the amount they drank. The company watched the statistics of these sections for 60 years in order to determine which group died the earlier. It was found that among those who drank there were many more deaths in proportion than among the abstainers; and among those in the prime of life (40-50 years), the proportionate number of deaths among moderate drinkers was even greater than among those of all ages. In 40 years it was found that out of every 100 deaths expected among drinkers, 93 actually occurred; while among the abstainers 70 out of 100 occurred. Between the years 1841 and 1901 about 125,000 policies of all kinds were issued by the Institution. Of whole-life policies on healthy male lives, issued at ordinary rates in the general, or non-abstaining, section there were issued 31,776, covering 466,943 years of life, and among these there were 8,497 deaths; in the temperance or abstaining section there were issued 29,094 policies, covering 398,010 years of life and among these the deaths numbered 5,124 only. The accompanying Table I shows the rate of mortality experienced in each of the two sections:

TABLE I
HEALTHY MALES—WHOLE-LIFE POLICIES, 1841-1901

AGES	NON-ABSTAINERS			ABSTAINERS		
	EXPOSED TO RISK	DIED	RATE OF MORTALITY PER CENT PER ANNUM	EXPOSED TO RISK	DIED	RATE OF MORTALITY PER CENT PER ANNUM
1-19	2,768	11	.397	5,619	33	.587
20-24	9,516	63	.662	15,760	73	.463
25-29	27,099	157	.579	32,740	133	.406
30-34	46,965	339	.722	46,555	190	.408
35-39	61,106	495	.810	54,097	240	.444
40-44	67,423	645	.957	55,604	304	.547
45-49	65,931	846	1.283	51,377	385	.749
50-54	58,941	992	1.683	44,138	463	1.049
55-59	47,879	1,136	2.373	34,974	585	1.673
60-64	35,161	1,148	3.265	25,263	648	2.565
65-69	23,219	1,176	5.065	16,479	702	4.260
70-74	12,857	922	7.171	9,325	578	6.199
75-79	5,780	614	10.623	4,351	505	11.607
80-84	1,890	307	16.252	1,346	205	15.230
85-89	358	79	22.607	322	66	20.497
90-94	49	16	32.653	55	55	25.455
95-99	1	1	100.000	5	...	...
All Ages	466,943	8,497	...	398,010	5,124	...

This table shows that, as a whole, the mortality in the temperance section was much lower than in the general section, and that during the active years of manhood, from 25 to 60, the annual mortality rates among abstainers were, on the average, 40 per cent lower than among non-abstainers—an enormous difference. As the non-abstainers insured in the Institution were good average lives, equal to the best and accepted standards of assured life, it is evident that assured abstainers, on the average, have a lower mortality and do live longer than assured persons generally. The conclusion is inescapable that, other things being equal, abstinence from alcoholic liquor as a beverage is conducive to health and promotes longevity.

The Institution published in 1916 its mortality experience under ordinary whole-life policies, during 50 years, beginning with 1866 and ending

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with 1915. It showed that actual claims in the temperance section were proportionately considerably less than in the General Section. The Assistant Actuary has brought the figures up to 1925, and has courteously supplied the totals given in Table II.

TABLE II
MORTALITY EXPERIENCE UNDER ORDINARY WHOLE-LIFE POLICIES, 1866-1925

SECTION	EXPECTED CLAIMS		ACTUAL CLAIMS	
	POLICIES	SUMS ASSURED	POLICIES	SUMS ASSURED
Temperance	23,977	£7,674,912	16,205	£5,072,324
General	23,657	£7,305,915	20,902	£6,322,942

The experience of another concern, the Sceptre Life Insurance Company, shows an even better record for abstainers as compared with drinkers. The insured in that company were all chosen through religious bodies, the Company believing that men who led religious lives lived longer; and their experience proved this to be the case. In the first 23 years of its existence the Sceptre Company had an average annual death-rate of a little under 5 per 1,000 among abstainers and one of a fraction over 10 per 1,000 among the general section. Other British companies and those of other countries have obtained similar results. Dr. Ekhrens of the Swedish Life Insurance Company found that drinkers under 43 years of age came 2 per cent nearer the death-rate than non-drinkers of corresponding ages; and for those over 43 he found that drinkers came 26 per cent nearer the expected death-rate which again indicates that the heaviest damage done by alcohol occurs during the years of greatest ability.

An inquiry was made in England by the Independent order of Rechabites Friendly Society, conducted by the eminent actuary Francis G. P. Neison, as to the rates of mortality and sickness for the ten years 1878-87. Neison examined, also, the records of the Order of Foresters and the Odd Fellows in this connection. The members of these Orders were mostly working men, those of the Rechabites being also abstainers. The longevity of the members of these several societies, as ascertained by Neison, is set forth in the accompanying Table III.

TABLE III
LONGEVITY OF ODD FELLOWS AND RECHABITES

AGE	SUMMARY OF THE RATES OF MORTALITY PER CENT IN EACH PERIOD OF YEARS		
	ODD FELLOWS 1866-1870	FORESTERS 1871-1875	RECHABITES 1878-1887
20-30	7.0	7.4	5.2
30-40	9.2	9.9	5.5
40-50	13.4	14.8	8.5
50-60	22.5	25.3	17.0
60-70	44.7	48.7	39.0
70-80	96.5	99.1	97.3

From this table it is evident that the Rechabites have a considerable advantage over both the Foresters and the Odd Fellows. Neison calculated that of 1,000 eighteen-year-old Foresters, 118 would reach 80, while of 1,000 Rechabites, 164 would reach 80.

The Sons of Temperance Benefit Society, an organization similar to the Rechabites, at that time had a death-rate corresponding closely to that of the latter.

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One of the first American companies to have a separate abstainers section was the Security Mutual Life Insurance Company, of Binghamton, N. Y. which inaugurated that section in 1900, and arranged to keep the mortality in it separate from that of the general class and to pay dividends to policy-holders in the ratio that the mortality proved to be lower. After four years' experience both in the volume of business secured to the credit of this class and the very low mortality experienced—less than one fifth of the expected rate of that called for by the tables of mortality—the wisdom of giving this class of business a special provision was proved to the satisfaction of the company.

Other important contributions on the subject have been made by Dr. T. F. McMahon, medical director of the Manufacturers' Life Insurance Company (1911), Dr. Edward W. Dwight, of the New England Mutual Life (1911), Dr. R. L. Lounsberry, of the Security Mutual (1913), Dr. William E. Porter, of the Mutual Life (1915), Dr. Fisher, of the Northwestern Mutual (1919), and Dr. Fan-euil Weisse, of the Mutual Life (1921). Statistics of the Manufacturers' Life, as given by Dr. McMahon, are as shown in the following table:

YEARS	TEMPERANCE SECTION	GENERAL SECTION
1902	37%	67%
1903	37%	71%
1904	43%	62%
1905	37%	78%
1906	36%	57%
1907	39%	73%
1908	38%	82%
1909	35%	51%
1910	30%	51%

Dr. Lounsberry, in his investigation of the mortality of the assured in the Security Mutual for the years 1900 to 1912, found that the actual mortality among abstainers was 39 per cent of the expected mortality, and among drinkers 58 per cent. In the investigation of the mortality of the Mutual life, conducted by Dr. Porter for the years 1907-1912, a study was made of the risks in certain selected occupations with the following results:

In-door clerical services	15,402
Merchants and dealers	22,379
Salesmen (not liquor business)	13,132
Farmers	27,859
Factories and Mills (Proprietors, Mgrs., and Supts.)	5,824
Total	84,596

These represented about one half of the total number of the company's entrants and were divided into:

In terms of the Standard used	
Total abstainers	53%
Temperate, occasional but not daily users	64%
Moderate, steady, free, though not excessive	73%
Total	65%

Dr. Fisher, in his investigation of the risks insured by the Northwestern Mutual during the years 1895 and 1900 classified them according to their habits as to alcohol, but in no case was an applicant accepted where it was believed that the amount of alcohol consumed daily was in excess of Anstie's limit of 1½ ounces per day.

The results of the investigation were as follows:

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CLASSES OF INSURED	DEATHS	RATIO AM. EX.
A. Total abstainers, aged 40 and under	9,386	54%
Total abstainers, over age 40	6,290	73%
Total	15,676	62%
B. Moderate users, aged 40 and under	6,464	66%
Moderate users, over age 40	5,747	82%
Total	12,211	74%
C. Regular beer drinkers, aged 40 and under	1,010	71%
Regular beer drinkers, over age 40	727	98%
Total	1,737	83%
D. Regular spirit drinkers, aged 40 and under	133	88%
Regular spirit drinkers, over age 40	234	111%
Total	367	103%
Grand Totals	29,991	69%

Class B included those who did not drink daily or regularly and never to exceed three glasses of beer or light ale, two of strong ale or porter, four of light wine or two of spirituous liquor in any one day at the most.

Class C included those who made a daily practise of taking one or more glasses, a weekly habit of five or more glasses, and never more than four glasses at the most in any one day, also users of wine in moderation.

Class D included those who took three or more glasses at the most in any one day and who used more than in the preceding categories.

The investigation of Dr. Weisse covered a study of the experience of the Mutual Life with daily, but not excessive, drinkers. All persons not daily drinkers and all with a history of having drunk to excess, were excluded. The results were:

ENTRANTS	DEATHS	IN TERMS OF COMPANY'S GEN- ERAL EXPERIENCE
20,080	807	119%

From the above sources of information, a comparison of the difference in mortality rate between total abstainers and persons who drank alcoholic beverages always in moderation, among the various companies studied, is shown in Table IV.

TABLE IV

COMPANY	ABSTAIN- ERS	NON-AB- STAIN'RS
United Kingdom Temperance and General Provident Institution	70%	93%
Sceptre Life	53%	80%
Austral. Temperance and General	47%	76%
Manufacturers' Life	37%	66%
Scottish Temperance	46%	64%
New England Mutual	59%	80%
Security Mutual	39%	58%
Mutual Life	53%	65%
Northwestern Mutual	62%	79%

Although these ratios show everywhere a higher mortality among non-abstainers, there is a difficulty in interpreting them, due to the circumstance that the companies have used different standards in studying their experiences. This difficulty may be in part overcome by using each company's general experience as a standard, in the case of those companies whose data have been published in sufficient detail. Taking 100 per cent as the standard, the ratios are as given in Table V.

These ratios are dependent on so many conditions that they may not be accepted as more than a general expression of the difference in mortality, but it is probable that the average ratios of all combined represent accurately the true situation.

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It may be questioned that this considerable difference in mortality is due entirely to the use of alcohol and it has been suggested that it is due at least in part to differences of occupations; but in the case of the statistics of Dr. Porter and Dr. Lounsberry the abstainers, at least in these two companies, represent a fair cross-section of a life-insurance population so far as occupation is concerned. It may also be claimed that the low mortality among abstainers is in part due to moderation practised by these people in other respects besides drink; but, when all allowances are made for these considerations there still remains a substantial margin of difference due to alcohol alone.

TABLE V.

COMPANY	GEN- ERAL EXPE- RIENCE	AB- STAIN- ERS	NON- AB- STAIN- ERS
United Kingdom Temperance and General Provident Institution	100%	84%	112%
Australasian Temperance and General	100%	82%	133%
Sceptre Life	100%	77%	116%
Scottish Temperance	100%	90%	125%
Security Mutual	100%	71%	105%
Mutual Life	100%	87%	107%
Northwestern Mutual	100%	86%	114%
All combined	100%	86%	114%

In the medico-actuarial experience there were 11,323 free daily users of alcohol who showed in the period under observation 698 deaths where 374 were expected, an excess of 324 and a probable loss to the company of \$650,000; 30,700 were conservative or moderate daily users, with 1,460 expected deaths and 1,725 actual deaths, an excess of 265 deaths with a probable financial loss of \$350,000. Of the 13,500 occasionally excessive users, neither frequently nor prolonged, in some cases a number of years had elapsed since the last excess, yet as a rule the mortality was as high in one group as in another, among those who had been reformed a number of years as among those who had only recently stopped the use of alcohol, showing that its previous use had permanently damaged their lives. Among the 13,500 excessive users there were 535 expected deaths and 745 actual deaths, an excess of 210 and a loss of about \$420,000.

A discussion of the effects of alcohol upon longevity would not be complete without some reference to the mortality among persons engaged in the manufacture or sale of alcoholic beverages. The medico-actuarial investigation included in its study on occupations some of those engaged in the trade in intoxicants.

Thus of more than 60,000 lives investigated with 3,179 expected deaths there were 4,495 actual deaths, an excess of 1,316, giving a mortality rate of 141% and a probable financial loss of \$2,500,000. As it was well known that such occupations were unhealthy when these risks were accepted, they must have been selected with especial care. Fortunately the losses were borne by many companies and extended over many years, or the financial results would have been a serious matter. However, this evidence shows clearly the extent to which attempts to insure these risks have proved a financial burden to the life-insurance business.

In this connection Colonel Geary wrote to 60 of the principal life-insurance companies in Great Britain in 1897 asking how they dealt with pro-

posals to insure publicans' lives. He learned that eight companies refused entirely; one added seven years to the applicant's age; and the others added extra sums to the premium, varying from ten shillings to two guineas. One company, the Prudential, stated that for the first 25 years of its existence publicans were accepted at ordinary rates, but that after that time an extra premium was added, due to the unfavorable mortality in that class.

TABLE VI

	NUMBER OF ENTRANTS	ACTUAL DEATHS	EXPECTED DEATHS	PERCENTAGE OF NORMAL MORTALITY
<i>Hotels with bar</i>				
Proprietors, Superintendents and Managers who do not attend bar	6,777	529	392	135%
<i>Hotels with bar</i>				
Proprietors, Superintendents and Managers who may attend bar	7,039	519	292	178%
<i>Saloon, billiard or pool room</i>				
Proprietors and Managers who do not attend bar	2,951	222	122	182%
<i>Saloon, billiard or pool room</i>				
Proprietors and Managers who attend bar	12,341	830	479	173%
<i>Breweries</i>				
Proprietors, Managers, Superintendents	4,799	483	359	135%
Clerks	2,141	112	86	130%
Foremen, Maltsters	1,911	145	95	152%
<i>Distilleries</i>				
Proprietors, Managers, Superintendents	1,492	119	140	85%
Traveling Salesmen, Collectors, Breweries, etc.	2,959	179	140	128%
<i>Wholesale Liquor Houses</i>				
Proprietors, Managers	10,116	992	811	122%
Clerks	3,924	138	123	112%
<i>Restaurants with bar</i>				
Proprietors, Managers and Superintendents not attending bar	1,298	105	69	152%
Waiters, where alcohol is served	1,797	83	47	177%
<i>Groceries with bar</i>				
Proprietors	504	39	24	164%
Totals	60,049	4,495	3,179	141%

Moreover, the difference between the death-rate of abstainers and that of drinkers does not measure the extent of the mortality caused by drink; for many abstainers have sustained injury from their own former intemperance, many from their parents' intemperance, and all of them from the general lowering of the conditions of life which is caused by drinking. This opinion is confirmed by the testimony given below.

Jacob L. Greene, president of Connecticut Mutual, says:

It has been my duty to read the records of and to make inquiry into the last illness and death of many thousands of persons of all classes in all parts of the country. . . Among the persons selected with care for physical soundness and sobriety, and who are, as a rule, respectable and useful members of society, the death-rate is more profoundly affected by the use of intoxicating drinks than from any other one cause, apart from heredity.

I protest against the notion so prevalent and so industriously urged that beer is harmless, and a desirable substitute for the more concentrated liquors. . . That in this country and climate its use is an evil only less than the use of whiskey—if less on the whole—and that

its effect is only longer delayed, not so immediately and obviously bad, its incidents not so repulsive but destructive in the end. I have seen abundant proof. . .

Statement of James W. Alexander, vice-president of Equitable Life Assurance Society:

No one can attend to the settlement of losses in an insurance company without being painfully reminded of the danger to life arising from intemperance; and how often what even we designate as moderate drinking expands into immoderate drinking and causes early death, is hardly realized by those who do not have the evidence brought under their eyes as we do. I suppose that next to pulmonary diseases more persons come to their death, either directly or indirectly, by alcoholism than from any other one cause. . .

Statement of Walter R. Gillette, medical director of the Mutual Life:

If there is anything proved by our mortuary experience it is that those who abstain from the habitual or excessive use of alcoholics have a far greater chance of long life than those who indulge in these beverages. . . There can be no question but that total abstainers have a much better chance of longevity than those who drink even in moderation. . . This rule applies to the use of malt liquors as well as to spirituous drinks. . .

While it is true that alcohol affects individuals differently and that an amount which some may consume without apparent ill effect may cause serious damage to other apparently equally healthy persons, among the drinkers whose lives have been studied are represented all degrees of indulgence from occasional to free, steady users, but no hard drinkers and no drunkards, all such being excluded by insurance companies. The evidence thus presented shows that ANSTIE'S LIMIT is too liberal and that there is apparently no limit within which alcohol is entirely harmless; it appears that there is a direct relation between the amount used and the amount of damage done to the body and that the damage persists long after its use is stopped. Any one who uses alcohol at all, or has ever used it in the past, is a less desirable risk, all other things being equal, than an abstainer, and his desirability is directly in proportion to the extent to which he has used it.

That abstinence from alcohol enables a person to live to a ripe old age without detracting from the pleasure and happiness of life is evident from the testimony given by numerous individuals who have attained such an age without its use. Such testimony was given at a meeting of octogenarian teetotalers held in London, England, May 21, 1896, which was attended by more than 50 teetotalers who had passed their eightieth year. At that time information was received of about 200 octogenarian teetotalers, some of whom were unable to attend the gathering, and details were received from 163 of them. Of this number 29 had abstained for varying periods under 50 years, 52 from 50 to 59 years, and 82 from 60 years upward. Each of those attending the celebration related his experiences and testified to the benefits he had received from his abstinence, giving it the whole credit for his health and long life.

The results of some investigations conducted by Dr. Raymond Pearl on the question as to whether alcoholic beverages are a handicap to longevity have been published in the *Journal of the American Medical Association* (Jan. 26, 1924), under the title of "Factors That Influence Longevity." In order to get information concerning a considerable number of persons of advanced age, Dr. Pearl wrote to those about whom newspaper reports were published. From the information re-

ceived in reply he drew the following conclusions:

Of twenty-six men who furnished information on the point, fourteen (54 per cent.) had used alcohol as a beverage during their lives, and twelve (46 per cent.) had been total abstainers. The mean present age of the users is 97.2 years, and of the non-users, 97.8 years. It thus appears possible to attain great age either with or without the use of alcohol as a beverage.

While the truth of his conclusion may be granted, his figures furnish no information as to the comparative safety of the use or non-use of alcoholic beverages, because there is no basis from which to find what proportion of users compared with non-users in a thousand, or in ten thousand, failed to reach the age of 97; and this information is absolutely necessary.

In 1926 Professor Pearl published (New York) a volume entitled "Alcohol and Longevity." In a review of this work (*International Review Against Alcoholism*, May-June, 1927) Dr. Herod says:

I do not hesitate to say that it is one of the most confused books I ever read. It is often hardly possible to make out what statistical methods the author has been following and his description of the material is peculiarly vague, whereas, on the other hand, his assertions are very forcibly expressed. . .

At all events Professor Pearl has not yet succeeded in convincing his critics, and until his book has been most carefully and thoroughly recast it cannot claim to be looked upon as a trustworthy scientific contribution to the serious problems of alcoholism.

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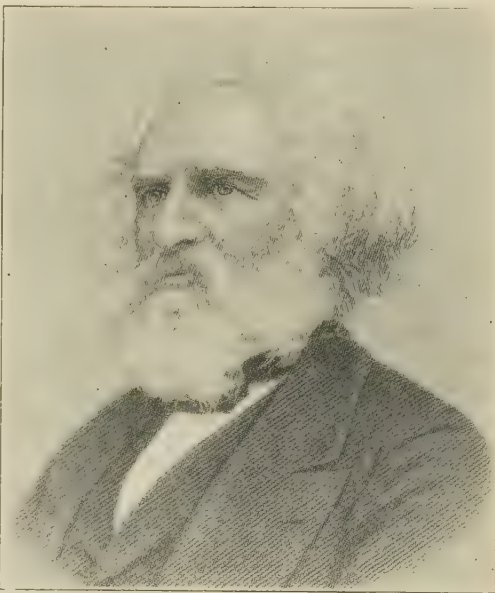
LONGFELLOW, HENRY WADSWORTH.

American poet; born at Portland, Me., Feb. 27, 1807; died at Cambridge, Mass., March 24, 1882. He was educated at Bowdoin College, after which he studied law for a time in his father's office. After studying languages and literature in England, France, Italy, Spain, Belgium, and Germany for three and a half years he was professor of modern languages at Bowdoin for six years (1829-35). In 1835 he was appointed to a similar chair at Harvard and again he went to Europe for further study, spending a year in the Scandinavian countries and Switzerland. He was twice married: (1) in 1831, to Mary Storer Potter (d. 1835); (2) in 1843, to Frances Elizabeth Appleton, of Boston, who met a tragic death by burning in her own home (1861).

On his return to America in 1836 Longfellow removed to Cambridge, where he began to write. He remained at Harvard for nearly twenty years after which he retired to continue his literary work. During this period he produced many poems, essays, and translations, which placed him in the first rank of American poets. Some of his best known works are: "Outre-Mer" (1835); "Hyperion" (1839); "Voices of the Night," which includes "The Psalm of Life" (1839); "The Wreck of the Hesperus," "The Skeleton in Armor," "The Village Blacksmith," "The Bridge," and "Excelsior" (1842); "Poems of Slavery" (1842); "The Spanish Student," a play (1843); "Evangeline" (1847); "Kavanaugh," a novel (1849); "The Golden Legend" (1851); "The Song of Hiawatha" (1855); "The Courtship of Miles Standish" (1858); and "Tales of a Wayside Inn" (1863). He resigned his professorship in 1854, but continued to live in Cambridge till his death.

Longfellow received the honorary degree of LL. D. from Bowdoin College (1828), Harvard College (1859), and Cambridge University (1868), and that of D.C.L. from Oxford University (1869). He was elected a member of the Russian Academy of Science (1873), and of the Spanish Academy (1877). He revisited Europe in 1842, and again in 1868-69, when he was received with distinguished favor in the various countries. After his death the English people honored his memory by placing his bust in Westminster Abbey.

Longfellow was always a true friend of the temperance movement, and he both wrote and spoke in its favor. Many of his poems reflect his recognition of the evils of the use of alcoholic beverages. In "Catawba Wine," he says of foreign wines:



HENRY WADSWORTH LONGFELLOW

Drugged is their juice
For foreign use,
When shipped o'er the reeling Atlantic,
To rack our brains
With the fever pains,
That have driven the Old World frantic.

To the sewers and sinks
With all such drinks,
And after them tumble the mixer;
For a poison malign
Is such Borgia wine,
Or at best but a Devil's Elixir.

Joy and Temperance and Repose
Slam the door on the doctor's nose.
— "The Best Medicines."

Also in "The Golden Legend," in the *Angel's* warning to *Prince Henry*, he says:

Touch the goblet no more!
It will make thy heart sore
To its very core!
Its perfume is the breath
Of the Angel of Death,
And the light that within it lies
Is the flash of his evil eyes.
Beware! O, beware!
For sickness, sorrow, and care
All are there!

LONG PLEDGE. See PLEDGE.

LONG PLEDGE

LONG PLEDGE TEMPERANCE SOCIETY. Title often used for the New British and Foreign Temperance Society, that association having adopted the long pledge.

LONG PULL. A colloquial term for the English practise of giving overmeasure of alcoholic drinks in order to attract custom to a licensed house.

LONGSTREET, AUGUSTUS BALDWIN. An American jurist, clergyman, and temperance leader; born at Augusta, Ga., Sept. 22, 1790; died at Oxford, Miss., Sept. 9, 1870. He was educated at Richmond Academy, Augusta, at Dr. Moses Waddell's School, Wilmington, S. C., and Yale College (graduated 1813). After studying law for two years at Litchfield, Conn., he was admitted to the bar and established himself at Greensboro, Ga., where he soon rose to eminence in his profession. In 1817 he married Frances Eliza Parke, of Greensboro.

Elected to the Georgia Legislature in 1821, appointed judge of Ocmulgee Circuit in 1822, and later nominated for Congress, Longstreet turned aside from the law and the opportunities presenting themselves in political life to become ordained as a Methodist preacher (1838). For some years, however, he engaged in editorial, and then educational work. He was president of Emory College, Atlanta, Ga. (1840-48), of Centenary College, in Louisiana (1848-49), of the University of Mississippi (1849-56), and of South Carolina College (1858). The degree of LL.D. was conferred upon him by Yale in 1841. He was the author of "Georgia Scenes"; "Letters from Georgia to Massachusetts"; "Letters to Clergymen of the Methodist Episcopal Church," and a number of books of fiction.

Longstreet was one of the moving spirits of the Augusta Temperance Society, and took active part in the early movements to restrain and then to uproot the liquor traffic. The columns of the *Augusta Sentinel*, edited by him, were always open for temperance propaganda. His prominence in this work led to his election as the first president of the State Temperance Society, organized at Milledgeville, in 1832. As college president, in the days of the Washingtonian and Sons of Temperance movements, he induced many of his students to sign the pledge and become active workers in the temperance cause. Later, as pastor and presiding elder, he was a tower of strength in every campaign to advance the Prohibition cause, and on the platform and in the pulpit he was ranked among the most brilliant and effective of its advocates.

LONG SUP, or SLING. A mixture of rum and water, in equal parts, with the addition of sugar; drunk by the early settlers of America.

LONSDALE, HENRY LOWTHER, 3d Viscount. British peer; born 1694; died unmarried in March, 1751, his family becoming extinct.

In a debate on the liquor question before the House of Lords, in February, 1744, Lord Lonsdale made the following statement (remarkable for the time in which he lived), which was printed in the *Gentleman's Magazine* for that month:

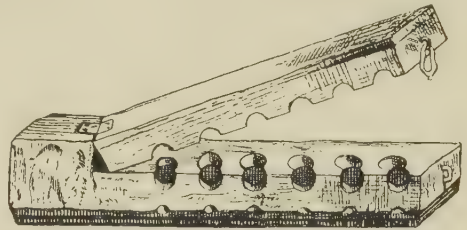
When it is once granted that spirits corrupt the mind, weaken the limbs, impair virtue, and shorten life, any arguments in favor of those who manufacture them come too late, since no advantage can be equivalent to the loss of honesty and life. When the noble lord has urged that the distillery employs great numbers of hands, and therefore ought to be encouraged, may it

LORD OF MISRULE

not upon his own concession be replied, that those numbers are employed in murder, and that their trade ought, like that of other murderers, to be stopped? When he urges that much of our grain is consumed in the still, may we not answer, and answer irresistibly, that it is consumed by being turned into poison, instead of bread? And can a stronger argument be imagined for the suppression of this detestable business, than that it employs multitudes, and that it is gainful and extensive?

LORA. A wine mentioned by Pliny in his "Historia Naturalis" (xiv. 10-12). It was obtained by pressing the husks of the grapes, moistened with water. It was sweetened and improved by various compounds, but would keep no longer than a year; consequently it was commonly considered the drink of the slaves, the poor, and women.

LORD OF MISRULE. In Great Britain, in the olden times, a functionary whose duty it was to direct the yuletide festivities at the universities, Inns of Court, and in the households of the nobility. He was sometimes called "Abbot of Misrule," "Master of Merry Disports," "Master of the Revels," "King of Christmas," and in Scotland "Abbot of Unreason." He was a despotic monarch, whose power was unlimited until Twelfth Night, when he abdicated his throne. A similar "Lord" was appointed by the Lord Mayor and sheriffs of London.



FINGER-PILLORY AT BEAUDESERT HALL

Stubbs states that

these mock dignitaries had from 20 to 60 officers under them, and were furnished with hobby-horses, dragons, and musicians. They first went to church with such a confused noise that no one could hear his own voice.

The first mention in English history of the Abbot of Misrule occurs in Leland's "Annals" of the Christmas of 1489.

An idea of the jurisdiction and privileges of the Lord of Misrule may be gathered from the following account of him as he appeared at the celebration of Christmas, 1635, in the hall of the Middle Temple, London:

He was attended by his lord-keeper, lord-treasurer, with eight white staves; a captain of his band of pensioners, and of his guard; and with two chaplains who . . . when they preached before him on the preceding Sunday, in the Temple Church, on ascending the pulpit, saluted him with three long bows! The pole axes of his gentlemen pensioners were borrowed from Lord Salisbury. Lord Holland . . . supplied him with venison on demand; and the Lord Mayor and Sheriffs of London with wine. . .

The flowing bowl was freely circulated at these merrymakings and the bounds of moderation were frequently overstepped. Those who broke the laws of the Lord of Misrule were subjected to the punishment of the finger-pillory. Plot, in his "History of Staffordshire," relates having seen one of these pillors at Beaudesert, the home of William Lord Paget: it had "holes of different sizes to fit the scantlings of all fingers."

At Haddon Hall, Derbyshire, there existed a few

LORD OF THE TAP

years ago an iron handcuff into which, in bygone times, the wrist of any one who committed an offense against the convivial customs at the Christmas gatherings, or who declined to drink his liquor, was locked in an upright position. Then a quantity of cold water, or the liquor he had refused to drink, was poured down the sleeve of his doublet.

In 1555 an ordinance suppressing the Abbot of Unreason was passed.

BIBLIOGRAPHY.—E. C. Brewer, *Dictionary of Phrase and Fable*, London, 1902; manuscript material supplied by the late William Andrews, Hull.

LORD OF THE TAP. An official of the Corporation of Cambridge, England, in the seventeenth century. At the fairs held by the Corporation ale was sold to the visitors, and the duty of the Lord of the Tap was to see that it was fit to drink. He presented a picturesque appearance, being arrayed in a red livery and having over his shoulder a string on which were suspended spigots and faucets (Daniel, "Merrie England in Ye Olden Time," ii.12, quoted by Woolley and Johnson in "Temperance Progress in the Century," p. 25, London, 1903).

LORDS' SELECT COMMITTEE ON INTemperance. A committee appointed by the British House of Lords, on the motion (June 30, 1876) of the Archbishop of Canterbury, for "the purpose of enquiring into the prevalence of habits of intemperance and into the manner in which those habits have been affected by recent legislation and other causes." The Committee met on July 31, appointing Archbishop Tait as its chairman, but taking no evidence during the current session. The Committee was reappointed Feb. 9, 1877, and on Feb. 13 the Committee was named, to consist of two archbishops, six earls, two viscounts, three bishops, and three barons. The Committee met on Feb. 19, and elected the Duke of Westminster as chairman.

During the months of March to July the Committee sat 25 days, examining 60 witnesses, including chief constables, magistrates, Members of Parliament, ministers of religion, medical men, etc. Mr. Joseph Chamberlain, M. P., and Mr. D. Carnegie gave evidence specially in favor of the **GOTHENBURG SYSTEM**.

On its reappointment in 1878 (the members being the same as in 1877, with the exception of the Earl of Shrewsbury who had died) the Committee sat 14 days during February, March, and April, and examined 44 witnesses, one of whom was Mr. H. P. Gilby, of the well-known firm of wine merchants of that name.

In the course of their Report the Lords' Committee, after a review of experiments tried in Liverpool and certain other parts of Lancashire, condemned the free licensing of public houses. Their objections were that

It allows no opportunity to the inhabitants for expressing their opinion against the opening of public houses in their neighborhood. Any number of these might consequently be opened against the sense of the community in localities already sufficiently supplied with facilities for public refreshment.

The Report said, also:

The free-trade experiment, tried under the Beer Acts is universally admitted to have failed; and there appears to be no reason for believing that any safeguards can be devised which would secure a better result. . . . As the system is altogether opposed to the spirit of the recent policy of restriction which appears to meet with the gen-

LOSINGER

eral approval of the country, the Committee are unable to recommend its adoption (Report, pars. 29-30).

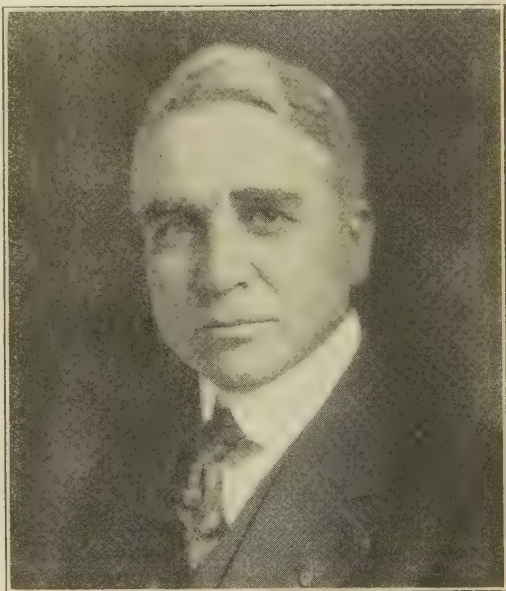
The section of the Report on grocers' licenses refers to their bad effect of "familiarizing the general community with the sight and sale of spirits in shops, as if they were articles like other provisions of daily and indispensable use, thus adding a new temptation to those already superabounding."

Other sections of the Report dealt with the Permissive Bill, local option, and the Gothenburg System. With regard to Sunday closing, the Committee recommended:

That on Sundays licensed houses in the Metropolis should be open from 1 to 3 P. M. for consumption "off" the premises only, and for consumption "on" the premises from 7 to 11 P. M. That in other places in England they should be open from 12:30 to 2:30 P. M. for consumption "off" the premises only, and for consumption "on" the premises from 7 to 10 P. M. in populous places, and from 7 to 9 P. M. in other places.

LORRAINE TEMPERANCE SOCIETY. See SOCIÉTÉ LORRAINE DE TEMPÉRANCE.

LOSINGER, WILLIAM J. American lawyer and Prohibitionist; born near Howard City, Michi-



WILLIAM J. LOSINGER

gan, May 22, 1877; educated at Howard City High School, Olivet (Mich.) College (A.B. 1912), and the University of Michigan (LL.B. 1910). On July 25, 1906, he married Bertha R. Cook, of Coldwater, Mich. In July, 1910, he commenced to practise law at Kalamazoo, Mich., and remained in that profession there until July, 1918.

Losinger entered upon work in the Prohibition field about 1902. In 1914 he assisted in a campaign to drive the saloon from Kalamazoo County, and afterward aided in the State-wide campaign which resulted in the adoption of constitutional Prohibition on Nov. 7, 1916. In 1915 he managed local-option campaigns at Winter, Draper, and Radisson, all in Sawyer County, Wisconsin, and succeeded in carrying those towns for the drys. He headed an-

other campaign at Amsterdam, New York, in 1918, which was unsuccessful. His work was noted by the Anti-Saloon League of Michigan, which chose him as a district superintendent, and he served in that capacity from July 9, 1918, to Sept. 30, 1925. He now resides at Lansing, Mich.

LO-SI PAN. An elegant, slender vessel of tin, used in Chinese ceremonial libations of the most solemn character; also at funerals. It is commonly known as a heron wine-jug.

It is about twice as tall as the **TSIU-PAN**, with which it is used. A cut of it is given on p. 585.

LOSSING, BENSON JOHN. American historian and author; born in Beekman, Dutchess County, N. Y., Feb. 12, 1813; died at Chestnut Ridge, near Poughkeepsie, N. Y., June 3, 1891. After following for a time the trade of a watchmaker, he, in 1835, undertook the editorship of the Poughkeepsie *Telegraph*. He subsequently learned the art of wood engraving and became one of its first exponents in America. During 1850-52 he published, in parts, his "Pictorial Field-book of the Revolution," and this was followed by similar books on the War of 1812 and the Civil War. His last important work was "The Empire State" (1887). Lossing was a trustee of Vassar College.

For many years Lossing was among the most earnest advocates of Prohibition, and a staunch adherent of the Prohibition party.

LOUISIANA. A west-south-central State of the United States; bounded on the north by Arkansas and Mississippi, on the east by Mississippi and the Gulf of Mexico, on the south by the Gulf of Mexico, and on the west by Texas; area 48,506 sq. mi.; population (1920), 1,798,509. The capital is Baton Rouge (pop. 21,782), and the most important cities are New Orleans (414,493) and Shreveport (43,874).

The territory now included in Louisiana was first settled by the French, although it was probably first visited by the Spanish explorer, Hernando de Soto, who, in 1541, had marched through Florida and penetrated to the Mississippi River. It was probably on Louisiana soil that his death occurred in the same year, and he is believed to have been buried in the Mississippi at the mouth of the Red River. The Spanish made no claims to the territory, however, and in 1673 Marquette and Joliet descended the Wisconsin River to the Mississippi and then advanced to

Early History the region of the mouth of the Arkansas. In 1682 La Salle sailed down the Mississippi from the French territory in the north and claimed the whole drainage basin for the French king Louis XIV, in whose honor he named the region "Louisiana." His attempts to found a colony, however, ended disastrously.

The first actual settlements in Louisiana were made by Pierre le Moyne d'Iberville, who led a band of colonists from France and established a fort on the present site of Biloxi, Miss. From 1712 to 1717 the region was held, as a private grant from the King, by Antoine Crozat, a Paris merchant, who sold it to the Company of the West, commonly called the "Mississippi Company"; and it was afterward incorporated with the Company of the Indies, under the leadership of John Law, whose famous "Mississippi Scheme" accomplished much for the colony. The first governor was de Sauvolle, who was followed by Bienville (both of

them brothers of d'Iberville), who directed the colony for 40 years and founded the city of New Orleans, removing his colony thence in 1718. In the same year the colony was strengthened by the arrival of several hundred new settlers and by the importation of 500 African negroes for slaves. In 1719 hundreds more followed. The Law Company had brought between 6,000 and 7,000 people to Louisiana. New Orleans was made the capital in 1722.

In 1731 the control of Louisiana reverted to the French crown, when the Company of the West surrendered its charter; and in the following year the seat of government was removed to New Orleans and the Council of Government was created by the King. Under the royal régime the colony became prosperous, due to the introduction of cotton culture (1740) and sugar-cane (1751). From the latter, sirup and tafia rum became important products; but it was not until the end of the century that the process of making sugar was discovered, bringing real prosperity to the colony.

Louisiana was transferred to Spain, by secret treaty, in 1762, but Spain did not take possession until 1769. Great Britain had also gained an interest in Louisiana by the Treaty of Paris (1763), between Spain and France on the one hand and

Under Spanish Rule Great Britain and Portugal on the other, by which she received all that portion of the country east of the Mississippi. The colonists opposed the cession to Spain, chiefly because of the fear of the Spanish commercial laws; and when their protests at Paris were ineffective, they turned to the idea of independence. When Antonio de Ulloa arrived in New Orleans in 1766 to take possession for the Spanish king, the people were so hostile that he was compelled to administer the country through the French governor, Philip Aubry, and later he was forced to leave the country (1768). Resistance was put down with considerable cruelty by the Spanish general Alejandro O'Reilly, who led a strong force to New Orleans and, after executing or imprisoning the leaders in the conspiracy, established Spanish rule on a sound basis.

After 1765 the colony was increased by the arrival of large numbers of French exiles from Acadia, and although Spanish law and the Spanish language replaced French officially, the colony remained essentially French. A liberal and conciliatory policy was followed by the Spanish governors, and Louisiana prospered under their rule. During these years a great trade had developed with the American colonies; and in 1795, after the colonies had won their independence from Great Britain, a treaty was made with Spain which guaranteed to the United States free navigation of the Mississippi, which was regarded as its western boundary, and the use of New Orleans as a port of deposit for three years.

Spanish rule ended in 1800 by the retrocession of Louisiana to France, which nation in turn ceded the country to the United States at the Louisiana Purchase in 1803. In March, 1804, Congress organized the portion south of 33° as the Territory of Orleans; English was made the official language; and English law was introduced. Louisiana entered the Union as a State on April 30, 1812. A few days later its territory was augmented by the portion of West Florida between

the Mississippi and Pearl rivers. The first steamboat reached New Orleans in the same year, and thereafter a thriving river business grew up. The southern part of the State was the scene of important operations during the War of 1812, and a decisive victory was won by General Andrew Jackson at New Orleans on Jan. 8, 1815, after peace had been declared. The capital was located at Donaldsonville from 1825 to 1831, at New Orleans at various times, and at Baton Rouge from 1849 to 1864 and from 1882.

Louisiana seceded from the Union on Jan. 26, 1861. Union forces under General Butler occupied New Orleans, and the Mississippi was opened up by Admiral Farragut in 1862, after which the State remained in Union hands till the end of the War. The State was readmitted in July, 1868.

Early Liquor Conditions. The early history of Louisiana with regard to the use of liquor was much the same as that of the other Southern States. Previous to the coming of the white man the Southern Indians were entirely ignorant of the manufacture and use of liquor, which was introduced by the early explorers and settlers. According to B. F. French ("Historical Collections of Louisiana and Florida"), when d'Iberville arrived in Louisiana he brought with him supplies of brandy and wine, and he received several demi-johns of wine as a gift from the governor of Santo Domingo, where he spent a few days on his voyage to America.

D'Iberville recorded that at his first meeting with the Indians "the object which most astonished them was the spy-glass," and that "brandy, which was set on fire, and which was afterward drunk, appeared to them a thing no less extraordinary." He "poured out a small quantity of brandy and water, of which each one drank but little, finding it too strong, having never before tasted liquor." Further that "on Sunday a drink of brandy was given again to each one of them." D'Iberville later recorded that his men "had only water to drink, for our liquor had given out."

When the first settlers arrived in Louisiana they found wild grape-vines growing in abundance, and, as they had come from a wine-growing country, they soon began the making of wine from the wild grapes. Later the vine was introduced from France and it was hoped to develop the colony into a great wine-growing center. With the introduction of the sugar-cane and its cultivation came the manufacture of rum, which thereafter was brought into general use. It was used, also, to a great extent as an article of barter in the trade for African slaves for the plantations, and was an important article of trade with the Indians. Ogg ("The Opening of the Mississippi") states that the people of Louisiana "knew no other money than whisky and the skins of wild beasts," and that the ships which visited the colony from Martinique, Rochelle, and Santo Domingo "brought provisions and drinks which they found easy to dispose of."

The policy of the French was to keep the Indian tribes at war with each other, in order to diminish their strength. The Indians were not so simple as to be unaware of the game that was being played upon them, but by the contact with European civilization they had been inspired with

wants which they could not shake off; and they had by this means been brought completely under the dominance of the English and French, on whom they had to rely for the gratification of their newly acquired tastes and vices, the worst of which was the drink habit. The nature of the Indian was not such as to enable him to resist the temptations constantly thrown in his way by the two great rivals who, with mutual jealousy, were ever struggling for mastery over the tribes; and the latter were thus driven to actions which led rapidly to their destruction.

For many years traders of all nationalities vied with each other in the effort to monopolize the Indian trade. Even the Indian himself sometimes acted as the "third man" between the white traders on the coast and the Indians in the interior. Seomp ("King Alcohol in the Realm of King Cotton") has given the following picture of conditions at that time:

Loaded with small casks of rum these traders would start to the distant homes of their kinsmen, but before they reached their destination they would usually consume their own product, and go raging through the forest; if any was left they would fill the cask with water and on arriving at their trip's end would retail the mixture by the mouthful.

Drinking on the part of the Indians led to many disturbances, outrages, murders, etc.; and the colonists, realizing their blunder in allowing rum to the Indians, began to make efforts to regulate the traffic. The first regulations provided that only licensed traders were to be allowed to trade with the Indians, the number for each tribe being limited; no liquor was to be sold in the woods or elsewhere than at the stations; muleteers and pack horsemen were not to be left behind when their principals left the nations; and licenses were to expire in 12 months, or in the case of the more distant tribes, 18 months. Besides these a multitude of other statutes of similar import were enacted. In fact the regulation of the liquor trade was probably the subject which came up most frequently in the colonial legislatures, but all to no avail.

Drunkenness also played a part in the other misfortunes and troubles of the early explorers and settlers in Louisiana. The explorer La Salle, who was killed by one of his own crew, in 1687, because of jealousy and opposition to his harsh and haughty treatment of his men, in defending himself from this charge, gave the following picture of conditions at that time, in a letter written to a friend about five years before his death:

The facility I am said to want is out of place with this people, who are libertines for the most part; and to indulge them means to tolerate blasphemy, drunkenness, lewdness, and license, incompatible with any kind of order. It will not be found that I have, in any case whatever, treated any man harshly, except for blasphemies and other such crimes openly committed. . . I am a Christian, and do not want to bear the burden of their crimes. (Wallace, *Illinois and Louisiana under French Rule*, p. 173.)

The colonists of Louisiana suffered much from the raids of the Natchez Indians, who were semi-civilized and sun-worshippers. This tribe has been described by Wallace as being very dissolute; and their drunken habits were responsible for their final destruction by the colonists. As the result of the tyranny and injustice of Commander Cho-part, who was trying to drive the Natchez off their lands, the Indians attacked Fort Rosalie (on the present site of Natchez, Miss.) on Nov. 29, 1729.

totally destroying the fort, killing the soldiers, and carrying off the women and children as slaves. Chopart had been warned of the conspiracy, but, according to Dumont ("Historical Memoir"), took no measures to prevent it. Dumont, a lieutenant in the French service, was a participant in some of the events he narrates. He wrote:

It would have been enough to put the troops under arms, and fire a cannon even without a ball. But either because wine and the table had troubled his judgment, or that he was unfortunately prejudiced in favor of the Indians, or that he believed them incapable of daring to execute such a design, he would not take any measures to thwart it; and as his injustice provoked, so his obstinacy crowned, the evil and made it remediless.

Later General Périer with 1,000 soldiers attacked the Natchez' fort, captured their leader, and either killed or took prisoner all the rest, totally destroying the nation. The prisoners were sold for slaves in San Domingo.

Conditions in 1724, after Bienville left the colony, and Périer had been made his successor, were described by the commander of Dauphin Island and Biloxi as "most unsatisfactory." The country, he said, was "a disgrace to France, being without religion, without justice, without discipline, without order, without police."

F. A. Ogg (*op. cit.*), in a pessimistic picture of life in New Orleans in 1744, writes:

The French live sociably enough, but the officers are too free with the Town's People; and the Town's People that are rich are too proud and lofty. . . . Every one studies his own Profit; the Poor labour for a week and squander in one Day all that they have earned in six; from thence arises the Profit of the Publick-houses, which flourish every day: The rich spend their Time in seeing their Slaves work to improve their Lands, and get Money, which they spend in Plays, Balls, and Feasts. What I say of New Orleans, I say of the whole Province, without being guilty of Slander or Calumny. . . . The Children, even of the best Sort, know how to fire a Musket or shoot an Arrow, catch fish, draw a Bow, handle an Oar, swim, run, dance, play at Cards, and understand Paper Notes, before they know their Letters or their God. A Child of six Years knows more here of raking and swearing than a young man of 25 in France; and an insolent Boy of 12 or 13 Years of Age will boldly insult, and strike an old Man.

The creoles of Louisiana rarely became thrifty agriculturists, preferring the more exciting pursuits of trader and trapper. Their half-savage manner of life was fostered by frequent intermarriages with the Indians. There was much of peril and hardship in their lives, but with music, dancing, and numerous holiday festivals they contrived to crowd more pleasure into a year than the average English pioneer got in a lifetime. Yet their drunkenness, idleness, and lack of thrift prevented the colony from prospering.

Joseph Wallace ("Illinois and Louisiana under French Rule") gave a description of the life of the early colonists in Louisiana in which the following passage occurred:

Besides other fruits there was the prolific grapevine, which trained along the enclosures or against the eaves of the cottages, yielded its rich vintage in its season. The principal crops raised were wheat, oats, rye, hops (for the breweries), and tobacco. . . . The river boatmen, on returning from their trips, like sailors the world over, spent their money riotously for pleasure and indulging their appetites, in convivial intercourse. . . .

Under Governor de Vaudreil in the latter part of the eighteenth century police regulations for the control of the liquor traffic were adopted, under which

All persons, whatever may be their social condition

. . . are prohibited from distributing any intoxicating beverage, whatever may be its nature, and from allowing it to be used for drinking at their respective homes (Art. 1).

Six taverns were to be established in New Orleans, the keepers of which were to be "permitted to supply with wine or spirits, no other persons than travellers, sick people, the inhabitants, and sea-faring men." The supply of liquor to a soldier, to Indians and negroes involved "the severest penalties, fines, the pillory, and forfeiture of all wines and liquors found in the house of the offender.

For a repetition of the offense the offender was "to be sentenced to the galleys for life."

The retail of refreshments on Sundays and holy days during the hours of worship was forbidden, and the taverns were to be closed every day at 9:00 P.M. (Art. 3).

Soldiers were not allowed to drink at these taverns, two liquor-shops (canteens) being specially provided for the military (Art. 7). (Gayarre, "Louisiana.")

Owing to the disorders arising from "the increased multiplicity of taverns" illegally established in New Orleans, all persons who had abandoned their lands to settle there were required within eight days to return to their former places of residence (Art. 9).

According to Gayarre ("Louisiana"), these regulations were poorly enforced, sometimes not at all. There was no discipline among the troops. The "most indulgent toleration" was shown to the soldiers, provided they spent their money at the canteen. For months there were never fewer than "a hundred of them at the hospital." The 60 officers "hardly did duty once in fifty days"; they never visited the barracks, which were kept "in the most filthy and disgusting manner." The soldiers were allowed by the major who had the lease of the canteen to carry out wine and spirits and sell them to the negroes and Indians.

Madame de Vaudreil, the Governor's wife, engaged in trade on her own account, and compelled customers to purchase at the prices she fixed.

Under Governors Kerlerec and d'Abbadie conditions in Louisiana do not appear to have improved much. The latter was recalled in disgrace and imprisoned for embezzlement and other crimes.

When the Spanish Governor Don Antonio de Ulloa arrived in Louisiana (1766) he proclaimed certain ordinances for the government of the province according to instructions received from Spain. Among the commercial regulations French ships had leave to bring from Martinique and Santo Domingo wine, flour, and other supplies provided they carried back certain products of the colony.

Wine and rum were regarded as necessities in Louisiana, according to a letter to the Spanish Government, written by O'Reilly on Oct. 17, 1769:

This province wants flour, wine, oil, iron instruments, arms, ammunition, and every sort of manufactured goods for clothing and other domestic purposes. . . .

By granting to this province, as formerly to Florida, the benefit of a free trade with Spain and with Havana, its inhabitants would find in that very city of Havana a market for all their produce, and would provide themselves there with all the articles of which they stand in need. The establishing of sugar mills would be increased, by thus affording to the planters of Cuba an outlet for all the rum manufactured by them, and which is lost for want of consumers. The consumption of this article would be considerable here, and every barrel of it would put two dollars into the king's treasury, through the export duty paid in Havana. . . .

From Catalonia there would come ships with red wine; here they would take a cargo of timber and other articles for Havana, and they would load with sugar.

Under an ordinance of Feb. 22, 1770, O'Reilly

provided revenue for the town of New Orleans. By its provisions an annual tax was to be levied on every tavern, billiard-table, and coffee-house; a duty of one dollar was to be charged on every barrel of brandy brought to the town.

Under successive Spanish governors the fight against drunkenness continued. Governor Miró, who took office in 1785, issued a proclamation for the government of Louisiana, in which he declared that tavern-keepers must shut their houses at regular hours, and not sell spirituous liquors to Indians, soldiers, or slaves.

After Louisiana came into the possession of the United States various liquor laws were enacted, which are thus summarized by the "Cyclopaedia of Temperance and Prohibition":

Early Provisions.—An undated law, at p. 41 of the Laws of Louisiana Territory (St. Louis, 1809), gave the Courts of Quarter Sessions the right to grant licenses; selling without license was fined \$10 per day; \$10 to \$30 was charged for license, and sales by unlicensed persons were fined \$5. The act of 1805, at the second session of the Territorial Legislative Council, gave the County Judge the licensing power, the licensee to pay a tax of \$30 and give a bond in \$500 to obey the law. Selling without license was fined \$49. The act did not apply to New Orleans. An act of 1806 required the applicant for an inn-license to be recommended by two free-holders. No one was to sell or give liquor to a slave without consent of his master, or to any Indian under penalty of \$20 and forfeiture of license. Merchants or shopkeepers might sell in quantities over two quarts. Selling to United States soldiers without permission of their commandant, and allowing gaming, were fined \$20 (half to the informer).

The act of 1812 punished selling to Indians by fine of \$200 (half to the informer), besides making the seller liable for any damages arising from the Indian's intoxication. The act of 1822 repealed the license tax, gave the police juries of parishes power to tax liquor-sellers as they thought proper and gave to the Mayor and Council of incorporated towns full power to regulate them, the tax to be levied not to exceed the State tax, except in New Orleans.

By the laws of 1848, No. 95, anyone selling or giving liquor to a slave forfeited his license, disqualified himself ever after to be licensed and was fined \$200 to \$400, and for the second offense \$400 to \$800. The owners or superintendents of slaves were excepted from this act.

Selling within two miles of Pleasant Hill Academy was prohibited by Laws of 1850, No. 286; but this did not apply to the regular dealers of the district.

Local Option Law of 1852.—By Laws of 1852, No. 105, the police juries of the parishes, the Selectmen of towns and Mayor and Aldermen of cities were given exclusive power to make such laws and regulations for the sale or prohibition of the sale of liquor as they

should deem advisable, and to grant or withhold license for sale thereof as the majority of the voters of any ward, parish, town, or city might determine by ballot. The State relinquished all right to grant such license but held the right to collect the State tax from such licensed drinking-houses and shops. This was re-enacted with provision that the police juries and municipal authorities should adopt rules and regulations for the annual elections upon the subject, and that the act should be given in charge to the Grand Juries.

Legislation of 1859-79.—Licensing of free negroes to keep coffee-houses, billiard-tables or retail stores where spirituous liquors were sold, were forbidden (1859).

By the Revenue act of 1869, every person selling wines or liquors by the drink was taxed \$150, to go to the State. By the Election law of 1870, drinking-saloons within two miles of any polling-place were to be closed, and officers refusing to obey the election officers and close them were imprisoned three to six months and fined \$100 to \$500. Peace officers might issue warrant to any police officer or constable to close such places, and such functionary should seize the liquors, and the vessels, tents or booths containing them, and hold them until 24 hours after the election, releasing them on payment of \$10.

In 1877 keepers of liquor places were prohibited selling liquor to a minor without an order signed by his father, mother or tutor. Licensees to sell liquor to be drunk on the premises but not otherwise, were re-

quired to be obtained of the State Tax Collector. Then followed elaborate provisions for the use by each dealer of a bar-room register or "Moffatt Register," to register every drink sold by turning a crank and striking a bell once for each five cents paid by the customer, a tax of one-fourth of one cent being levied on each five cents of receipts. Every violation of the act was fined not over \$100 (one-third to the informer), with forfeiture of license and disqualification to hold one thereafter for one year (Laws, 1878, No. 26). This law was repealed by Laws of 1879, No. 27, which imposed an occupation tax of \$85 on sellers by the drink and \$15 on those selling less than a gallon but not less than a bottle, not to be drunk on the premises.

By Constitutional provisions the regulation of the sale of alcoholic or spirituous liquors is declared a police regulation, and the General Assembly may enact laws governing the sale and use, (Const., art. 170). The General Assembly shall by law forbid the giving or selling of intoxicating drinks on the day of election within one mile of precincts at any election held within this State. (Const., art. 190). The General Assembly may levy a license tax, and in such case shall graduate the amount of such tax to be collected from the persons pursuing the several trades, professions, vocations and callings. . . No political corporation shall impose a greater tax than is imposed by the General Assembly for State purposes. (Const., art. 206.)

The police juries of the several parishes, and the municipal authorities of the towns and cities, shall have exclusive power to make such laws and regulations for the sale or prohibition of the sale of liquor as they may deem advisable, and to grant or withhold licenses from drinking-houses and shops within the limits of any city ward of a parish or town, as the majority of the voters thereof may determine by ballot; and the said ballot shall be taken whenever deemed necessary by the above-named authorities, not oftener than once a year. (R.L. 1884, Sec. 1211.) The State relinquishes all right to grant license in any town, city or parish in which it is not granted by the authorities. Whenever any licenses may be granted the State shall have power to collect the tax coming to the State for such licensed drinking-houses or shops. (Id. Sec. 1212.)

It shall be the duty of the Judges of the several District Courts of this State, and the Judge of the Criminal Court of the parish of Orleans, to call the attention of the Grand Jury to the laws regulating the sale of liquors, at each jury term. (Id. 1213.) It shall be the duty of the police juries of the several parishes and the municipal authorities aforesaid, to adopt such regulations as may be necessary to carry out this act. (Id., Sec. 1214.)

Keepers of any disorderly inn, tavern, ale-house, tippling-house, etc., shall be fined or imprisoned, or both, at the discretion of the Court, and forfeit their licenses (Id., Sec. 908.) Whoever shall keep a grog or tippling-shop, or retail liquors without license, shall be fined \$100 to \$500. (Id., Sec. 910, amended by Laws of 1886, No. 83, by making defense of sale on prescription good only in case of good faith.)

Selling to miners is prohibited as in Laws of 1877, c. 116, cited above.

By the Revenue law of 1886 (Laws, No. 101, p.181), licenses to retail liquor were placed at from \$50 for those doing a business of less than \$2,000 annually to \$750 for those receiving over \$50,000 annually, in nine classes. Distilling, rectifying and brewing are taxed from \$15 to \$3,500 in 20 classes, according to annual receipts. (Id., p.176.) The same act, from p. 184 on, provides ways of enforcing and collecting licenses which are purely revenue rules rather than liquor or restrictive regulations.

Later legislation in Louisiana included:

A law requiring scientific temperance instruction in the public schools (1888); a license law, fixing the fee at \$50 to \$750 according to sales; two temperance laws in 1906; the Gay-Shattuck Law, prohibiting the sale of liquor to whites and negroes in the same building, prohibiting the opening of saloons within 300 feet of a school or church, and making it unlawful to throw dice or gamble in any form in saloons (1908); the Johnson Near-beer Bill, prohibiting the sale of malt liquor in Prohibition territory (1916).

The Louisiana Legislature met in regular session in May, 1918, for consideration of the Eighteenth Amendment. The House voted for its ratification by a vote of 70 to 44, but as the vote in the Senate was a tie, 20 to 20, the resolution was lost. A special session of the Legislature was called by the governor in August, when the Amendment

was reconsidered. It was then ratified by a vote of 21 to 20 in the Senate on Aug. 6, and by one of 69 to 41 in the House on Aug. 8, making Louisiana the fourteenth State to ratify. At a special session of the Legislature in 1921 the Wood-Jordan

Ratification of Eighteenth Amendment Bill was passed, authorizing the courts of Louisiana to exercise concurrent power in enforcement of the Eighteenth Amendment, and in 1924 the Legislature passed Senate Bill No. 51, known as the "Hood Act," which amended the enforcement code so as to bring the definition of intoxicating liquor into conformity with the Volstead Act.

The Temperance Movement. The temperance movement in the South was an outgrowth of the Washingtonian and Father Mathew movements, and it was fostered by the churches and by such organizations as the Sons of Temperance, the Good Templars, the National Temperance Society, and the W. C. T. U. The situation was thus described in the Twentieth Annual Report of the National Temperance Society (1888):

The temperance question is claiming the attention of all classes of people in the Southern States, and is making excellent progress in nearly all parts of the South. The sentiment for the prohibition of the traffic is, however, far in advance of that for total abstinence. The Legislatures of all the Southern States, with the exception of that of Virginia, have adopted the policy of local option or local prohibition, and have allowed the people of many localities to vote directly upon the question of license or no license, while in other cases they have absolute prohibitory laws for small sections of country when requested by such communities, so that nearly, if not quite, one half of the territory south of Virginia is now under Prohibition (1885). This does not include any large city and but few large towns, yet it embraces a wide range of territory, which challenges attention and gives abundant evidence of the blessings of Prohibition, and the prosperity and thrift of the people who are rid of the blighting effects of the drink-traffic.

Prohibition sentiment in the South has always been in advance of total-abstinence sentiment, while the reverse has been true in the North. This is accounted for by the fact that the Southern States had a large element of negro population, which was uneducated and unreliable and which with the free use of whisky would be dangerous. Therefore, Prohibition fast became a necessity in the South, as self-defense required the destruction of the liquor traffic. Many men in the Southern States who did not advocate or practise total abstinence, and who were not opposed to the use of liquor or the liquor traffic, advocated Prohibition as a means of safety to society, knowing that the Negro, set on fire with strong drink, would be an incendiary indeed.

The first national temperance societies introduced into Louisiana were the fraternal orders, the Sons of Temperance (established about 1842), the Templars of Honor and Temperance (1845), and the Good Templars (after 1854). These organizations were of great importance in the development of temperance sentiment up to the time of the Civil War, but they were almost totally destroyed by that conflict. Efforts were made to re-establish their work after the War, and negroes were admitted to membership (1866), the Sons of Temperance forming several grand divisions for them and the Good Templars organizing a Dual Grand Lodge for colored members in 1879; but the orders never regained their former strength and importance.

On his tour of America Father Mathew visited

Louisiana and was welcomed enthusiastically at New Orleans (1850). He refused an invitation from the municipal authorities to accept the hospitality of the city, but addressed large audiences

Visit of Father Mathew daily during his stay there. The result of his work was thus described by his traveling companion O'Meara: "Although the bar-rooms are extremely numerous, in about ten days after his arrival he had given the pledge to more than 6,000 persons, including many of the wealthier classes. The change is already most perceptible, not a single drunkard seen in the streets during Easter Saturday night." Father Mathew wrote from New Orleans to Mrs. Rathbone:

As far as my temperance labours in New Orleans are concerned, you have been made acquainted, through the press, with my progress and unqualified success. Already upwards of 12,000 have taken the pledge in this city, and I expect an increased accession of three or four thousand more... (John F. Maguire, "Father Mathew: a Biography," New York, 1864.)

The National Temperance Society early entered missionary work among the negroes of the South, and established branches in all of the Southern States, receiving the hearty cooperation of various educational institutions, missionary societies, schools, and temperance organizations of the South. For many years its lecturers and missionaries were sent to visit the schools and churches, where addresses were delivered, societies for colored people organized, temperance literature circulated, etc., and the good results of this work appeared in the successful local-option elections throughout the South. The official organ of the Society, the *National Temperance Advocate*, was widely circulated. The Rev. H. Woodsmall was one of the leaders in the work in Louisiana.

The Protestant churches of the South have taken an active part in temperance reform and the Methodist Church, South, has stood as a unit for Prohibition as the only feasible solution of the liquor problem. In that region it was not such a complex question as in the North, as it did not become entangled with party issues and was kept outside of politics; and the success of the Prohibition movement was largely due to that fact. One of the most stubborn convictions the Church had to fight in the South was, that Prohibition would disastrously affect trade. Many church people themselves believed this would be the result, but this argument gradually lost its force as the people became convinced that the whisky traffic was against the best interests of trade. It was also recognized that whisky was one of the greatest obstacles to material thrift and prosperity for the negroes, and a great hindrance to the proper training and education of their children.

The Woman's Christian Temperance Union was perhaps the most influential organization in developing Prohibition sentiment in Louisiana. The State Union was formed Jan. 31, 1883, in the Y. M. C. A. Building, New Orleans, by Miss Frances Willard, while on a tour of the South. Mrs. Caroline E. Merrick was chosen first president and served for nine years. Succeeding presidents have been: Mrs. Mary Reede Goodale (10 years); Miss May Walker (1 year); Mrs. Alice M. Zable (1 year); Mrs. E. F. Blanks (3 years); Mrs. Nellie O'Beirne (2 years); Mrs. Kate E. E. Wilkins (2 years); Mrs. Alice Cary McKinney (1909—). The Frances Wil-

lard Union (colored) was organized in 1912 and Mrs. FRANCES ANNIE GAUDET was elected president, in which capacity she directed the work of the organization for several years.

The number of members of the State Union has increased from 141 in 1906 to 876 in 1928. The present officers are: President, Mrs. Alice C. McKinney, Ruston; vice-president, Mrs. W. N. Collins, Shreveport; corresponding secretary, Mrs. A. D. Eglin, Alexandria; recording secretary, Mrs. R. C. Russell, Eunice; treasurer, Mrs. Lionel Bertrand, Elton; Y. P. B. secretary, Mrs. Lilla White, Baton Rouge; and L. T. L. secretary, Mrs. Lionel Bertrand.

The Louisiana W. C. T. U. was instrumental in securing the enactment of the Scientific Temperance Instruction Law, and of measures raising the age of consent from 12 to 18 years, and forbidding the sale of tobacco to minors. It has also been active in the fight for all welfare legislation.

An attempt was made to organize the Prohibition party in Louisiana in 1891, and in that year candidates were nominated for Congress in every district; but the vote was very light, and interest declined to such an extent that no more candidates were ever nominated. The Prohibition vote in the State for President in 1884 had been 328, and 160 in 1888.

The Louisiana Anti-Saloon League was organized at a convention of the representatives of the churches of the State, held in the Y. M. C. A. auditorium, New Orleans, Jan. 30-Feb. 1, 1905. The Rev. Dr. George Summey, of New Orleans, was chosen president. It was reorganized and the Rev.

W. P. Lambert became superintendent in 1909. He was succeeded by Dr. S. A. Smith. The headquarters were removed to Shreveport in 1912. The Rev. A. W. Turner succeeded Dr. Smith and held office until Jan. 1, 1925. He was followed by the Rev. O. L. Jones, D.D., the present (1928) incumbent.

The number of liquor-dealers had been 3,687 in 1878 and 5,855 in 1889, but they had been reduced until in 1910 there were 4,218 liquor-dealers of all kinds in the State, of whom 3,552 were retailers; and, as the population numbered 1,656,388, the proportion of liquor-dealers to inhabitants was 1 to 392. In the previous year the proportion had been 1 to 340, but thereafter the number of saloons steadily declined as a result of the efforts of the League in initiating local-option contests. By 1910 no fewer than 33 of the 50 parishes had been brought under Prohibition by that means, with the result that one half of the people were living in dry territory.

At that time the Gay-Shattuck Law had been in operation for one year, but it was openly violated everywhere, showing the futility of trying to regulate the saloons of the State. The State officials were lax in enforcement; and the city of New Orleans, the great liquor stronghold of the South, was in the control of men dominated by the saloon power, and made no effort to enforce Sunday-closing laws or other regulative measures to which the saloon-keepers objected. In addition to the licensed saloons at least 1,000 "blind tigers" were in operation in the city. Outside of New Orleans, however, the Prohibition laws were well enforced. Under the leadership of James

Albert Christian the saloons were driven out by an election in Shreveport, a city of 35,000 population, in the early part of the year, with the result that business was greatly improved, the bank deposits increased to the extent of \$3,000,000 over the previous year, taxes were reduced from a rate of 15- $\frac{3}{4}$ mills in 1908 to 12- $\frac{3}{4}$ mills, and the number of arrests decreased from 5,248 in 1909 to 2,796.

In 1913 the number of dry parishes was increased by the division of the dry parish of Calcasieu into four parishes, making three new dry parishes, and the enforcement situation in New Orleans was much improved by the adoption of the commission form of government in that city. Local-option elections were successful in driving the saloons from Lake Charles, a city of 15,499 population, in addition to a number of smaller communities, but, notwithstanding these victories, an enormous amount of liquor was manufactured and consumed in the State. With five distilleries operating, 11,322,847 gallons of distilled spirits were produced and 542,146 barrels of fermented liquors were made. A total of 3,652 persons held Federal liquor-tax receipts.

Although public sentiment in Louisiana was strongly in favor of Prohibition, the Congressmen from the State regularly voted wet on national Prohibition measures. In 1913 the vote on the Webb Law, over the veto of President Taft, was: In the Senate, 1 for and 1 against; in the House, 3 for and 4 against. In 1914 the vote on the Hobson Joint Resolution for a Prohibition Amendment to the Constitution stood: 1 for, 6 against, and 1 not voting; while that on Prohibition for the District of Columbia stood 4 for and 4 against.

Louisiana had already ratified the Federal Prohibition Amendment when War-time Prohibition went into operation in the State. During the first three months of Prohibition (August, September, and October, 1919) the arrests for drunkenness in New Orleans totaled only 463, as compared with 1,399 for the same period in 1918. In the first seventeen days of Prohibition in Baton Rouge, which had been a saloon city for almost 100 years, there were but 22 arrests for all causes, as compared with 88 for the same period in the previous year. In Lafayette Parish, according to District Attorney Ogden, at the March term of court, the fines for crimes caused by drunkenness aggregated \$50 as against \$1,300 for the same period in 1918.

Most of the rural parishes, as well as most of the villages and small cities, were dry when Prohibition went into operation, while the larger cities were mostly under license. The following testimony has been given of conditions in the State under Prohibition:

On. Dec. 12, 1919, Attorney-general Walmsley said:

Prohibition in the United States has not resulted in a wide increase of crime throughout the United States, but the contrary has been true in this State. Our arrests have decreased enormously, and when the lid was taken off for a short while the arrests took a phenomenal jump.

On Dec. 19, 1919, Governor R. G. Pleasant said:

I desire to say that, in my opinion, the adoption of the Prohibition policy in the State of Louisiana has been very beneficial to our people morally, intellectually, and financially.

Anti-Saloon League Superintendent A. W. Turner, in 1921, made the following statement:

I am quite sure that the social, economic, moral,

and religious life of our people has been greatly benefited by the coming of National Prohibition. This fact is established by the reports that I have received from the various pastors and many other social workers who know the home life of the people.

Enforcement of the law has been exceedingly good for the small force of officers the Government has placed at our command. Co-operation of the State officers has also been good. With the prospect of additional numbers of Federal officers, we are expecting good results.

Sentiment in favor of law enforcement is gradually, but surely, developing. . .

The statement of Governor John M. Parker, however, disagrees with that of Superintendent Turner on the matter of enforcement:

The effect of Prohibition as a whole has been beneficial, and there has been a marked decrease in crime.

Enforcement of the law has been very lax and extremely difficult, and violations are common.

I do not think the sentiment for Prohibition is growing. A large number of the people of this state have always been accustomed to light wines, and Prohibition has caused a large amount of home brew.

The headquarters of the Louisiana Anti-Saloon League were moved on May 1, 1923, from Shreveport to 703 New Orleans Bank Bldg., New Orleans. On that date the Rev. O. L. Jones, D.D., became associate superintendent of the League. A year later he was appointed State Superintendent, which position he continues to hold (1928).

A new organization growing out of the Anti-Saloon League in Louisiana was the Louisiana Legislative Prohibition League, organized in Shreveport May 28, 1925, as the result of a call issued by the Rev. A. W. Turner, ex-superintendent of the Anti-Saloon League. The object of the new organization was officially stated to be to guard against all attacks in our Prohibition enforcement laws by watching the Legislature and the animus of all bills and by keeping friends of Prohibition posted on the situation at any time.

The headquarters are at Shreveport. The first officers were: President, Frank E. Powell, of De Ridder; secretary, W. A. Anderson, of Shreveport; and legislative superintendent, the Rev. A. W. Turner, of Shreveport.

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LOUNSBURY, ELFORD FRANKLIN. American Methodist Episcopal missionary and Prohibitionist; born at Bethany, Connecticut, Oct. 17, 1845; died at Cheshire, Conn., May 2, 1925. His early life was spent on his parents' farm, where he helped with the farm work during the summers. He was educated in the public schools, at the Fort Edward (N. Y.) Collegiate Institute, at Wilbraham (Mass.) Wesleyan Academy, and at the Drew Theological Seminary, Madison, N. J. (1875). In 1875 he became affiliated with the New York East Conference of the Methodist Episcopal Church, and two years later he was admitted to full connection. He entered the foreign missionary field in 1875, and was sent to Sistova, Bulgaria, that same year. At the end of a year he was able to deliver his first

sermon in the Bulgarian language. Lounsbury was treasurer of the mission at Sistova for ten years, and was for some time in charge of the Lower Danube district. For a number of years he was legal director of the mission-school at Rustchuk, on the Danube, and for two years held the same position in connection with the American Girls' Boarding-school at Lovech, Bulgaria. In 1877 he returned to the United States, and preached at Farmingdale, Long Island, for two years. In 1881 he married Miss Adelia Seaman, of Long Island, N. Y., with whom he returned to Bulgaria. His second sojourn in that country lasted until 1893, when he again returned to America and to his home conference, within the bounds of which the remainder of his life was spent.

From early manhood Lounsbury was a staunch Prohibitionist. He affiliated himself with the Independent Order of Good Templars in 1867 and was an active member while in America. On his first return from Bulgaria, he rejoined the Order at Farmingdale, Long Island, entering Excelsior Lodge No. 327. He held various subordinate and county offices in the I. O. G. T., and was a representative in the Grand Lodge of New York. In 1899-1900 he was Grand Chaplain of the New York Grand Lodge. In September, 1901, he transferred his membership from New York to Connecticut, joining Washington Lodge, No. 151, at Norwalk. In September, 1902, he was elected G. C. Templar of Connecticut, and was reelected the following year. He instituted Suffolk Lodge No. 525, at Cutchogue, L. I., New York, Bishop Juvenile Temple No. 4, at Bridgeport, Conn., and Alpha Junior Lodge No. 1, at Greenwich, Conn.

LOVELL, MARY FRANCES (WHITE-CHURCH). British-American writer, humanitarian, and temperance reformer; born in London, England, July 11, 1843; educated in American private schools. Miss Whitechurch came to America early in 1849. On Sept. 13, 1864, she married George S. Lovell, of Brimfield, Mass. Mrs. Lovell joined the Woman's Christian Temperance Union at Bryn Mawr, Pennsylvania, in 1885. To her astonishment she was immediately elected superintendent of the department of scientific temperance instruction in schools and colleges for the Bryn Mawr W. C. T. U. For several years she was actively associated with Mrs. Mary H. Hunt, of the National W. C. T. U., in her great work for scientific temperance instruction in the public schools. Due to the prolonged illness of her husband, Mrs. Lovell was obliged in 1897 to resign temporarily from active W. C. T. U. work.

From childhood Mrs. Lovell had a love of animals and a hatred for any sort of cruelty. While at Bryn Mawr she became a member of the Women's Pennsylvania Society for the Prevention of Cruelty to Animals. Later she became a member of the American Anti-Vivisection Society, vice-president of the American Humane Association, and associate editor of the *Journal of Zoophily*.

Her discoveries of the cruelties of vivisection aroused in Mrs. Lovell a desire to advance humane education everywhere as rapidly as possible, and the thought came to her to create a Band of Mercy Department as part of the work of the W. C. T. U. She proposed the plan in the Bryn Mawr Union, and it was successfully adopted there. She next wrote a paper entitled "Why the Band of Mercy

LOVING-CUP

Should Form a Part of the work of the W. C. T. U.," which she read at a convention of the W. C. T. U. of Montgomery County. It was ordered printed and was shortly published in the *Union Signal*, the organ of the National W. C. T. U. At her request the Pennsylvania W. C. T. U. created in 1888 a Department of Mercy, and at the State convention she was elected its superintendent, having had previous experience in the same capacity for her county union. After existing for two years as a State department only, a national Department of Mercy was created, and Mrs. Lovell was chosen its superintendent also. In this office she secured the adoption of the Department of Mercy (now the Department of Humane Education) in 44 States of the Union, and in June, 1889, the World's W. C. T. U. created an international department and placed Mrs. Lovell at its head. Thus her humanitarian efforts have been introduced into some 20 countries scattered throughout the world.

Mrs. Lovell is the author of: A compilation on "Prayer"; "The Path of the Just"; "The Ideal Woman"; "What is Humane Education?"; "Is Vivisection Philanthropy?"; "The Fur Trade"; "Slaughtering"; besides a number of leaflets for children. She resides at Jenkintown, Pa.

LOVING-CUP. A drinking-vessel, having two or more handles, passed round from one guest to another at state banquets, city feasts, etc. The ceremony of drinking from a loving-cup is an ancient one. Brewer ("Dictionary of Phrase and Fable"), in his remarks on this topic, quotes from "Eldad the Pilgrim" (chap. ix) as follows:

He [the master of the house] laid hold of the vessel with both hands, lifted it up, and said—"Blessed be Thou, O Lord our God, thou king of the world, who hast given us the fruit of the vine"; and the whole assembly said "Amen." Then, drinking first himself from the cup, he passed it round to the rest.

In former times the monks applied the term "loving-cup" (*poculum caritatis*) to the wassail-bowl. The cup was placed at the upper end of the refectory table on New Year's Eve, and from it the superior drank to the health of the monks.

The custom of passing round the loving-cup is still observed at civic banquets in London. According to Brewer (*op. cit. s. v.* "Grace-Cup"):

The proper way of drinking the cup observed at the Lord Mayor's banquet or City companies' is to have a silver bowl with two handles and a napkin. Two persons stand up, one to drink and the other to defend the drinker. Having taken his draught, he wipes the cup with the napkin, and passes it to his "defender," when the next person rises to defend the new drinker. And so on to the end.

In years gone by, when the churchwardens of the parish of St. Margaret, Westminster, London, observed the custom of drinking from the loving-cup, it was usual for the cover of the cup to be held over the head of the person drinking by those standing on either side of him.

In the English universities of Oxford and Cambridge the loving-cup is called the GRACE-CUP.

The modern "loving-cup" sometimes has a movable cover. At banquets each guest rises and bows to his neighbor on the right, who, also rising, removes and holds the cover with his right hand while the other drinks. This little comedy is a survival of the days when he who drank was glad to have the assurance that the right or dagger hand of his neighbor was occupied in holding the lid of the chalice. (See "Encyclopaedia Britannica," 11th ed., xiii. 122.)

LOYAL CRUSADERS

LOW, SETH. American educator and politician; born at Brooklyn, New York, Jan. 18, 1850; died in New York city, Sept. 17, 1916. He was educated in the public schools of New York State and at Columbia University (A.B. 1870), and held honorary degrees from Amherst, University of the State of New York, Harvard, University of Pennsylvania, Trinity, Princeton, Yale, and the University of Edinburgh, Scotland. On Dec. 9, 1880, he married Annie Wroe Scollay, of Boston, Mass. For a time he was employed as a clerk in his father's tea importing house, and later became a partner in the business. In 1881-85 he was mayor of Brooklyn, being elected on an independent ticket, and in 1897 was an unsuccessful candidate for the mayoralty of Greater New York. He was for eleven years (1890-1901) president of Columbia University, and for many years a trustee of that institution. On Jan. 1, 1902, he was elected mayor of Greater New York, serving in that office for two years. He was a delegate to the International Peace Conference at The Hague, Netherlands, in 1899, and in 1915 was a delegate-at-large to the New York State Constitutional Convention. He was also a member of numerous national civic and learned societies.

Low was recognized as an enemy to Prohibition and temperance reform. During his campaign for the mayoralty of Brooklyn, in 1881, he explicitly promised a committee composed of leading Prohibitionists and temperance men of New York that he would, on becoming mayor, reduce the number of saloons, enforce the law against selling to minors, and close the saloons on Sunday, according to law. On the strength of these promises, the committee published a card in the newspapers advising Prohibitionists and temperance people to support Low for mayor of Brooklyn. The committee also aided materially in other ways to rally the temperance people to his support and were a potent factor in contributing to his election. In order to assist him in carrying out his promises, the Prohibitionists organized an excise league, employed detectives and lawyers, and went to much expense to aid in the proposed enforcement of the liquor laws.

Low's first step was to appoint two notorious liquor sympathizers as excise commissioners, who at once began to increase the number of saloons in the city. During the first year of his term of office, the number of saloons was increased by 107, and by the end of 1884 there were 245 more than before his administration. Minors might purchase liquor anywhere in the city by stating that they were buying the beverage for their parents, in spite of the fact that an earlier decision of the Court of Appeals had forbidden such action. Licenses were annulled for infringements of the law on one day, and the next day would see another license issued to the same saloon in the name of one of the bartenders or some friend. This sort of outlawry on the part of the commissioners had the official sanction of Mayor Low who, in his annual message, publicly defended the course of the two men.

LOW LICENSE. See LICENSE.

LOW WINES. A name loosely given to the product of the first distillation of all alcoholic ferment. Strictly speaking, they are not wines at all.

LOYAL CRUSADERS. The children's division of the Order of Sons of Temperance. It was formed

LOYAL TEMPERANCE LEGION

at a National Division session of the Order at Ocean Grove, New Jersey, in 1890, and was intended to train youths in the principles of total abstinence. It had a simple ritual and attractive ceremonies. Theodore N. Wilmot, of Orillia, Ontario, Canada, was elected Most Worthy Scribe, and Mrs. Rae M. Goodwin of Colwyn, Pennsylvania, Most Worthy Patron. The Loyal Crusaders, during their earlier years, had a total membership of about 3,000, scattered throughout North America. Owing to the fact that the Canadian branches of the Sons of Temperance maintained Bands of Hope in connection with their own order, the Loyal Crusaders did not make much headway in the Dominion. In the United States it had to compete with the Cadets of Temperance—the child of the Sons of Temperance in the years preceding the Civil War—and when the Cadets reaffiliated with the Sons of Temperance the Loyal Crusaders passed out of existence.

LOYAL TEMPERANCE LEGION. A young people's organization, now a branch of the Woman's Christian Temperance Union, founded at Cleveland, Ohio, in 1874, for the purpose of teaching temperance to children and of training for Christian citizenship and moral leadership the men and women of to-morrow. Its scope is both national and world-wide, the Legion having organizations in all of the United States and in 50 other countries. The headquarters are at 1730 Chicago Avenue, Evanston, Ill., and its superintendent is Mrs. Lenora Holcomb.

Work among children was adopted as a part of the W. C. T. U. organized activities from the very beginning. Under the name of "Juvenile Work" it was first directed by committees and later (1880) by superintendents, the following having served in that capacity: Miss Elizabeth W. Greenwood, Mrs. Nellie H. Bayley, Mrs. Anna W. Hammer, Mrs. Helen G. Rice, and Mrs. Margaret Wintringer. In 1890 the name of the organization was changed to "Loyal Temperance Legion" and five years later it was made a branch of the work of the Union under the supervision of a general secretary, since which time that office has been filled by Mrs. Culia J. Vayhinger, Miss Edna Rowna, Miss Mary B. Ervin, and Mrs. Hanson. Miss Ervin was elected in 1914, and in 1920 was also made World's Secretary.

The motto of the Legion is "We'll Help to Safeguard America's Future!," and its watchwords are "Love, Loyalty, Light." The requirements for membership are the signing of a pledge and the annual payment of ten cents dues. The pledge of the Legion is:

God helping me:
I promise not to buy, drink, sell, or give
Alcoholic liquors while I live;
From all tobacco I'll abstain,
And never take God's name in vain.

The activities of the Legion include study courses with examinations, for which diplomas are granted on successful completion; holding regular meetings and arranging entertainments for the members. Medal contests, for which prizes are offered, are a big factor for law observance, community welfare, and character building; and are under the direction of Mrs. Maude C. Cathcart, of Chicago. There is also a Mercy Department, in which children are taught kindness to animals, etc.

The organization has a large membership but,

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owing to incomplete records, the total number of members is not known. Its official organ is the *Young Crusader*, which is published at Evanston.

Teaching temperance to the children has always been regarded as a most important work by the Union, which a few years ago adopted the slogan "Children First" and entered on a campaign to enrol one million boys and girls as "National Prohibition Guards," pledged to total abstinence and law observance. To this end the Legion is working to pledge the members of every Sunday-school class, church junior organization, Boy Scouts, and Camp-Fire Girls group. The pledge of the Guards is:

I hereby enroll in the Million Membership Campaign for Law Observance, promising to abstain from the use of intoxicating liquors as a beverage, and to obey the Eighteenth Amendment to the Constitution of the United States of America.

The general secretary of the Legion is Mrs. Flora Kays Hanson, of Evanston, Ill.



MISS MARY B. ERVIN
FORMER GENERAL SECRETARY L. T. L.

LUCAS, GEORGE. Australian temperance leader; born in Sydney, New South Wales, March 4, 1813; died at Canterbury, New South Wales, April 30, 1900. He became a total abstainer in 1838, and three years later assisted in forming the first total-abstinence society in Sydney. The same year he formed the first brass band connected with the temperance movement in Australia. In 1856, in a building erected by him adjoining his home, he opened a Band of Hope, an institution which proved to be a training-school for temperance leaders, clergymen, and philanthropists. In the same building Lucas kept a "Ragged School." In May, 1864, he worked with the American temperance organizer, Dr. W. Hobbs, to establish the Order of the Sons of Temperance in Australia, and traveled through the colony, instituting divisions until a charter for a Grand Division was obtained. He was then elected Grand Worthy Patriarch. In 1868 he was made Most Worthy Patriarch.

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Lucas was early impressed with the need of a closer union of the various temperance organizations, and was one of the leaders in forming the New South Wales Alliance in 1857. In 1866 he established the Sydney All-Night Refuge for men, which, with the active assistance of his wife, he carried on for some years at his own cost. The work then reached such proportions that an association was formed to provide funds for the maintenance of this commendable enterprise. Sunday-morning breakfasts were a feature to which he gave special attention, together with religious services and a never-ceasing temperance propaganda.

LUCAS, GEORGE. English railway employee and temperance advocate; born at Woodhouse, Leeds, in 1819; died at Darlington, Durham, April 24, 1892. At the age of eighteen years he signed the teetotal pledge at a temperance meeting in Leeds, following which he devoted a considerable portion of his time and energy to the advancement of the temperance movement. One of his first acts was to organize a youths' temperance band at Leeds, which at the end of its first year had 21 members. In 1838 he became secretary to the Woodhouse Temperance Society, and served ably in that capacity until 1853. He was one of the founders of the Woodhouse Temperance Hall and Mechanics' Institution, established in 1850, and in the following year wrote a series of letters refuting charges made against the Hall by the Rev. James Fawcett and describing in detail the progress made in Woodhouse by the temperance forces. In 1852 he married and the following year removed to Gateshead, where he accepted a position with the newly formed North Eastern Railway Company.

Lucas occupied himself with temperance work in Gateshead for seventeen years, during which period he assisted Dr. Frederic R. Lees in the establishment of the Gateshead Temperance Union. After spending eight years at Sunderland, he went to Darlington where he passed the remainder of his life. Throughout this period he remained in active temperance work and was of great assistance to the movement generally. He was the author of a number of temperance pamphlets, two of which were: "The Social and Moral Condition of Gateshead" (1865); and "The Condition of the Temperance Cause in the United Kingdom, and the 'Means by Which the Temperance Influence may be Extended'" (1885).

LUCAS, MARGARET (BRIGHT). A British philanthropist and temperance leader; born at Rochdale, Lancashire, England, July 14, 1818; died in London Feb. 4, 1890. She was the youngest daughter of Jacob Bright, the well-known cotton-mill proprietor of Rochdale, who was also one of the leaders of the Society of Friends. John Bright, the famous statesman, was another member of this gifted family, being about seven years older than his sister Margaret. Educated in the institutions of the Society of Friends, Miss Bright was married to Samuel Lucas in 1839 and thereafter, together with her husband, devoted herself largely to philanthropic and religious work. She had signed the total-abstinence pledge at sixteen years of age, and became one of the earliest public advocates of that feature of the temperance reform. She joined the Independent Order of Good Templars in 1872, during her visit to the Social Science Congress at Plymouth, England, and was chosen Grand Worthy

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Vice-Templar of the Grand Lodge in 1874. At the Annual Conference of the British Women's Temperance Association, at Memorial Hall, London, in May, 1878, Mrs. Lucas was elected president, and by successive reelections retained that position to the end of her life. Nine years after her first election to that office, the published account of the proceedings of the annual meeting in the same hall contained the following note:

An illuminated address, with a cheque for 250 pounds was presented to the president, Mrs. Margaret Bright Lucas, as a grateful testimonial. Mrs. Lucas feelingly responded, and handed the cheque to the treasurer, to form the nucleus of an endowment fund for extending the operations of the Association throughout the country.

In 1883 the World's Woman's Christian Temperance Union was formed, and Mrs. Lucas was elected president. In 1886 she attended the national convention of the American W. C. T. U. at Minneapolis, Minn.

Besides her temperance work she was interested in a number of benevolent and reform movements which she supported liberally.



MRS. MARGARET (BRIGHT) LUCAS

LUMPKIN, JOSEPH HENRY. American jurist and temperance advocate; born in Oglethorpe County, Georgia, Dec. 23, 1799; died at Athens, Ga. June 4, 1867. He was educated at the University of Georgia, Athens, and at Princeton (N. J.) University (1819). In 1820 he was admitted to the Georgia bar, and commenced the practise of law at Lexington, in Oglethorpe County, where he soon achieved fame in his chosen profession. Due to ill health he retired from the bar in 1844, and shortly afterward visited Europe. During his absence on his European trip, the supreme court of his native State was reorganized, and Lumpkin was elected justice. Later he was promoted to the chief justiceship, which office he held until his death.

In 1846 Judge Lumpkin was elected professor of rhetoric and oratory at the University of Georgia, which honor he declined, and a short time later was appointed professor of law at the institution attached to the University, which subsequently became known as the Lumpkin Law School. He held the chair from that time until his death, with the exception of a very brief period during the Civil War (1861-65), when the institution was disbanded.

In 1855 he was offered a seat on the bench of the Court of Claims by President Franklin Pierce, but declined. The chancellorship of the University of Georgia was likewise rejected in 1860, but he served for many years as one of its trustees. He held a high place as judge and as an advocate at the bar in criminal cases. Judge Lumpkin was one of the compilers of the penal code of Georgia (1833).

Lumpkin was one of the outstanding figures in the early temperance history of Georgia. In 1828 he became an ardent advocate of the principle of total abstinence, and in that same year affiliated himself with the newly organized Georgia State Temperance Society, of which he was chosen a vice-president in November, 1832. At the various temperance gatherings held throughout his native State, he was one of the most forceful and esteemed speakers. In 1833 he was sent as a delegate, together with Dr. S. K. Talmadge, to represent Georgia at the first meeting of the American Temperance Society, in Philadelphia, Pa.

Lumpkin's greatest contribution to the ultimate success of the temperance cause in the South was the assistance rendered his friend JOSIAH FLOURNOY during the early days of the FLOURNOY MOVEMENT. In an effort to arouse the people of Georgia to the evils of intemperance and to the necessity for the enactment of prohibitory legislation, he and Flournoy published the following appeal in the *Southern Banner* on Aug. 19, 1839:

To the People of Georgia:

The following issue has been made up and presented. fellow citizens, for your decision:

Has the Legislature of the State the right, and is it their duty to pass a law to suppress tippling-houses? Holding, as the undersigned do, the affirmative of both these propositions we have submitted the question for your determination. The next inquiry is, how is public opinion with respect to this matter to be tested? In other words, should we fail to obtain a majority of the people to sign our memorial, is it just to infer that we are in the minority? We think not, for many reasons. Two only need be assigned to satisfy you of the correctness of our conclusion. In the first place, these petitions cannot be presented to every person, or perhaps, even to a moiety of our entire population; and secondly, many who take sides with us are unwilling to put their names to a paper. As we wish nothing but fair play, then we shall insist that the opposition get up counter memorials, as they are doing in some of the counties, and let the result be determined by the plurality of signatures. So far as we have any control over this movement, we pledge ourselves to ask no action of the Assembly, unless our members exceed greatly the numbers of the opposition. The plan here proposed is not new, but claims universal precedent for its authority.

The rule here proposed is that which is acted upon by the British Parliament, and the Congress of the United States, the Legislatures of the respective States, and every other deliberative body, so far as we know.

(Signed) JOSIAH FLOURNOY.

JOS. HENRY LUMPKIN.

N.B. The newspapers of the State are respectfully solicited as a personal favor, to publish the foregoing card.

LUND, JOERGEN. Danish teacher, editor, and Member of Parliament; born Jan. 27, 1856, at Roager, Denmark. From 1885 to 1906 he was engaged in teaching, and during a part of that period (1892-1902) he was subeditor of the *Nestved Tidende* ("Nestved News"), a political daily. From 1892 to 1897 he was Member of the *Folketing* for Nestved Circle. He at first belonged to the Bojsenski party, but later transferred his adherence to the Reform party.

Lund became a total abstainer from intoxicants in 1898 and has ever since been a consistent and vigorous foe of alcoholism. He joined the Good

Templars, and in 1899 received the Grand Lodge degree (N.I.O.G.T.). In the following year he was appointed editor of *Nordisk Good Templar* ("Northern Good Templar"), the official organ of the Northern Independent Order of Good Templars, and he still holds that position. From 1912 he has been a member of the executive of the Danish Temperance Societies Central Union.

Lund is not only a forceful writer, but is, also, possessed of considerable oratorical power. He has delivered addresses at several of the Norwegian Temperance Congresses, and is a popular lecturer on temperance subjects.

LUNIER, LUDGER JULES JOSEPH. French physician; born at Sorigny in 1822; died in Paris in 1885. He was chief physician (1851-54) at the asylum of Niort, and afterward filled a similar post at Blois.

Lunier was the first secretary of the French Temperance Society (*Société Française de Tempérance*), and became inspector-general of asylums in France. During the early temperance movement in France he was the chief arraigner of alcoholism, and gave a vigorous impulse to the first study of the temperance problem. He inspired a number of parliamentary measures and wrote many articles. For ten years he edited *La Tempérance*, and helped to convene the international conference against the abuse of alcoholic drinks which met at Paris in 1878. He was the author of *Du Rôle qui Jouent les Boissons Alcooliques dans l'Augmentation du Nombre des Cas de Folie et de Suicide* (On the Part Played by Alcoholic Beverages in the Increase of Cases of Insanity and Suicide), 1872.

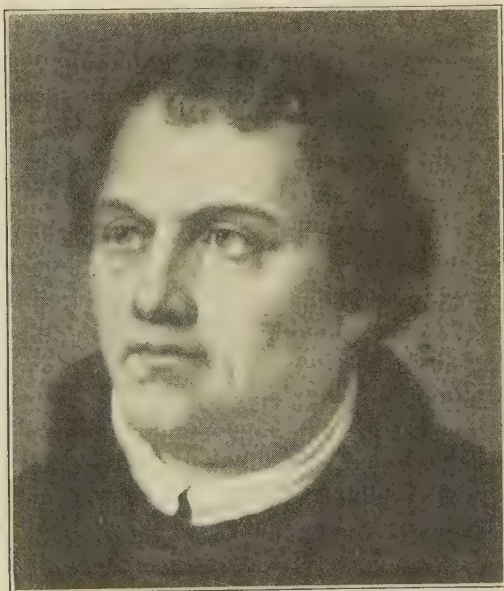
LÜTERTRANK. A spiced wine held in high favor in Germany in the sixteenth century. See A. Schlossar, "Speise und Trank vergangener Zeiten in Deutschland," Vienna, 1877.

LUTHER, MARTIN. German religious reformer; born at Eisleben, Saxony, Nov. 10, 1483; died, at the same place Feb. 18, 1546. He was educated in the schools of Mansfeld, Magdeburg, and Eisenach, and in the University of Erfurt (B. A. 1502; M.A. 1505). Although educated for the law, he gave up that profession and became a monk, entering the Augustinian convent at Erfurt July 17, 1505, and being ordained a priest two years later. While an inmate of the convent he was zealous in the performance of his monastic duties and devoted to the study of theology and the Bible. In 1508 he was made a teacher of philosophy at the University of Wittenberg, subsequently returning for a year to his convent and going to Rome (1511) in the interests of his order. On his return he studied theology at Erfurt, graduating as Doctor of the Holy Scripture, after which he became teacher of theology at Wittenberg and began to preach as assistant to the pastor of that city. In his sermons and letters at this time he began to develop views on religion which did not conform to the opinions held by the Church and he came into open conflict therewith in 1517 over the question of the sale of indulgences, preaching and writing against that practise and addressing his "Letters to the Magnates of the Church" to the bishop and archbishop of the diocese, together with a list of 95 theses containing his views on religious matters, which he later (Oct. 31) nailed to the door of Castle Church at Wittenberg.

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Luther's opposition to the sale of indulgences won instant approval in Germany, the theses spreading over the country in fourteen days, in consequence of which the sale fell off and the church authorities, fearing a loss of revenue, felt that he must be silenced. He was branded as a heretic and ordered to appear before the Pope at Rome, but the order was later modified and he was summoned to appear before the papal legate to the German Diet. At this meeting he declared himself a true Catholic, but refused to recall any of his utterances.

In 1520 he sent out an "Address to the Nobility of the German Nation," urging them as laymen to undertake the work of church reformation which the Pope had refused. On Sept. 21 of that year he received the papal bull condemning him and, inviting the students to witness the spectacle, he on



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Dec. 12 burned it publicly in Wittenberg. The Emperor (Charles V) refused to enforce the papal ban, and summoned Luther to appear before the German Diet at Worms, giving him a safe-conduct for the journey. Although urged by his friends to remain away, Luther attended the Diet and addressed that body in a remarkable speech, but refused to renounce his writings. His life was threatened by papal sympathizers and on leaving Worms he was seized by friends and concealed in the Castle of Wartburg for a time. During his confinement he wrote many tracts and letters and translated the Bible into German, which did more than anything else to make the Reformation permanent.

In 1523 Luther drew up a new order of service and introduced the singing of German hymns, publishing a hymn-book containing four hymns of his own composition. At this time his writings were put under the ban by the Elector of his State. During the year he engaged in a dispute with Erasmus and other reformers with whose principles he was not in sympathy because they wanted to make

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too many changes in the Church. He based his own principles on the belief that Scripture alone was the infallible guide to religious belief and that the intercession of the priest between the individual and Christ was not necessary. He denied that sin could be absolved by priestly confession or by the Pope's indulgence, and insisted that one's whole life should be one of repentance. In 1525 he married Catharina von Bora, a former nun, who, with Luther's assistance, had escaped from a convent.

Luther's struggle with the Pope and the Emperor ended in the establishment of Evangelical churches under the rule of the secular authorities of the States which adopted the Lutheran Reformation. At the Diet of Speyer (1526) it was agreed to let each State choose its own form of religion, the Bible to be preached without disturbance. At the Second Diet of Speyer (1529) this agreement was abolished by the Emperor, who determined to enforce the Edict of Worms against Luther and his adherents. The minority in the Diet drafted a legal protest against that action from which the name "Protestant" was derived. After this efforts were made by Luther to unite the various bodies of Protestants against the Catholics, but all failed because of his refusal to accept their doctrines, which he considered a compromise of the truth.

Luther was moderate and temperate in everything, his moderation in eating having been a constant surprise to his friends because of his large frame. His attitude toward the customary use of beer in Germany is shown in his statement:

The man who first brewed beer was a pest for Germany. Food must be dear in all our land, for the horses eat up all our oats, and the peasants drink up all our barley in the form of beer. I have survived the end of genuine beer, for it has now become small beer in every sense; and I have prayed to God that he might destroy the whole beer-brewing business; and the first beer-brewer I have often cursed. There is enough barley destroyed in the breweries to feed all Germany.

Although acclaimed by the modern German beer-worshiper as a drinker and a patron of drinkers, Luther left in his writings the strongest exhortations to sobriety, together with denunciations of what he termed the "Sauf-Teufel" (drink-devil) of the German people.

BIBLIOGRAPHY.—Richard Eddy, *Alcohol in History*, New York, 1887; *Encyclopædia Britannica*, 11th ed. s. v.; Philip Schaff, ed., *A Religious Encyclopædia*, vol. ii, New York, 1883.

LUTHERAN CHURCH. The oldest, and probably the largest, of the churches which sprang from the Reformation in the sixteenth century. It takes its name from MARTIN LUTHER, but by Luther himself it was called the "Evangelical Church," to designate it as the ancient Christian church reformed. Its adherents were at first called "Lutherans" in derision by the Roman Catholics, but later that name came to be adopted by Luther's own followers. The dogmas of the Church are based on the nine separate creeds which formed the "Book of Concord,"—the Nicene, Apostles', and Athanasian creeds, the Augsburg Confession, Apology of the Augsburg Confession, Schmalkald Articles, Luther's two Catechisms, and the Formula of Concord.

At the present time, however, only the three early creeds are accepted by all Lutherans. The Catechisms, especially the shorter, are almost universally accepted, but the Formula of Concord has been rejected by many Lutheran bodies. Those who rejected the Book of Concord formed the Calvinist or

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Reformed Church. From the very beginning controversies arose among the Lutherans over doctrine and the interpretation of Luther's teachings, which divided the Church into factions and led to the withdrawal of various groups and the formation of separate churches, each body claiming to follow the precise teachings of the Reformer. These divisions threatened the stability of the Church, and to prevent its falling apart, the various bodies were forced to unite by the Prussian Government in 1817, and by the other German States at a later date. The churches were thus brought under one government and discipline, but each church was permitted to use either the Augsburg Confession or the Heidelberg Catechism as it chose. A new liturgy for common use was prepared but this measure caused a secession of some groups, and these form the Lutheran Free Churches of Germany. The most important of the Free Churches is the Evangelical Lutheran Church of Prussia, whose members are also called "Old Lutherans."

The tenets of Lutheranism include belief in justification by faith alone, universal depravity, the vicarious atonement, regeneration, progressive sanctification, a true sacramental but not a material presence of Christ in the Eucharist, and the use of both the Bible and the sacraments as a means of grace. The manner of worship is liturgical, the ritual being based on Luther's "Order of Divine Service," but there is no authoritative form for the whole church.

Lutheran church government is exercised by consistories (composed of ministers and laymen), whose officers examine candidates for the ministry, appoint and remove pastors, fix salaries, etc. The support of the churches is provided out of national revenues where there is a State church as in Germany and the Scandinavian countries. In those countries the sovereign is the head of the church; he appoints the minister of public worship and nominates the members of the Consistorium.

Lutheranism followed the German emigration to other countries and especially to the United States, where it is now one of the largest denominations. Lutherans were among the earliest settlers in America, the first of that sect coming from Holland in 1621; others from Sweden in 1636, and from Germany in 1650. For many years thereafter these refugees from religious persecution in Europe attempted to carry on their services in the New World without preachers, teachers, or churches until their appeals to Holland and Germany for spiritual guides, books, and funds to build churches and schools, were answered. In 1742 Henry Melchior Mühlenberg was sent to America as a teacher, and his labors entitle him to the name of "Patriarch of the American Lutheran Church." Other teachers joined him later, and through their work the Church for many years enjoyed a steady increase in numbers, efficiency, and influence.

Associations of Lutheran ministers into synods began in 1748 and the General Synod was organized in 1820, including in its membership all the synods except Ohio and representing 135 ministers and 33,000 members. Disputes similar to those agitating the church in Europe arose, and various synods withdrew from the general body on the issue of matters of faith. A General Council was formed in 1866 which adopted as its confessional basis "the doctrines of the Augsburg Confession in

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its original sense." Several synods, composed mostly of Europeans, refused alliance with the Council and others for various reasons withdrew from it. The independent synods then formed the Evangelical Lutheran Synodical Conference of North America. Another division in the American church was caused by the Civil War, the Southern Lutherans organizing the General Synod of the Confederate States and later the General Synod of North America. The General Synod in the North also divided into two branches, which further complicated the matter of reunion with the South.

According to "Statistics of the Churches in 1927," prepared by Dr. H. King Carroll, the total number of Lutheran communicants in the United States was 2,656,158. This membership was divided into 21 bodies, with a total of 15,448 churches and 10,727 ministers.

Sixteen bodies, exclusive of the Synodical Conference, are:

- United Lutheran Church
- Joint Ohio Synod
- Iowa Synod
- Buffalo Synod
- Jehovah Conference
- Augustana Synod
- Norwegian Lutheran Church
- Lutheran Free Church
- Eielsen's Synod
- Church of the Lutheran Brethren
- United Danish Church
- Danish Church
- Icelandic Synod
- Suomal (Finnish) Synod
- Finnish National Church
- Finnish Apostolic Church

The Synodical Conference of North America includes:

- Missouri Synod
- Joint Wisconsin Synod
- Slovak Synod
- Norwegian Synod
- Negro Mission

There are, also, thirteen independent congregations.

The Lutheran Church has made an honorable record for itself on the question of temperance. Although the temperance reformation does not go back so far as the Lutheran Reformation, evidences of it, in the application of evangelical principles, are to be found in the earliest writers of the Church. Of the articles of the Augsburg Confession seven relate to a "Correction of Abuses."

The Lutheran Church has not made the rapid progress in the cause of temperance that might have been expected, in view of the principles it professes and the changes effected by the life and example of its great leader. This has been due to the fact that the German people are naturally conservative and convivial, and averse to great and sudden changes. Sentiment in the Church, however, is undoubtedly growing in favor of temperance. In the American church there have been many utterances of ministers and individual members against the evils of inebriety, and pleas for temperance. The first formal action by that church, however, was taken in 1848, when the General Synod endorsed the "principles and plans" of the New York Temperance Society in the following words:

The committee to whom was referred the documents from the New York City Temperance Society beg leave to report that after an examination of the principles and plans of said society as set forth in the "Addresses" they are prepared to concur in the conviction expressed by that association, that Christianity is the only basis for substantial and enduring reform on the

subject of Temperance, and that the ultimate success of the Temperance Reformation depends upon its being conducted upon the principles adopted by said organization. With this conviction, the appeal, which is made to this body for its concurrence, on this Christian plan of operation, is deserving of our cordial sympathy and most active co-operation. The committee would offer the following resolutions:

1. That we heartily approve of the "New York City Temperance Society, organized on Christian principles," and believe it the only system of operation that will be ultimately successful and triumphant.

2. That we commend this society to the attention of the synods in connection with this body, and to our churches generally, and urge them to prosecute this great and philanthropic enterprise upon the Christian principles adopted by this society.

3. That the Secretary transmit to the society the above report and resolutions, with the assurance of our entire sympathy and co-operation.

In 1866 the same body declared that it viewed with great pleasure the efforts of the friends of temperance for the removal of intemperance.

Two years later the General Synod announced its disapproval of the sale of liquors on Sundays.

After this time the General Synod became more radical and aggressive at each succeeding biennial convention. In 1879 it thus stated its position on the legal prohibition of the liquor traffic:

Moral suasion has the right and place to exert its influence to enlighten the conscience and control the will, so also political action to elect just legislators and enact right laws; and prohibition to close up houses which retail the beverage. . . . The use of alcohol as a beverage is the enemy of religion, of good morals, of the best interests of our race, therefore it should be banished into exile from our social circle.

Some of the State Synods, also, took action to combat intemperance. The Synod of West Pennsylvania, the oldest, most American, and most generally representative of all the Lutheran bodies, in 1883 adopted the following resolutions:

Resolved, 1st. That as Christians of a free State, we are opposed to the licensed traffic in strong drinks, and on the contrary, believe that the time is at hand when we should no longer, by voice or vote, be willing to uphold or tolerate the legalized rum-traffic, but seek by all legitimate means in our power to put down this great crime against God and humanity; and that we rejoice in the rapid and wide-spread temperance sentiment now culminating in earnest and combined efforts to prohibit, by statutory enactment and constitutional amendment, this cruel barter and sale in the blood and souls of men; and

Resolved, 2d. That we will continue to protest, to preach, and to pray against the rum-traffic, and under every favorable opportunity, we will vote as we pray.

Resolved, 3d. That we regard with favor the growing sentiment which prefers the use of unintoxicating wine at the table of the Lord, the pure, unadulterated "fruit of the vine," to, especially, the vile and fraudulent adulterations of the ordinary so-called wine of commerce, and even to the undiluted and pure but strong wines of domestic production, thus removing the last and slightest cause of stumbling and offence from those who may scruple to take the cup that intoxicates even in the Holy Supper, and from others who may be endangered, even while receiving "the cup of blessing," by the revival of that furious, insatiable, and almost uncontrollable passion for drink of which some who come to the Lord's table complain, and which, despite their vows, and tears, and prayers, may hurry them from the very altar of communion to the drunkard's saloon and the drunkard's shame.

Resolved, 4th. That we regard any voluntary connection or abetment of the liquor traffic, such as selling alcoholic liquors for drinking purposes, the renting of buildings for the purpose of carrying on the traffic, the signing of applications for licenses, as sufficient ground for church discipline; and we declare that none who thus abet and promote this ruinous traffic are worthy of good standing in our churches.

Resolved, 5th. That all our ministers be urged, as heretofore, to continue to preach at least once a year to their congregations on the subject of Temperance.

Since the Lutheran Church is recruited mainly by emigration from Europe, the foreign element

bringing with it un-American customs and prejudices, especially in regard to the use of liquor, it is not strange that Lutherans have been beset with peculiar difficulties in joining the temperance reform, but on this account their cooperation with the other churches is even more necessary.

Since the adoption of the Prohibition Amendment to the Constitution of the United States the United Lutheran Church in America has declared itself for the strict enforcement of the Prohibition laws. In 1925 the General Synod declared:

We would call attention to the constant necessity of enforcement laws on the part of Congress to render all constitutional provisions effective. It is the duty of loyal citizens everywhere within the United States to abide by constitutional provisions and in laws passed by Congress relating to their enforcement.

In June, 1927, the Lutheran Synod of New York and New England issued the following statement:

We believe the benefits of Prohibition have been sufficient, in spite of certain adverse results, to justify the Church in its continued support and to deprecate any efforts to annul or modify the Eighteenth Amendment. . . .

The Church should stimulate regard for the Prohibition Amendment and encourage moral support to those charged with the enforcement of it.

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LUTOSLAWSKI, WINCENTY. Polish philosopher; born in Warsaw June 6, 1863; educated at the Mitau Gymnasium and the University of Dorpat (Cand.Chem. 1885). In 1889-90 he was engaged in literary work in the British Museum, London; from 1890 to 1893 he was assistant professor of psychology and logic at the University of Kazan; and during 1893-99 he resumed literary work in London, Paris, Madrid, etc. In 1900-01 he was privat-docent in Krakow University, Poland; in 1903 he attended the Ninth International Congress against Alcoholism, held at Bremen; in 1907 he was Lowell Lecturer in Boston, U. S. A.; and since 1919 he has been professor of philosophy at Wilno (Vilna), Poland. In 1913 he married Miss Peszynska Wanda, of Berdyczów.

Lutoslawski is the author of a number of works in Polish and in foreign languages. Of the latter the chief are: (in English) "The Origin and Growth of Plato's Logic," London, 1897, and "The World of Souls," 1924; (in French) "Volonté et Liberté," Paris, 1913; and (in German) "Seelemacht, Abriss einer Zeitgemässen Weltanschauung," Leipzig, 1899.

After 1899 Lutoslawski returned to Poland where, in 1902, he founded in Krakow the first Polish total-abstinence society Eleutheria ("Liberty"), which was really the beginning of the modern organized temperance movement in Poland. Lutoslawski, who was a member of the International Order of Good Templars, was well known in connection with the western temperance movement. He attended the session of the International Supreme Lodge at Stockholm (1902), which commissioned him to introduce the Order into Poland. On Jan. 22, 1903, he founded the Catholic society Eleusis ("Light"), which, as well as the society Eleutheria, was a good copy of the Good Templar Order. Lutoslawski had already published a little historical temperance work. The members of Eleusis consisted of university pupils and young workmen, from whom Lutoslawski secured a promise of abstinence from alcohol, tobacco, gambling, and sexual indulgence. It was a secret society with mystic principles, and did not

extend rapidly. Although forbidden in two parts of the country, it managed to spread covertly over the whole of Polish territory. In Krakow, where Lutoslawski was the leader of the society, he instructed youths in a separate institute and in a winter course, training them to become leaders of the temperance movement.

During the last thirteen years Lutoslawski has ceased to be interested in temperance work. Although he has never been fond of alcohol in any shape, and while having not the slightest doubt as to the evil consequences of alcohol, he writes, under date of March 1, 1927:

Since 1914 I have given up every propaganda in that direction [total abstinence], as I was totally taken up by other aims, and I have, after many years of work for total abstinence, arrived at the conclusion that it is not worth while to lay so much stress on this particular vice, while much greater evils grow unheeded. A higher level of religious life, awaking national consciousness and the spirit of sacrifice, international good-will, are more important than total abstinence from alcohol. . .

Lutoslawski regards as one of his greatest rewards the winning for total abstinence of his friend Cardinal MERCIER.

LUXEMBURG. A grand duchy in central Europe, whose territory is bounded on the east by Germany, on the west by Belgium, and on the south by France. It has an area of 999 square miles, and a population (December, 1922) of 260,767. With the exception of about 4,500 Protestants and Jews, all the inhabitants are Roman Catholic. The population is mostly Germanic in language, although French is employed in the industrial centers and is also the common speech along the French and Belgian frontiers. The Grand Duchy is governed under a constitution drawn up in 1868 and amended in 1919. The legislative power is in the hands of a Chamber of Deputies, elected by citizens (male or female) 21 years of age; and the executive power rests with a Minister of State, who is President of the Government, and at least three Directors-general. The reigning monarch, Grand Duchess Charlotte (b. Jan. 23, 1896), succeeded to the throne on the abdication of her sister, Marie Adelaide, on Jan. 9, 1919. The capital, Luxembourg (population 47,559), is a dismantled fortress.

Luxemburg was at one time a part of the Holy Roman Empire (963-1443), after which it was held by the Burgundians (1443-1506), the Spaniards (1506-1714), the Austrians (1714-95), and the French (1795-1815). In 1815 it was made a grand duchy by the Congress of Vienna, and until 1866 was a part of the Germanic Confederation. It was also included in the German Customs Union (*Zollverein*), formed in 1842. On May 11, 1867, the Treaty of London declared it to be a neutral territory, and its integrity and independence were guaranteed by the great powers.

Luxemburg was invaded and overrun by the Germans at the commencement of the World War, in 1914, and was occupied by them until after the Armistice had been signed. When the American troops entered the principality on Nov. 22, 1918, they were received with the greatest enthusiasm. By the Treaty of Versailles (1919), the country was acquitted of her obligations toward Germany, and subsequently the Luxemburgers voted to form an economic union with France.

One of the most important industries of Luxemburg is that of wine-making, Grevenmacher being the center. For several years the average annual

product amounted to about 2,449,000 gallons, but after the World War (1914-18) it fell to about half of that quantity. The total vineyards occupy about 1 per cent of the cultivated area of the country.

About the middle of the nineteenth century a movement against alcoholism began to make itself felt in the Grand Duchy, some leading citizens of the country drawing public attention to the extremely large number of licensed drink-shops existing—in the year 1853 there were 2,256. A law was passed December 1, 1854, which limited the number to some extent, and a marked decrease was noticed during the next two years. By 1876, however, the number of shops had again grown to the same proportions as in 1850. Cabarets and drink-shops continued to increase in number throughout the principality until in 1880 there was a shop for every 88 inhabitants for the country as a whole, and as many as one for every 38 inhabitants in some localities. If women, children, and afflicted persons were not counted in the population of the country, it could have been said that one drink-shop existed for every 25 adult males.

Laws limiting the number of liquor-shops or imposing taxes on intoxicants were passed in 1854, 1855, and 1896; but the real fight against alcoholism in the grand duchy commenced in December, 1898, when the Roman Catholic Canon Müllendorf organized the Luxemburg Society Against the Abuse of Spirituous Liquors (*Société Luxembourgeoise contre l'Abus des Boissons Alcooliques*). In the course of years the Society published numerous propaganda tracts and pamphlets, organized temperance exhibitions, founded a home for inebriates, and established dispensaries for alcoholics. The organization has not made any attempts as yet to influence the enactment of prohibitive legislation, but a campaign is being carried on to lessen the number of public houses. When the World War broke out and Luxemburg was invaded by the German armies in 1914, it was impossible to wage any kind of warfare against the alcoholic evil. However, at the close of the War, the Society resumed its activity under the leadership of the Rev. Joseph Sevenig, of Mondorf. The movement is not yet very strong, and a proposal to amalgamate the Luxemburg antialcoholic association with the Society of Social and School Hygiene is being vigorously discussed. The Society has about 700 members.

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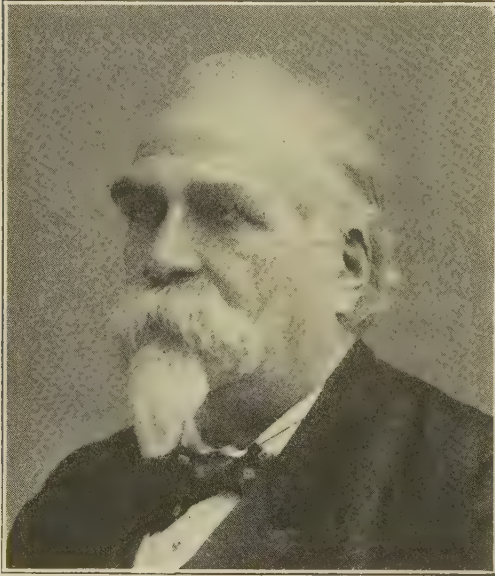
LUZZATTI, LUIGI. An Italian statesman and financier; born in Venice March 1, 1841; educated in Venice and at the University of Padua. The "Encyclopaedia Britannica" states that after completing his studies in law at Padua "he attracted the attention of the Austrian police by his lectures on political economy and was obliged to emigrate." He was professor of political economy at the Technical Institute, Milan (1862), and professor of constitutional law in the University of Padua (1866). From 1869 to 1873 he was general secretary to the Italian Minister of Agriculture, and between 1891 and 1920 he served five terms as Chancellor of the Exchequer. In 1909 he became Minister of Agriculture, Industry, and Commerce,

LYCURGUS

and the following year was chosen president of the Council of Ministry and Home Minister.

Luzzatti is the author of a number of works on statistical and economic subjects, and has been the recipient of many honors from his own and other governments.

Luzzatti has shown a favorable attitude toward the temperance reform. At the Fourteenth International Congress against Alcoholism, held at Milan in 1913, he was a member of the Honorary Committee. He is, also, a member of the Permanent International Committee of the International Congress. In 1913 he proposed a bill for restricting the number of public houses, which was adopted by the Italian Parliament.



LUIGI LUZZATTI

LYCURGUS. (1) An Athenian statesman; born in Athens about 396 B.C.; died there about 325. Little is known of his early life, but he is said to have been a pupil of both Plato and Isocrates. He came into prominence as leader of the national party during the war with Philip of Macedon and was later appointed treasurer of the

LYON-DRUNK

revenues of Athens, subsequently managing the finances of the city for about fifteen successive years during which he raised the revenues from 600 to 1,200 talents a year, increased the navy, repaired the dockyards, and completed an arsenal. He also improved and beautified the city, rebuilt the great theater of Dionysos and the gymnasium in the Lyceum, and erected the Panatheniac stadium on the Ilissus. For his services he received many honors, consisting of crowns, statues, and a seat in the town hall; and after his death a decree was drawn up by his friend Stratocles ordering the erection of a bronze statue to him and granting the honors of the Pyrtaneum to his eldest son. Lycurgus was one of the orators whose surrender was demanded by Alexander the Great in 355, but the people refused to give him up. He was president of the theater of Dionysos at the time of his death, and was honored by burial at the State's expense.

While in public office he was very strict in his superintendence of the public morals, and passed sumptuary laws to restrain extravagance. Under these laws tipping was punished with great severity. Fathers taught their children the evils of intemperance by pointing out to them with loathing the example of the drunken Helots.

(2) Edonian king in Thrace; famous as the persecutor of Dionysos (Bacchus) and his worship in Thrace. According to Homer, in order to escape from Lycurgus, Dionysos leaped into the sea, and as a punishment for this persecution Zeus blinded the impious king, who died soon after hated by all the gods. Another version of the story relates that, while on his travels, Dionysos entered the kingdom of Lycurgus, who drove him from the country. For that impious act the gods drove Lycurgus mad, and while in that condition he killed his son Dryas, hewing off one of his legs, thinking that he was cutting down vines, as a result of which the country thereafter produced no fruit. On consulting the oracle the people were told that fertility would not be restored until Lycurgus was killed. Thereupon the Edonians carried him to Mount Pangaeus, where he was torn to pieces by horses. According to Sophocles, however, Lycurgus was entombed in a rock.

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LYON-DRUNK or LION-DRUNK. See WINE OF APE.



POCULA

M

MABY. A fermented beverage made by the Carib Indians from potatoes boiled with water, apparently without any admixture of cassava (Rochefort and Poincy, "Histoire Naturelle et Morale des Iles Antilles," p. 501). Morewood ("History of Inebriating Liquors") gives another method of its preparation. He says (p. 290):

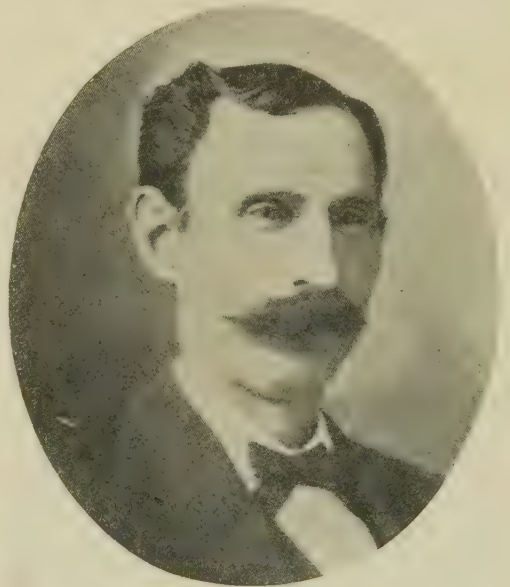
The *maby* is made by mixing about half a gallon of clarified sirup with about 30 quarts of water, twelve oranges cut into quarters, with a like number of red sweet potatoes. In about thirty hours after, during which it has undergone the operation of fermentation, it is ready for the goblet.

McALISTER, JAMES DAWSON. American Methodist Episcopal clergyman and Prohibition advocate; born at Raleigh, N. C., May 6, 1869; educated in the public schools and other institutions of his native city. He entered the ministry of the Methodist Episcopal Church, South, in 1894, and filled various pastorates for thirteen years. He then entered the service of the Anti-Saloon League (1906), becoming successively field secretary and assistant superintendent of the Virginia Anti-Saloon League. From 1914 to 1921 he was superintendent of the Tennessee Anti-Saloon League. He led the Prohibition forces in the bitterly contested campaign of 1915, which secured the passage of the Ouster Law and also the Pure Food and Drug Law.

It then became possible to bring about the removal of faithless officials who had contributed so largely to bring the Prohibition Law of 1909 into disrepute. In 1917 the Legislature enacted several other important measures, among them a "bone-dry" antishipping law, which went into effect in March of that year; also the bill making bootlegging a felony. The progress of temperance sentiment in Tennessee is indicated by the fact that the laws just referred to commanded so large a vote in the Legislature as to have the effect of substantial unanimity. It should be noted that Tennessee claims the honor of having passed the first "bone-dry" law. In securing these important measures Superintendent McAlister had an active and leading part.

McAULEY, JERRY. American city missionary and temperance evangelist; born in Ireland in 1837; died in New York city in 1884. He emigrated to America while still a boy and made his home with his grandmother in New York, where he fell into evil ways of life and became a confirmed thief. At the age of nineteen he was sentenced to a term of fifteen years and six months in Sing Sing Prison. There he was converted under the preaching of "Awful Gardner," a former noted prize-fighter whom Jerry had known before going to prison. Gardner's story of his former life and of the change that had passed upon him arrested Jerry's attention and led him to seek a similar deliverance. A

Christian worker of that city records that Jerry "immediately went to work with an ardor and courage that would put many of us missionaries to shame." His work was fruitful from the beginning of his efforts, and in the diligent use of such limited opportunities of intercourse as were allowed the prisoners, he inaugurated a genuine religious revival which attracted wide attention. In the midst of these evangelistic activities he was pardoned (1864) by Governor Dix, and he returned to New York city.



JERRY McAULEY

The only part of the city where a man with McAuley's record could find accommodations was in the region where temptation met him at every turn. His room was over a saloon. One day an acquaintance offered him a glass of beer; which had come into common use in New York after he had gone to prison. Under the impression that beer was one of the newer temperance drinks, Jerry took the draft, and the alcohol awakened the old appetite. He reverted to his former mode of life, tried to reform, but fell again and again. He at length once more reached firm standing-ground, under the sympathetic leadership of a city missionary, and never afterward did he waver in his career of devotion and usefulness. In the volume entitled "Down in Water Street (2d ed., New York 1902) written by his convert and successor in the

mission movement, Samuel H. Hadley, the following account is given of the mission's inception:

In 1872, four years after Jerry's reclamation, he conceived the idea of starting a Mission to rescue men who, like himself, had no one to help them. Mr. Hatch [the banker] did much to aid him. Mr. William E. Dodge and his sons, young men then, also stood by him. Jerry went to camp meetings at Sea Cliff, Ocean Grove, and Sing Sing, and collected quite a sum of money for this purpose.

Thus the first Rescue Mission in the world,—where the drunkard was more welcome than the sober man, the thief than the honest man, the harlot than the beautiful, pure woman,—was started by Jerry McAuley, October 8, 1872, at 316 Water Street, New York.

Until his death this remarkably successful "apostle to the drunkard and outcast" continued his work of reclaiming lost men and getting them re-established in the industrial and business world. With a change of location and a more fully developed organization, the Mission has been continued ever since.

It should be added that McAuley received invaluable assistance in his work from his wife, **Maria McAuley**, who carried on the Water Street Mission for ten years after his death, and then established the Cremorne Mission at 104 West 32d Street, New York. Later she became the wife of Gilbert C. Bradford, the architect who had often befriended McAuley.

MCBETH, PAUL HARLAN. American Methodist Episcopal clergyman and Prohibition advo-



REV. PAUL HARLAN MCBETH

cate; born in Van Buren County, Iowa, March 5, 1870; educated in the Keosauqua public schools of that county, and at Iowa Wesleyan University. Admitted to the ministry of the Methodist Episcopal Church in 1895, he served various pastorates in Iowa and South Dakota until 1911, when he became superintendent of the Missouri Valley district, 1911-12, and then of the Black Hills Mission, 1912-13. In the latter year he entered the service of the Anti-Saloon League, becoming assistant State superintendent of the South Dakota An-

ti-Saloon League. He served in that capacity until November, 1915, when he became assistant State superintendent of the Iowa Anti-Saloon League. During that year the Legislature of Iowa repealed the Mule Law, and restored the prohibitory law of 1884. In 1917 the Legislature enacted a bone-dry law, and in January, 1919, Iowa took her place among the States that had ratified the prohibitory amendment to the Constitution of the United States.

These advances were not secured without strenuous toil and unceasing battle, since Iowa was one of the earliest of the States to defy the liquor power, and therefore became the target for all the abuse, misrepresentation, low cunning, and corrupt use of money that might serve to bring Prohibition into disrepute. The temperance elements have scarcely had a more difficult field of operation, or a more complex problem to solve than in Iowa, and nowhere have the forces of righteousness triumphed over a wider variety of sinister and evil forces both from without and within the State.

MacBETH, RODERICK GEORGE. Canadian clergyman and temperance advocate; born at Kildonan, Manitoba, in 1858; educated at Manitoba University (A.B., A.M.), and took his divinity course at Princeton, N. J., and Winnipeg. He saw active military service in his student days, in the Rebellion of 1885, and, following his college course, he studied and practised law for a time before turning his attention to theology. In Ontario he took an active part in what was styled the "Abolish-the-Bar-Movement," and in Manitoba was president of the Prohibition League that carried Prohibition in that province. He also assisted in the campaign of 1917, which carried Prohibition in British Columbia. Besides these general movements, he has been in frequent demand in local contests in different provinces.

Wielding an incisive pen, his writings have had wide circulation and have done much to reinforce his pulpit and platform work in advancing the temperance cause. Besides his reform literature, he has published several historical works and one on Missions in Western Canada, under the title "The Romance of Western Canada."

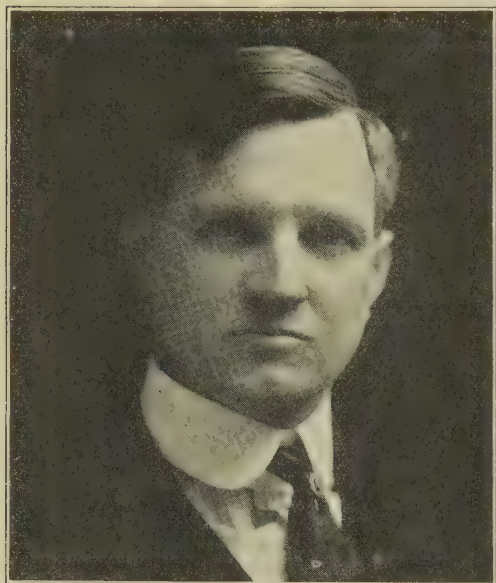
MCBRIDE, DAVID LAUGHLIN. American Presbyterian clergyman and temperance worker; born at Wattsville, Ohio, Sept. 4, 1878; educated at Steubenville (O.) High School, at Westminster College, New Wilmington, Pa. (1904), and at Princeton Theological Seminary, from which institution he was graduated in 1908. He served four years as superintendent of the Dayton Normal Institute, Dayton, Pa., spent several years in commercial pursuits, and then entered the ministry of the Presbyterian Church, being ordained in 1910. He began his temperance work in 1911, in the employ of the Anti-Saloon League of Illinois, in the Springfield district, where he labored successfully for some years. He married Mabel Cameron Smith, of Aspinwall, Pa., in 1915.

McBride retired from League work for a time and returned to the ministry, serving pastorates at Hanover, Ill. (1917-21) and College Springs, Iowa (1921-23). In 1923 he was chosen to succeed R. P. Hutton in the superintendency of the Wisconsin Anti-Saloon League, continuing in that office till 1926, when he was chosen superintendent of the Minnesota League. He is a brother of the



REV. FRANCIS SCOTT MCRIDE

Rev. F. SCOTT McBRIDE, D.D., General Superintendent of the Anti-Saloon League of America.



REV. DAVID LAUGHLIN McBRIDE

McBRIDE, FRANCIS SCOTT. An American United Presbyterian clergyman and Prohibition leader; born in Carroll County, Ohio, July 29, 1872; educated at Muskingum College, New Concord, Ohio (B.S. 1898; D.D. 1915), and Allegheny Theological Seminary (graduating 1901). Ordained to the Presbyterian ministry in 1901, he served in pastorates at Kittanning, Pa. (1901-09) and Monmouth, Ill. (1909-11). He engaged in various Prohibition campaigns while still in the ministry, and led his county to victory in a legislative contest in Armstrong County, Pa. He served, also, as member of the State Board of Directors of the Anti-Saloon League of Pennsylvania within this period.

In 1911 McBride entered the service of the Anti-Saloon League of Illinois, becoming superintendent of the Springfield District. He was made assistant superintendent of the State in May, 1912, and acting superintendent in the following August, serving in that capacity until the meeting of the State Board of Trustees, held in December, 1912, when he was elected State superintendent, the headquarters of the State League being in Chicago. He continued in this position until June, 1924, having been elected general superintendent of the Anti-Saloon League of America on April 9, 1924, taking the position rendered vacant by the death of Dr. PURLEY A. BAKER (March 30, 1924). He was reelected in 1925 and 1927. He made his headquarters in Westerville, Ohio, until Jan. 3, 1928, when he removed to Washington, D. C., where, in conjunction with his other duties, he is taking care of the legislative work formerly in charge of Dr. WAYNE B. WHEELER.

Illinois, during the period in which Superintendent McBride was in charge, was under local option; and in projecting and managing the numerous municipal and county campaigns, Super-

intendent McBride and his assistants were taxed to the utmost. Chicago was a stupendous proposition in itself; other cities, notably Peoria, with its huge distilleries and breweries, scarcely less so; yet, despite the powerful and well-financed liquor lobby and the ceaseless activities of its innumerable agents, the temperance forces challenged these lawless elements in every section of the State, winning successively in more than half the counties and in a very large number of the lesser municipalities. The legislative contests were hard-fought battles, but under the leadership of the Anti-Saloon League of Illinois the dry forces succeeded in taking the Legislature from the control of the wets, in ratifying the Eighteenth Amendment (Illinois being the twenty-sixth State to ratify), and in passing an effective State code, considered stronger than the Volstead Act.

McCABE, HARRIET CALISTA (CLARK).

American temperance leader; born at Sidney Plains, N. Y., Jan. 19, 1827; died at Delaware, Ohio, Sept. 25, 1919. Miss Clark was educated at Elmira (N. Y.) Academy and under private tutors at home. In 1851 she became preceptress of Dickinson Seminary, Williamsport, Pa., serving until 1857, when she married the Rev. Lorenzo Dow McCabe, D.D., LL.D., professor of philosophy in Ohio Wesleyan University, Delaware, Ohio. From that time her home was at Delaware.

Mrs. McCabe took a responsible position in the formation of the Woman's Christian Temperance Union in the period immediately following the Woman's Crusade. She was the first president of the Ohio W. C. T. U.; she gave the organization its name, and drafted its Constitution. Following addresses of Dr. Dio Lewis at Hillsboro and Washington Court House, in the latter part of December, 1873, the women of both communities, as by common impulse, effected an organization to visit the saloons in their respective towns, to hold religious services, and to plead with the saloon-keepers to sign the pledge and abandon the liquor-selling business (see WOMAN'S TEMPERANCE CRUSADE). The following excerpts from the historical account prepared by Mrs. M. G. Carpenter, and presented by Mrs. Henrietta Monroe, president of the Ohio W. C. T. U., to the annual convention of that organization at Newark, Ohio, in October, 1897, indicate the activities of Mrs. McCabe in the early days of the W. C. T. U.:

The first State convention of the woman's temperance movement assembled in the City Hall of Columbus [Ohio] at 2 o'clock, on Tuesday, February 24 [1874], and here was initiated the organization, out of which was evolved a few months later the Ohio Woman's Christian Temperance Union, and a little farther on, the great National organization bearing the same name. . . A State bureau of information was created, and Mrs. H. C. McCabe, of Delaware, was elected President. . . The Temperance Convention [at Cincinnati] then created a State Executive Committee of women to organize a State Union. This committee met and elected Mrs. H. C. McCabe President. . . A union was soon effected with the committee appointed by the Columbus Convention, and the whole was called together by Mrs. McCabe, the same month, in Delaware. She had prepared a form of constitution which was discussed and adopted by the committee. The contemplated State convention was appointed to meet in Springfield, June 17. . . The report of the Committee on Constitution was adopted with only one amendment. . . Mrs. McCabe was elected President of the State Union, and Mrs. S. B. Leiter Secretary. Thus was formed and named the firstborn among a large sisterhood of State Temperance Unions. . . In all the strange linking of circumstances which led the women on and on until this final consummation, no one person was so much an integral part as was Mrs. McCabe.

M'CALLUM

As the official head of the Ohio W. C. T. U. Mrs. McCabe presided over the National Convention held in Cleveland that same year (Nov. 18-20, 1874) and made the address of welcome to the representatives of eighteen States who formed the National Woman's Christian Temperance Union. After five years of arduous service as president of the Ohio W. C. T. U. Mrs. McCabe retired from official position in order to give more time to responsibilities which had been laid upon her in connection with the missionary enterprises of the Methodist Episcopal Church. For eighteen years she was editor of *Woman's Home Missions* and secretary of the Indian Bureau of the Home Missionary Society.

On Jan. 19, 1919, the friends of this venerable worker in the cause of temperance met at her home in Delaware to celebrate her ninety-second birthday anniversary. An address was delivered by Ex-



MRS. HARRIET C. MCCABE

Governor Willis, and then, by request of the assembled company, Mrs. McCabe told once more the familiar story of the founding of the W. C. T. U. Her closing words were significant of undiminished interest, and served to convey a wholesome warning: "I think not so much of the victory as of the fight ahead. All friends of temperance must be on the alert."

M'CALLUM, Sir JOHN MILLS. British manufacturer and Member of Parliament; born at Paisley, Renfrewshire, Scotland, Aug. 12, 1847; died Jan. 10, 1920. He was educated at the John Neilson Institution, Paisley. On July 29, 1875, he married Miss Agnes Oates, of Grimsby, Lincolnshire, and some years later became head of Isdale and M'Callum, Ltd., soap manufacturers, Paisley.

From early manhood M'Callum took an active

MCCLEERY

interest in the social and religious progress of his native town, and was closely associated with the Paisley Liberal Club. For a number of years he was a member of the town council; and he served for a time on the magisterial bench for the county of Renfrew. In 1906 he became the Liberal Member for Paisley in the House of Commons, and continued to serve in that body until his death. He was created a knight in 1912.

Sir John was a loyal and energetic supporter of the temperance cause. He was a vice-president of the Scottish Permissive Bill and Temperance Association from 1900 until his death, and was sponsor for the Scottish Local Veto Bill, now on the statute-books under the title "Scottish Temperance Act, 1913." As the representative of Paisley in Parliament, he took a prominent part in successfully championing the Temperance Act during its several stages. Sir John was also a member of the Baptist Total Abstinence Society, and a vice-president of the United Kingdom Alliance, being a frequent participant at the annual meetings of the latter organization.

MCCALMONT, SAMUEL PLUMER. American lawyer and temperance advocate; born in Venango County, Pa., Sept. 12, 1823; died at Franklin, Pa., July 13, 1904. He was reared on a farm, and his educational advantages were limited to the occasional subscription schools established in the neighborhood. He was, however, a diligent student and at twenty years of age took advantage of an opportunity for a short college course. He then studied law in the office of his uncle and was admitted to the Pennsylvania bar in 1847. Following a sojourn of three years (1850-53) in California, he resumed the practise of law in his home State, establishing an office at Frankfort, where he attained prominence in his profession. He married Harriet Osborne, of Chautauqua County, N. Y., in 1859. Originally a Democrat in politics, he joined the newly-formed Republican party on account of its protest against slavery, and was elected to the Legislature in 1855. He was twice reelected.

In 1874 McCalmont assisted in founding the Prohibition party in Pennsylvania, and became its foremost leader in the community. He was generous in the use of his time and means to promote the work of the party.

MCCANCE, JOHN STOUPPE FINLAY. An Irish linen-merchant; born in Belfast Feb. 12, 1865; died at Hawick, Scotland, Aug. 21, 1926. He was educated at the Royal Academical Institution, Belfast, and at Brasenose College, Oxford, England. On Aug. 25, 1890, he married Mary Letitia Bristow, of Dunmurry, County Antrim.

Originally McCance had intended to follow the profession of law and he was called to the Irish bar about 1888; but after two years of practise in Dublin, he entered into partnership with Mr. George Kidd in the Suffolk Linen Company.

McCance was deeply interested in the temperance movement, and he assisted actively in Blue Ribbon work in Dunmurry and neighborhood. At one time he was president of the Irish Temperance League.

MCCLEERY, HAMILTON. Irish merchant and temperance advocate; born at Whiteabbey, County Antrim, Ireland, March 10, 1865; educated in the Royal Belfast Academic Institution. He was at first a flax-spinner, and afterward a linen-yarn

MCCLELLAN

merchant, and is now a director in several commercial companies and a justice of the peace.

For many years McCleery has been active in the cause of temperance. A member of the executive of the Irish Temperance League (1898), he became its chairman, and was elected chairman, also, of the Irish Temperance Alliance, a union of the League and the Ulster Temperance Council. For several years he has been a member of the Irish National Temperance Executive, a body composed of temperance organizations throughout Ireland.

In 1906 he married Amy M. Edgar, of Belfast.

MCCLELLAN, GEORGE BRINTON. American general; born in Philadelphia, Pa., Dec. 3, 1826; died at Orange, N. J., Oct. 29, 1885. He was educated by private tutors and for two years (1840-



GEORGE B. MCCLELLAN

42) at the University of Pennsylvania. At the age of fifteen years and six months he entered the United States Military Academy, and graduated with high honors in July, 1846. He was then appointed brevet second lieutenant of engineers and assigned to an engineering company raised for the Mexican War. "For gallant and meritorious conduct at Contreras and Churubusco," he was promoted first lieutenant, and for his part in the assault of Chapultepec he received a captaincy. At the close of the War he returned to West Point, where he was appointed assistant instructor of practical engineering (1848). In 1855 he was appointed captain in the First Cavalry, and in that same year he was sent to Europe to observe the operations in the Crimean War. Upon his return to America his report on the War was published by Congress (republished in 1861) with the title "The Armies of Europe." Resigning his commission in 1857, he spent the next few years in the railroad business.

At the outbreak of the Civil War (1861-65), McClellan was appointed major-general of Ohio Volunteers, and was placed in command of the Department of the Ohio. He drove the Confederate forces

MCCLUNG

out of West Virginia in May, 1861, and was then called to Washington to reorganize the Army of the Potomac. Upon the retirement of General Scott (Nov. 1, 1861), McClellan was made Commander of All the Armies of the United States, but held the honor only five months, then becoming Commander of the Army of the Potomac. His Virginia campaign ended in failure when, advancing to Richmond, he was defeated in the Seven Days' Battles. Followed by the Confederates, he again reorganized the Army of the Potomac at Washington, and then marched north to oppose Lee at Antietam. He compelled Lee to recross the Potomac, and followed him into Virginia, but, again displaying his usual tardiness in pursuing the Confederate army, he was superseded by General Burnside (Nov. 7, 1862), and was never again placed in active command. In 1864 the enemies of Lincoln chose him as their Presidential candidate, but he was defeated in the election of that year. Shortly afterward he went to Europe, where he remained until 1868. He was elected governor of New Jersey in 1878, but declined a second term.

General McClellan was a firm advocate of total abstinence, as several incidents during his life sufficiently indicate. When President Abraham Lincoln, although a strong believer in temperance principles, permitted his generals to use their own discretion as to the use of liquor in the Union Army, a number of the Northern commanders, of whom McClellan was one, issued orders prohibiting their men from the use of intoxicating liquors. On June 19, 1862, he issued an order for the immediate discontinuance of the spirit ration, and ordered that hot coffee should be served in its stead. In reviewing a court-martial decision of a Federal officer who had been convicted of drunkenness, the General declared: "Would all the officers unite in setting the soldiers an example of total abstinence from intoxicating drinks, it would be equal to an addition of 50,000 to the armies of the United States."

MCCLUNG, NELLIE LETITIA (MOONEY). Canadian writer, lecturer, and temperance worker; born at Chatsworth, Ontario, Oct. 20, 1873; educated in the public schools of Manitoba and at Manitoba Normal School, Winnipeg. Miss Mooney married Robert Wesley McClung, of Manitow, Manitoba, in 1896. In 1921 she was elected to the Alberta Legislative Assembly as the representative of the city of Edmonton. Mrs. McClung is the author of several books, short stories, and articles, a number of which deal directly with the temperance question.

Since she was sixteen years of age, Mrs. McClung has been a member of the Woman's Christian Temperance Union. At that time she affiliated herself with the Manitoba W. C. T. U., and she later became a life member of the Alberta Union. She made her first public speeches in behalf of the temperance cause in the Manitoba campaign of 1914. In this campaign she was supported by the provincial W. C. T. U. and the local suffrage organizations. In Alberta she participated in the campaign for Prohibition, during which she issued an appeal to the women of the province which was widely read. She has lectured on temperance and various aspects of social welfare in the United States and Canada, and was invited to participate in Prohibition campaigns in England and New Zealand, but was not able to accept. Mrs. McClung is a mem-

McCONN

ber of the Social Service Council of Alberta, and now resides at Edmonton, in that province.

McCONN, WILLIAM FINNEY. American college president and Prohibitionist; born at Colony, Kansas, Sept. 4, 1888; educated at Miltonvale (Kan.) College Academy, Dillenbeck School of Expression (B.O. 1919), and Kansas City (Kan.) University (A.B. 1924). On June 12, 1919, he married Miss Viva Fern Ebling, of Bristow, Iowa. He was ordained to the ministry of the Wesleyan Methodist Church on Aug. 17, 1924, but never held any regular pastorate, and since that year has been president of Miltonvale (Kan.) Wesleyan College.

McConn has devoted considerable time and attention to the cause of Prohibition in the United



GEORGE WILSON M'CREE

States. In 1916 he began his temperance career by becoming president of the Intercollegiate Prohibition Association at Miltonvale Wesleyan College, and in that same year was leader of the "Hanly-Landrith Campaign Team." He was secretary of the Intercollegiate Prohibition Association in 1917. His work attracted the attention of the Anti-Saloon League of America, and in 1918 he was chosen field secretary of the Texas League. In 1919 he was appointed assistant superintendent of the Kansas City District of the Missouri League, of which organization he was acting superintendent in 1920-21. In 1922-24 he was a special lecturer for the Missouri League. He is a forceful speaker, and gained third place in the Kansas State Prohibition oratorical contest in 1917.

M'CREE, GEORGE WILSON. English Baptist missionary and temperance lecturer and writer; born at Newcastle-on-Tyne about 1823; died in London Nov. 25, 1893. In his youth he began to preach in and around Newcastle, in Cumberland, Westmoreland, Yorkshire, the iron districts of Staffordshire, and Nottingham.

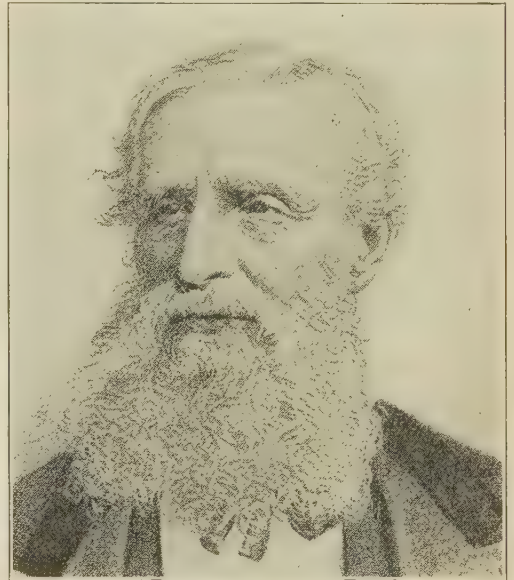
After seven years of temperance activity at Newcastle, M'Cree spent about nine months in Nor-

M'CULLOCH

wich, and then took charge (December, 1848) of the new Bloomsbury Baptist Chapel, in St. Giles, London. His temperance and religious activities earned for him the name of the "Bishop of St. Giles." In 1862 he wrote three notable papers for the National Temperance Congress, the International Temperance and Prohibition Convention, and the Annual Social Science Congress, all of which were held in London. For twenty years he was in charge of the Borough Road Baptist Church.

As secretary of the United Kingdom Band of Hope Union, M'Cree rendered invaluable service to the cause of temperance for several years, making tours throughout the various sections of the country, and addressing huge temperance gatherings. He discontinued this work in 1875. M'Cree was the author of several interesting temperance and religious works, among them being "Facts and Figures for Social Reformers" (1875), and "Bows and Arrows" (1880).

M'CULLOCH, JAMES MURRAY. Scotch physician and temperance advocate; born near Cree-town, Kirkcudbrightshire, in 1804; died at Dumfries Jan. 25, 1889. He studied for the medical profession at the universities of Edinburgh, Glasgow, London, and Paris, and commenced his successful career as a physician by serving for a short



JAMES MURRAY M'CULLOCH

time with a British regiment stationed at Calcutta, India, after which he returned to Scotland. In 1831 he began to practise medicine in and around Dumfries, in which locality he remained until his death, with the exception of three years spent in Liverpool. He married Miss Mary Ellison Lafone in 1834 (d. Aug. 4, 1882).

The movement for temperance and Prohibition legislative reform in Scotland owes much to M'Culloch, who was recognized as one of the ablest champions of the cause in his day. The *Alliance News* for June, 1888, said that there was not a place in the south of Scotland where audiences had not been

thrilled by his vigorous denunciations of the evils of intemperance and by his stirring appeals for the enactment of a stringent prohibitory law for the country. In the field of temperance debate he also held a prominent place, and his controversy with the *Manchester Guardian* was reprinted and widely circulated by the temperance organizations of the United Kingdom. His lecture entitled "The Scientific Aspect of the Temperance Question" was translated into several foreign languages. In refutation of an attack by Professor Laycock of Edinburgh University on the Maine type of prohibitory laws, M'Culloch delivered a lecture in March, 1857, entitled "Laycock Dissected," which caused widespread comment.

Upon the formation of the Scottish Permissive Bill and Temperance Association (October, 1858) M'Culloch became one of its vice-presidents, and he remained a staunch supporter of that organization until his death. He was also a liberal subscriber to the United Kingdom Alliance, of which he was a vice-president. Greatly in demand as a temperance speaker, he was sent as a Scottish delegate to the second meeting of the International Philanthropic Congress at Frankfort-on-the-Main, in September, 1857, and to the International Temperance and Prohibition Convention in London in September, 1862, where he read a paper. He was one of 44 witnesses examined (February, 1878) by the Committee on Intemperance of the English House of Lords.

Few advocates of the temperance reform have shown more unswerving devotion to the cause than the subject of this biography.

MCCULLOCH, WILLIAM JAMES. Australian business man and temperance leader; born in County Cavan, Ireland, Jan 1, 1861; educated in the Irish national schools. In 1876 the family emigrated to Australia, settling at Ipswich, Queensland, where the boy entered the employ of Cribb & Foote. His ability and energy led to his advancement until he became the head of one of their great departments. He has been associated with that firm for more than forty years.

McCulloch, who is an active Methodist, signed the pledge when fifteen years old in Ireland at a Band of Hope meeting in connection with that denomination. Besides being connected with the Ipswich Total Abstinence Society, he in 1883 joined the Order of Rechabites, and is credited with having been the principal agent in bringing that organization to its present high standing. For 30 years he has been secretary of his tent, and has seen the membership grow from 50 to 350. He has been a district officer for many years, and in 1890 became District Chief Ruler. Drawing about him other men like-minded with himself, they together influenced a large body of younger men, thereby enabling the city of Ipswich to make an enviable record in its battle with the organized liquor traffic and the other evils associated with it.

MACDERMOTT, WILLIAM JAMES. British temperance leader; born in London, England, Oct. 6, 1851; died at Auckland, New Zealand, March 17, 1927. He was educated at private schools in London. In 1874 he married Miss Hannah C. Hutchinson, and later in that year emigrated to Auckland, where he resided for the remainder of his life. He was one of the pioneers of the cinematograph, and toured New Zealand with one of the earliest picture programs.

When he was but sixteen years of age Macdermott became identified with the Band of Hope movement in England, and from that time never ceased to interest himself in the welfare of the young, being always closely associated with the Band of Hope work, and assisting in its extension throughout New Zealand. He was active in the origination and development of the temperance movement in New Zealand, and devoted practically the whole of his long life to the cause of temperance reform.

During the trip from England to New Zealand (1874) Macdermott organized temperance meetings for his fellow emigrants, and shortly after his arrival joined a few of his friends in establishing the Archhill Band of Hope Union in Auckland. The Auckland Band of Hope Union, established in 1863, had been dissolved; but, at a meeting convened by Macdermott in 1881, it was re-established, and it is still in active operation. He was for twenty years secretary of the Auckland Band of Hope, and later its vice-president.

The Auckland Band of Hope Festivals, so successfully conducted from year to year, were organized for many years by Macdermott, who also directed many successful musical and elocutionary competitions for Band of Hope members.

Macdermott was interested in legislative temperance reform, in securing the limitation of hours of sale and the supply of liquor to minors. Later he took an active part in the introduction of Local Abolition and Reduction of Licenses.

In 1877 he affiliated with the Independent Order of Rechabites, and acted for three years as district representative in that Order. He was for many years a member of the Independent Order of Good Templars, also, and filled several offices in that organization, among which was that of Chief Templar. He was a member of the first Alliance formed in Auckland (1882). For many years he was secretary of the Auckland Prohibition League, and represented the New Zealand Alliance in Auckland as its agent and organizer. He was identified with these two last-named societies from the time of their foundation, and was a member of the executive committee of the former for a number of years. A serious accident in 1922 incapacitated him for further active service.

The *Vanguard* for April 16, 1927, contained the following:

The Standing Committee of the New Zealand Alliance places on record its appreciation of the long, faithful, and valuable service given to the cause of Temperance by the late Mr. W. J. Macdermott, of Auckland. Fifty years ago he devoted himself wholeheartedly to Band of Hope work, and he was for many years Secretary of the Auckland Band of Hope Union. In later life he was closely identified with the general work of the Alliance, in which, as long as his strength permitted, he was both keen and active. Alert, kindly, and inspiring, he rendered magnificent service, and made not only Auckland, but the whole of the Dominion, his debtor. . .

MACDONALD, FORRESTER. American Baptist clergyman and Prohibition advocate; born at Haverhill, Mass., Sept. 14, 1868; educated in the public schools of Lawrence, Mass., at Dartmouth College (A.B. 1890), Harvard University (A.M. 1913; Ed.M. 1921), and at Newton Theological Institution. Ordained to the Baptist ministry, he served Massachusetts pastorates in Boston (1893-94), Fitchburg (1894-1900), Lexington (1901-07), and Lowell (1907-15). In 1913 he married Elizabeth Stone, of Hyde Park, Mass.

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From 1915 to 1925 Macdonald was a lecturer for the Massachusetts Anti-Saloon League; financial secretary, 1921-22; and secretary of Church Relations, 1923. He was assistant organizer of the dry crusade in 1924. and in 1925 was appointed assistant State superintendent of the New York Anti-Saloon League. The same year he was called as acting pastor to the Federated Church Circuit, Sturbridge, Mass.

MACDONALD, Sir HUGH JOHN. Canadian statesman; born at Kingston March 13, 1850. He was the son of Sir John A. Macdonald, for many years Canadian premier (1851-91); and was educated at Queens College and the University of Toronto. He has been President of the Council, Attorney General, Municipal Commissioner, and Commissioner of Railways, Manitoba. Since 1911



SIR HUGH JOHN MACDONALD

he has been police magistrate of the city of Winnipeg. In 1913 he was knighted. He has been twice married: (1) In 1876 to Jean King Murray (d. 1881); (2) in 1883 to Agnes Gertrude Vankoughnet.

In 1899 the Conservative party in Manitoba espoused the temperance cause. At that time that party had only six members in the Assembly, but it was reorganized under Macdonald's leadership. At a provincial convention held in Winnipeg the following Prohibition plank was included in the platform on which to go before the people at the ensuing general election:

That a measure be adopted to give effect to the will of the people regarding prohibition of the liquor traffic, which measure shall go as far in the direction of Prohibition as the power of the province will allow.

The resolution was proposed in the convention by T. E. Greenwood, of Douglas, Manitoba, who was assisted by Premier Macdonald that, although the latter was not a Prohibitionist himself, he would heartily advocate the adoption of the Prohibition principle by the party. The bill was brought in by the Premier on June 1, 1900. On its second read-

McDONALD

ing (June 11, 1900) Premier Macdonald, speaking to the motion, said:

that it was a political obligation which bound him to the course he was taking—the duty of a Government to give effect to the wishes of the people by legislation and to implement its specific election pledges.

The bill, after being amended in certain details, received the assent of the Lieutenant-Governor July 5, 1900, and went into effect on June 1, 1901.

The validity of the measure, which was popularly known as the "Manitoba Liquor Act," was challenged by the liquor men, and on Feb. 23, 1901, the Court of King's Bench declared that the Act was *ultra vires* in a number of particulars.

The case was carried to the Privy Council, which, on Nov. 22, 1901, overruled the finding of the Court of King's Bench and declared the Manitoba Liquor Act constitutional.

See, also, MANITOBA.

McDONALD, JAMES HAMILTON. Canadian editor, publisher, and temperance advocate; born near Mount Elgin, in Oxford County, Ontario, July 24, 1869; educated in the public schools of Winnipeg, Manitoba, and of Grafton, North Dakota, and at Woodstock (Ont.) College. In 1893-96 he studied law at Edmonton, Alberta, after which he became editor of the *Plainsdealer*, a local newspaper published at Strathcona, Alta., and served in that capacity from 1896 to 1912. He was for



JAMES HAMILTON McDONALD

ten years (1914-24) editor of the *News Advertiser*, and at the present time is manager of *The Pioneer Press*, Edmonton, Alta.

The son of a Baptist preacher, McDonald early became interested in the war of the church against intemperance. When he was fourteen years of age, his father removed to Grafton, N. Dak., and later, when the Territory sought statehood and a campaign was waged to settle the question of constitutional Prohibition, James obtained his schooling as a campaigner during the protracted contest which ended in North Dakota becoming a dry

State. Upon becoming editor of the *Strathcona Plaindealer*, he was especially active in publishing Prohibition plebiscite propaganda in the Alberta campaign in 1897. He has been engaged in the advancement of temperance sentiment in the province of Alberta since 1893. In 1910 he was made treasurer of the Alberta Temperance and Moral Reform League, which organization conducted the campaign in Alberta resulting in the abolition of the liquor traffic in that province in July, 1915. Three years later he became honorary treasurer of the Alberta Provincial Prohibition organization, a position which he still holds. McDonald was, also, for many years treasurer of the Alberta Social Service League, which body devoted itself to the work of law enforcement and the promotion of other reforms.

MCDONALD, JAMES JOHN. American attorney and Prohibition worker; born at Hayward, Wisconsin, Oct. 28, 1886; educated in the Wisconsin public schools, at the New Richmond (Wis.) High School, and at the Law School of the University of Wisconsin (A.B. 1912; LL.B. 1913). In June, 1913, he engaged in the practise of law at Portage, Wis., where he remained until January, 1915. He then opened a law office at Madison, Wis., where he is still practising. He married Grace Bogue, of Poynette, Wis., in 1915.

In February, 1914, McDonald became attorney and legislative representative for the Wisconsin Anti-Saloon League, serving in that capacity until June 1, 1918. Prior to 1914 he had rendered active assistance to the Prohibition cause in various local and general campaigns. He was for a time in charge of law-enforcement departmental work for the Wisconsin League, and since severing official connection with that organization he has been generally active in the temperance and law-enforcement movement.

MCDONALD, JAMES RAMSAY. British statesman; born at Lossiemouth, Morayshire, Scotland, Oct. 12, 1866; educated at a board school. In 1896 he married Margaret Ethel Gladstone, of London (d. 1911). Early forsaking liberalism for socialism, he became (1900) secretary to the Labour Representation Committee, the organization from which the present Labour party in the House of Commons originated. He continued to hold this position until 1911, by which date he had firmly laid the foundation of labor's political power. For three years (1901-04) he was a member of the London County Council, and in 1905 he edited the *Socialist Library*. He entered Parliament for the first time in 1906, representing Leicester for twelve years, his pacifism causing his defeat in 1918. In 1906-09 he was chairman of the Independent Labour party and in 1911-14 was its leader in Parliament. He was a member of the Royal Commission on Indian Public Services (1912-14), in which capacity he visited India in 1913.

At the outbreak of the World War, Macdonald's socialistic ideas made him unpopular both with the British public and with the Labour party, compelling him in 1914 to resign the leadership of his party in favor of Arthur Henderson. For the duration of the war he remained a pacifist. In the summer of 1917 he was active in urging the sending of delegates from the English Labour and Socialist parties to the International Socialist Conference at Stockholm. Macdonald himself was kept from attending the conference by the action of the

Sailors' and Firemen's Union, who refused to permit him to sail because of his pacifistic views.

In November, 1922, Macdonald again assumed leadership of the Parliamentary Labour party, which now meant, also, the leadership of the Opposition, he having been elected Member for the Aberavon Division of Glamorganshire. Upon the resignation of Stanley Baldwin, Macdonald became Prime Minister (Jan. 22, 1924), and served in that office as well as Foreign Secretary until Nov. 4, 1924. He was created a Privy Councillor in 1924. In addition to his other abilities, the ex-Premier has won the reputation of being a successful journalist and political organizer. He has published several works on socialism, labor, and India.

In the Introduction to the Report of the Special Committee appointed by the Labour party to inquire into the question of the liquor trade, entitled "Labour and the Liquor Trade," Macdonald makes the following statements:

What is known as "the Drink Problem" is one of the most troublesome and difficult that the honest politician has to face today. . . .

Yet everyone admits that "the Drink Problem" is pressing both from a moral and an economic point of view; that the Trade has become a menace to the public life of the country, and that it corrupts politics; that a temperate democracy is required to shoulder the responsibilities of popular government. . . .

The drink problem is at root a moral issue, and political parties who have to deal with it by legislation must challenge, more definitely than they ever have done, all the moral agencies of the country to face their civic responsibilities, to help in the making of right public opinion in the first place, and then to support every attempt to embody that opinion in law.

In April-May, 1927, Macdonald spent a month in the United States. He is reported to have made the following observations concerning Prohibition:

So many of our smart people have been over here and sneered at the Prohibition law, but when I go back I am going to take the other side. It is a great effort to keep people decent and to enable men to find it easier to do their duty by their families and to spend their money on necessities.

He added that his recent illness had prevented his seeing enough of the enforcement of Prohibition to venture an opinion on this phase, but that he would like to see a great moral appeal to all citizens to respect the law.

MCDONALD, PETER. Scotch journalist and temperance advocate; born at Aberdeen, June 13, 1853; died July 9, 1924. He was educated in the Aberdeen Grammar School. On Feb. 8, 1877, he married Agnes Barron of Aberdeen.

McDonald followed his profession in Aberdeen, Edinburgh, Dundee, and Glasgow, until 1910, when he became secretary of the Scottish Band of Hope Union, a position which he held for fourteen years. He was an active member of both the Aberdeen and the Edinburgh Total Abstinence societies and one of the first members of the Aberdeen Tent of the Independent Order of Rechabites. The greater part of his work for temperance, however, was done through the Independent Order of Good Templars, in which he held many responsible offices, among which were those of Grand Marshal (1892-93), Grand Electoral Superintendent (1893-94), Grand Chief Templar (1894-97), Grand Counsellor (1908-10), in the Scottish Grand Lodge. He not only signally served the Order through his platform gifts and organizing ability, but with his pen enriched the literature of abstinence and Prohibition.

McDonald's many activities in temperance work were paralleled by those of his wife. **Mrs. McDon-**

MacDONALD

ald was for 45 years a member of Granite City Lodge (I. O. G. T.), Aberdeen, and was an enthusiastic Good Templar. It was well said of her that "she gave of her best to the Order, and strove with both hands earnestly to train the young, reclaim the fallen, create public opinion, and hasten National Prohibition."

Mrs. McDonald was several times elected a representative to the International Supreme Lodge. At the Stockholm session she was elected International Vice-Templar, and in 1925 was chosen Deputy International Chief Templar. She died July 5, 1926, at the age of 70 years.

MacDONALD, WILLIAM ALFRED. Canadian engineer and temperance advocate; born in Pictou County, Nova Scotia, June 10, 1866; educated in the common schools and at Halifax (N.S.) Business College. On Oct. 12, 1892, he married Luella Maud Dickie, of Halifax. An accountant in 1901-07 and an engineer 1907-26, he then became business manager of the National Association of Mechanical Engineers of Canada.

In August, 1883, MacDonald joined the Dr. Livingstone Lodge, Independent Order of Good Templars, and in 1887 took the Grand Lodge degree at Halifax. In August, 1905, he was a delegate to the Belfast (Ireland) session of the International Supreme Lodge, where he took the I. S. L. degree. For five years (1911-16) he was Grand Secretary of the Grand Lodge of Nova Scotia, and in 1917-18 was Grand Chief Templar. He has held no official position in the Order since 1918, but his interest in temperance continues.

McDOWELL, SALLY. See WOMAN'S TEMPERANCE CRUSADE.

McDOWELL, WALTER FRANKLIN. American business man and Prohibition advocate; born at Arkona, Ontario, Canada, Jan. 5, 1877; educated in the public schools of Buffalo and Lockport, New York, of Harriman, Tennessee, of Columbus, North Carolina, and at Ohio Wesleyan University, Delaware, Ohio. From 1899 to 1906 he was engaged in business at Columbus, Ohio, following which he removed to Olympia, Wash. (1906-19). Since 1919 he has resided at Tacoma, Wash., where he has been engaged in savings and loan institutions. At the present time he is president of the Pacific Savings and Loan Association and third vice-president of the United States League of Local Building and Loan Associations.

McDowell joined the Prohibition party while a resident of Columbus, O., where he served for several years as secretary of the Prohibition State committee. As a boy he had been active in the work of the temperance cause, especially as a member of the Loyal Temperance Legion, and during his college days he was president of the Ohio Wesleyan Prohibition Club. For a number of years he served on the Prohibition State and National committee for Washington. He is now active in the Constitution Defense League of Tacoma.

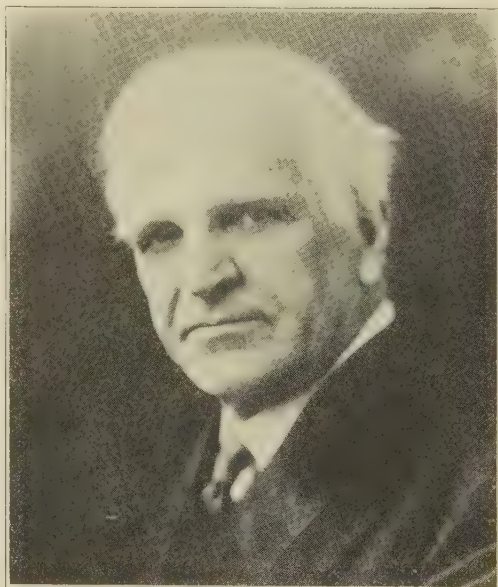
In 1905 he married Marguerite Davis, of Columbus, O.

McDOWELL, WILLIAM FRASER. American Methodist Episcopal bishop; born at Millersburg, Ohio, Feb. 4, 1858; educated in the public schools of Ohio, at Ohio Wesleyan University, Delaware, Ohio (A.B. 1879; Ph.D. 1893; D.D. 1894), and at Boston University (S.T.B. 1882). He also holds the honorary degree of Doctor of Divinity from

McENCROE

Wesleyan University, Middletown, Conn. (1903), University of Denver, Col. (1904), and Northwestern University, Chicago, Ill. (1905), and the degree of L.H.D. from the University of Vermont (1914). On Sept. 20, 1882, he married Clotilda Lyon, of Delaware, Ohio.

McDowell was ordained to the ministry of the Methodist Episcopal Church in 1882, and served pastorates in Ohio at Lodi (1882-83), Oberlin (1883-85), and Tiffin (1885-90). He was for nine years chancellor of the University of Denver, Col. (1890-99), and in 1899 became corresponding secretary of the Board of Education of the M. E. Church, serving until 1904. In May, 1904, he was elected a bishop, and in 1910 he became Cole Lecturer for Vanderbilt University. In 1917 he was appointed Lyman Beecher Lecturer in Yale University; in 1922 he served as Mendenhall Lectur-



BISHOP WILLIAM F. McDOWELL

er in De Pauw University; and in 1924 he was appointed Merrick Lecturer in Ohio Wesleyan.

Bishop McDowell was elected the first president of the Board of Temperance, Prohibition and Public Morals of the M. E. Church in 1904; he was reelected in 1916; and is still (1927) holding that office. He is also president of the Board of Education of the denomination, a trustee of the Chautauqua Association, and chairman of the General Committee on Army and Navy Chaplains for the Federal Council of the Churches of Christ in America. In 1910-11 he officially visited India, China, the Philippine Islands, and Japan. He is the author of "In the School of Christ" (1910); "A Man's Religion" (1913); and "Good Ministers of Jesus Christ" (1917). He resides in Washington, D. C.

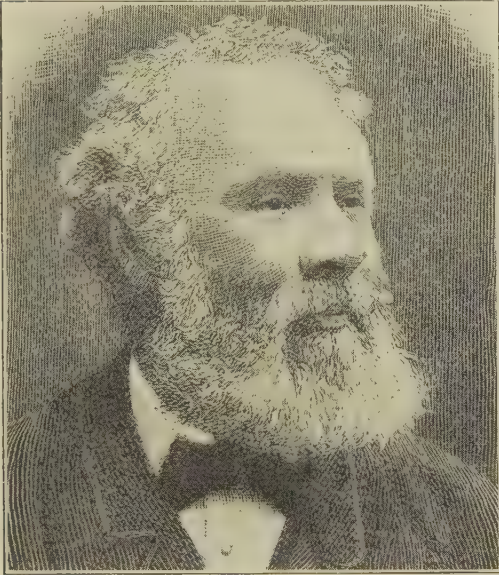
MACE-ALE. Ale sweetened and flavored with mace or a similar spice.

McENCROE, JOHN. Roman Catholic priest; born at Tullamane, near Cashel, Ireland, Dec. 26, 1795; died in 1868. He was educated at Maynooth,

MACFARLANE

and ordained a priest of the Roman Catholic Church in 1819. In 1832 he emigrated to Sydney, Australia, and took an active part there in the pioneer work for temperance, which included frequent appearances on the lecture-platforms of the early temperance societies. He also promoted the formation of societies within his own church, in which he became an archdeacon.

MACFARLANE, JOHN. Australian statesman and temperance advocate; born at Glasgow, Scotland, June 2, 1829; died at Ipswich, Queensland March 7, 1894. In 1862 he emigrated to Aus-



JOHN MACFARLANE

tralia, and settled at Ipswich, Queensland. Here he entered actively into commercial and public life, serving as a justice of the peace, alderman, and mayor. For many years he represented Ipswich in the Queensland Parliament, where he took an active part in every reform movement which had for its object the promotion of the moral and social welfare of the people (April, 1878-March, 1894).

A total abstainer throughout his life, Macfarlane became one of the leaders of the Australian temperance movement. As early as 1842 he had become affiliated with a Band of Hope, one of the first to be founded in Scotland. During the next twenty years he became prominent throughout the United Kingdom through his efforts to further the cause of temperance and Prohibition in his native city of Glasgow. When he migrated to Queensland, he had behind him twenty years of active temperance work, and he at once assumed leadership of the local temperance movement. His greatest contribution to the cause in Queensland was his championship of temperance reform legislation in the State Parliament. As a Member of the Legislative Assembly he in 1884 introduced a motion (which was carried) to the effect "that no bill introduced by the Government to amend the Licensing Act will be satisfactory to this House which does not contain the principle of local option." In 1885 the

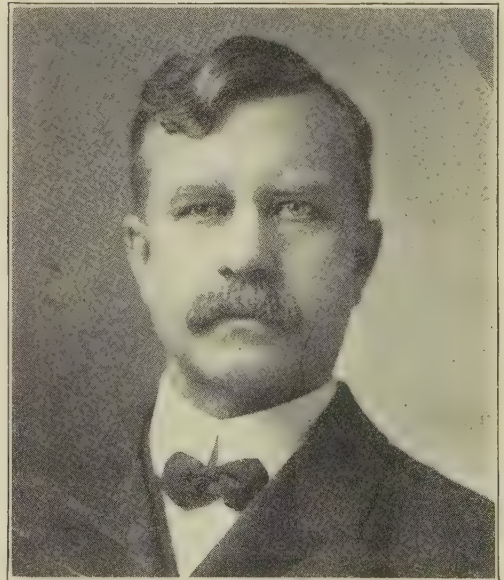
McGINNIS

Queensland Parliament passed "An Act to Consolidate and Amend the Laws relating to the Sale of Intoxicating Liquor by Retail," etc., the 115th clause of which contained three important principles: (1) That the sale of intoxicating liquors should be prohibited; (2) that the number of public houses should be reduced; and (3) that no new licenses should be granted. Thus, in places where no licenses existed at the time of the passage of the law, the citizens virtually had Prohibition, as no public houses could ever be built there.

Every year during his Parliamentary career Macfarlane advocated in the House the closing of the Parliamentary liquor bar.

Macfarlane was a vice-president of the International Temperance Convention held in Melbourne in 1888, and as the official representative of the Queensland temperance forces was one of the leading figures there. He participated in the discussions at almost every session, and read a paper on "Local Option: How Obtained for Queensland."

McGINNIS, GEORGE. American Baptist clergyman and Prohibition advocate; born at Mendota, Ill., July 28, 1858; educated in the local public schools, at Union College of Law, Chicago, Gale College, Wisconsin (LL.B. 1902), and the University of Chicago (B.Th. 1903). He entered the fight for temperance at an early age, making his first temperance speech when sixteen years old, and a



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year later beginning to write articles on the subject for newspapers. He has been on the firing-line of the reform ever since. In 1889 he was in business as a grain-merchant at Utica, Ill., when a no-license contest was started in that community. He was made leader of the fight, in which he organized the temperance forces of the town and won a decided victory. Later he gave up his business and entered the ministry of the Baptist Church, being ordained in 1892. He subsequently held pastorates in Illinois at Earlville, Springfield, Sand-

wich, Chicago, Aurora, Joliet, and Waukegan, taking an active part in the fight against the saloon in every community in which he served. In 1893 he married Grace F. Castle, of Sandwich, Ill.

In 1914 McGinnis left the pastorate and became superintendent of the Northern District of the Illinois Anti-Saloon League, remaining in that position for ten years. During 1924 he was acting superintendent of the Western District of the State and in June, 1925, he was made special field secretary of the Illinois League. For many years he has also been a contributor to and correspondent for American and foreign temperance and other reform periodicals as well as a lecturer on the Chautauqua platform. He is the author of "Anglo-Saxon Origin and Destiny."

MACHIKO. Same as MASAKHAUW.

MCINTYRE, ROBERT. American bishop of the Methodist Episcopal Church; born in Selkirk, Scotland, Nov. 20, 1851; died in Chicago, Ill., U. S. A., Aug. 30, 1914. Emigrating with his parents to America in early childhood, the family home was for a time in Philadelphia. A little later his mother died, and it was necessary for him to assist his father in the support of the family. When he was seventeen the death of his father left him with the sole responsibility of caring for the younger children. He learned the brick-mason's trade, maintained a home, and provided for the family necessities. His educational opportunities were necessarily restricted; and, besides this, a number of his fellow workmen were infidels and bitter in their opposition to the churches. Owing to the hardships of his earlier life and the lack of helpful surroundings, young McIntyre readily absorbed agnostic principles. He became restless, wandering from city to city, working at his trade, but everywhere at war with the established order of things in general and the Christian religion in particular. One cold winter night, when he was 26 years old, he wandered aimlessly into the First Methodist Episcopal Church, South, in St. Louis, and heard a sermon by the Rev. Dr. J. W. Bushong. This was the turning-point in his life. Scarcely 24 hours had passed until, like another Saul of Tarsus, he was crying out audibly in that church, "Lord, what wilt thou have me to do?"

McIntyre spent the following year in Vanderbilt University, and in 1878 he was admitted as a probationer into the Illinois Conference of the Methodist Episcopal Church and appointed pastor at Easton, Ill. Here he pursued the studies prescribed for Conference probationers, prepared and preached sermons that crowded his church with eager hearers, so that it became needful to erect a new building; and on this new structure he toiled indefatigably, doing the greater part of the brick-work with his own hands. Even this building soon became too small for the throngs that waited on his ministry. Then followed a notable career of pulpit popularity and spiritual effectiveness in the larger cities, including Chicago, Denver, and Los Angeles. In 1908, at the session of the General Conference held in Baltimore, Md., he was elected bishop.

Already well known as a Chautauqua lecturer, a high-class poet, and an orator of surpassing power, his elevation to the episcopacy revealed the Christian statesman, the man whose far-reaching vision contemplated the creation of a new earth in a single generation. He attacked the liquor traf-

fic, together with its related infamies, in a way that stripped from thousands of minds those illusions concerning it which had been its principal defense. Men came out from his church and from the auditoriums where he lectured amazed at their own and at society's long toleration of this enormous evil. Bishop McIntyre was appointed president of the Temperance Society of the Methodist Episcopal Church, contributing to the permanent literature of the temperance reform by his poems and leaflets as well as by his great addresses. Among his publications were: "Snakes in the Stump"; "The Boy, the Booze and the Bishop"; "The World-Wide War"; and "The Red-Handed Foe."

MACKAY, JOHN ALEXANDER. Scotch scientist, educator, and temperance advocate; born in Inverness May 17, 1889; educated at the universities of Aberdeen (M.A. 1912) and Madrid (Spain), at Princeton Theological Seminary, U. S. A. (B.D. 1915), and Lima (Peru) University (D.Litt. 1918). After a year at Madrid he married Jane Logan Wells, of Inverkeitney, Banffshire, and went to South America in 1916, locating at Lima, Peru, where he founded a college for men (Anglo-Peruvian College), of which he was director for the next eight years. This college now has more than 350 alumni. In 1925 he was professor of philosophy at the University of Lima. At the present time (1926) he is professor of philosophy at the University of San Marcos, Montevideo, from which institution he received the honorary degree of Ph.D. in 1919.

Mackay has a considerable reputation in South America as a writer and lecturer. Among his various publications may be mentioned a critical study "Miguel de Unamuno, his personality, work, and influence"; "La Profesion de Hombre" (The Profession of Man); and "Los Intellectuales y los Nuevos Tiempos" (The Intellectuals and the New Times). He has delivered a number of lectures on alcoholism and its accompanying evils.

In 1926 he became secretary of the Christian Youths' Association (*Asociación Cristiana de Jóvenes*). Dr. Mackay was vice-president of the National Temperance Society of Peru (*Sociedad Nacional de Temperancia del Peru*) in 1919-20. He is now Religious Work Secretary for South America under the Y. M. C. A. and resides in Montevideo, Uruguay.

MACKAY, ROBERT. Scottish temperance leader; born in Aberdeen Aug. 4, 1828; died Jan. 4, 1900. His early education, limited though it was, included two sessions at the Mechanics' Institution, Aberdeen, where he carried off the silver medal. On reaching manhood he was for some years in the employ of a brewer in Aberdeen; but he took an aversion to the business, and in 1854 became a member of the Aberdeen Temperance Society. This change of view was largely brought about by the reading of a tract from the pen of the Rev. Mr. Duncanson of Falkirk. He was offered a higher rate of pay to continue with the brewing concern; but his mind was made up as to the harmfulness of the business, and no financial consideration had any weight. He became active in the work of the Aberdeen Temperance Society, and in 1858 he joined a number of others in forming the Aberdeen Maine Law Society.

In 1862 Mackay was elected secretary of the Scottish Permissive Bill and Temperance Association. This association was then in the fourth

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year of its existence; its friends were comparatively few; its enemies, many and powerful. It was a new departure in dealing with the liquor evil; it proposed to go into politics to the extent



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of asserting the right of the people to extirpate the liquor business, root and branch, whenever and wherever a majority of the voters decided to do so. This Local Veto movement, as it was called, made slow progress in Scotland, where wealthy traffickers in liquor had been accustomed to regard the people in general, and the poorer class in particular, as their lawful prey. Robert Mackay went everywhere asserting the right of the common people to settle this vital question for themselves. He induced a large number of churches to petition for it; he strove with Parliamentary candidates to induce them to stand for this just principle; and he labored with numerous constituencies to show them that, regardless of their own individual habits or preferences, the broad British principle of liberty was involved in this issue. Mackay was tireless, patient, and winsome.

The day came when the nation reaped very substantial fruit from Mackay's long years of intelligent, painstaking, unrelenting toil. Temperance legislation came to be one of the first political questions of the day; the people triumphed over the barons, and discovered a firm purpose to decide some questions for themselves, the dram-shop question in particular. The plebiscites of 1887 revealed that the temperance leaders were better informed as to the real sentiments of the nation than the liquor politicians had ever been.

In 1893 Mackay represented the Association at the World's Temperance Congress, held in Chicago, U. S. A. In 1878, on the completion of his twenty-fifth year of service as secretary of the Association, at a meeting convened in his honor, Mackay was presented with an address, a gold watch, and a purse of gold. This was but one of many instances of appreciation on the part of tem-

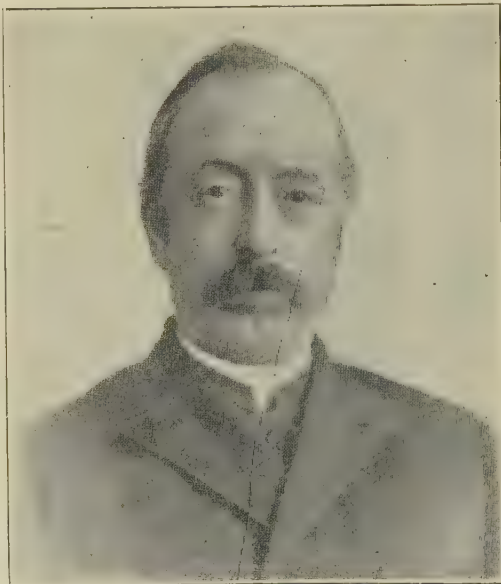
MacKAY

perance organizations and other bodies best able to appraise the value of his services. From 1868 to 1885 he edited the *Social Reformer*, the monthly organ of the Association, which was merged into a weekly paper called the *Reformer*. He held office in various other temperance bodies, including the Rechabites and Good Templars.

On Jan. 4, 1904, a temperance library, dedicated to Mackay's memory, and housed in the offices of the Scottish Temperance Alliance, Glasgow, was opened by his eldest son, John Mackay.

MacKAY, WILLIAM ALEXANDER. Canadian clergyman and temperance leader; born at Zorra, Oxford County, Ontario, March 11, 1842; died at Woodstock, Ontario, Nov. 27, 1905. From the age of sixteen until he was 23 he taught school in his native county; then entering Toronto University, he was graduated (A.B.) in 1869. Following a divinity course at Knox College, Toronto, he was licensed by the Toronto Presbytery to preach. After serving several pastorates in Toronto and Peterborough presbyteries, he was called to the pastorate of Chalmers Church in Woodstock, where he remained in active service for 28 years.

MacKay's pulpit was his throne of power, nor would he consent to leave it for any other position. Interested in various reforms, and consecrating time and energy to movements that aimed at social uplift, he believed that these could prosper only as they derived inspiration and nourishment from a strong church. A sermon of his, delivered in 1895, on the sale of liquors in the Do-



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minion Parliament buildings was commonly credited with having started the movement which secured the closing of the bar in the House of Commons. He was for some years president of the Ontario Branch of the Dominion Alliance, at the same time and subsequently filling responsible positions in other reform organizations. Active in local and general campaigns, he spoke in many churches and

from practically all the principal platforms in Canada, and had long been recognized as one of the leading forces for civic righteousness in the Dominion. Yet this life of active service did not divorce him from useful literary pursuits. His book entitled "Outpourings of the Spirit," published by the Presbyterian Board, Philadelphia, has had wide circulation in the United States as well as in Canada; and his treatise on "Baptism" had gone through fifteen editions before the opening of the present century. Some of his temperance tracts were largely effective in furthering the various campaigns. In recognition of his scholarly attainments and his philanthropic services, the Presbyterian College, Montreal, conferred upon him the honorary degree of D.D.

McKEE, JOHN. American business man and Prohibition advocate; born in County Down, Ireland, Sept. 16, 1851. His early education in the National School was followed by courses in the Royal Academical Institution and Queens College, Belfast. He joined the Band of Hope in 1863, and the Good Templars in 1871.

In 1872 McKee emigrated to America, landing in the city of New York, where he obtained employment in a dry-goods store, and fourteen years later (1886) went into the real-estate business. He joined the Prohibition party (1880) and became active in temperance work. He was elected county treasurer of that party for New York County in 1889; county chairman in 1892; and in 1900 was chosen as the party candidate for mayor. He moved to Brooklyn in 1902, continuing his active interest in the temperance cause and becoming the Prohibition party candidate for governor in 1904. He has been on the New York State committee since 1888, and has been elected a delegate to all the State and county conventions. He took an active part in the Centennial Temperance Congress held in Saratoga in 1908. He is a trustee of the National Temperance Society, and (since 1905) treasurer of the Prohibition Trust Fund Association.

In 1918 McKee married Mary Jane Loughridge, of Allentown, Pa.

McKEE, SARAH GALT (ELWOOD). Canadian temperance reformer; born at Dundas, Ontario, Jan. 21, 1842; educated in the public schools. On May 26, 1864, Miss Elwood married the Rev. Thomas McKee, inspector of schools at Brockville, Ont. For many years Mrs. McKee worked actively in several fields of philanthropic work.

Interested in the temperance-reform movement from early womanhood, Mrs. McKee identified herself with the Independent Order of Good Templars, the Sons of Temperance, the Woman's Christian Temperance Union, and the Dominion Alliance. Her connection with the W. C. T. U. began in Simcoe County, Ont., where she served for 25 years as local and county president. In 1900 she was elected president of the Ontario W. C. T. U., which office she held for ten years. She was made honorary president of that Union in 1910, served for twelve years as vice-president of the Dominion W. C. T. U., and has been for many years superintendent of the Department of Work Among Miners and Lumbermen for the World's W. C. T. U. Mrs. McKee twice represented the Dominion at World Conventions of the W. C. T. U. She was for 22 years a member of the executive committee of the Dominion Alliance and was for 24 years on the publication board of *Canada's White Ribbon Tidings*.

Mrs. McKee favors equal suffrage for men and women, total Prohibition of the liquor traffic, and independence in politics. During the World War she engaged in temperance work among the Canadian soldiers and sailors. She resides at North Bay, Ontario.

MACKEN, THOMAS FRANCIS. Irish clergyman and temperance advocate; born at Kilmaine, County Galway, April 9, 1862; educated at Tuam and Maynooth colleges. Following his graduation he became lecturer in Gaelic at Maynooth College (1887-88). In the latter year he was ordained a priest of the Roman Catholic Church and engaged in missionary work for some years, when he became teacher of Gaelic and Latin at St. Jarlath's College, Tuam. Again taking up pastoral work, he served as curate in several parishes until 1900, when he was made parish priest of Dunmore, where, later, he was appointed canon. Afterward he was promoted by the Holy See to be monsignor, and also dean of the archdiocese of Tuam, and in this position he advocated temperance in the archdiocese.

Macken's missionary work had served to make him more than ever sensible to the havoc of strong drink among the people committed to his care; but he states that it was the reading of Jack London's "John Barleycorn" that led him to become acquainted with the true nature of alcohol. Since that time he has continuously fought the traffic and founded total-abstinence societies in various localities. As a result of his studies he published a booklet entitled "Alcohol, the Hidden Foe" (Dublin, 1917). This deals largely with the physiological effects of alcohol on the human system, and is well calculated to show the falsity of the long prevalent notion that alcohol is a food in the ordinary sense of the term. Canon Macken's booklet has been recommended for use in all the schools by the Commissioners of National Education in Ireland. As secretary to the Association of Clerical Managers, Dean Macken has been largely instrumental in inducing the Ministry of Education to have temperance more extensively taught in the primary schools of Ireland.

McKENNON, ARCHIBALD SMITH. American lawyer and Prohibition advocate; born in Lincoln County, Tenn., Feb. 10, 1841; died at McAlester, Okla., Sept. 21, 1920. His early educational advantages were limited to a few months each year in the country schools, his general knowledge, together with his legal equipment, being acquired largely by private study. In 1876, while engaged in the practise of law in Johnson County, Ark., he became interested in the temperance movement, and made open war on the liquor traffic. In the same year he married Hannah Elizabeth Basham, of Clarksville, Ark. In 1878 he became prosecuting attorney of the Fifth Judicial District; and through his vigorous arraignment of criminal offenders against the liquor laws and his participation in anti-saloon campaigns, he contributed greatly to the Prohibition movement which put three of the five counties of his district into the dry column. This was practically a pioneer Prohibition victory in Arkansas. In 1882 McKennon was elected president of the State temperance organization. In January, 1894, he was appointed a member of the Dawes Indian Commission, and took up his residence in Indian Territory. That commission met the representatives of the Five

Tribes at Atoka and negotiated the "Atoka Agreement." McKennon suggested the insertion of a provision binding the United States Government to maintain Prohibition in their Territory for the protection of their people; and he drafted the provision in these words:

The United States agrees to maintain strict laws in the Territory of the Choctaw and Chickasaw tribes against the introduction, sale, barter, or giving away of liquors and intoxicants of any kind or quality.

McKennon also negotiated and wrote the Seminole Agreement of December, 1897, and the Creek Agreement of March, 1900, putting the same article in each instrument. The Cherokee Agreement, containing the same Prohibition article, failed of ratification, but Prohibition was included in their treaty which was afterward ratified.

The Hamilton Statehood Bill passed the National House of Representatives and was sent to the Senate with no reference to the liquor question in it. The liquor men, assuming that the new State was to be "wet," made their arrangements accordingly, securing the best business locations in various towns and employing agents to handle their goods. McKennon got into communication with numerous friends of the Indians throughout the country, including the Mohonk Conference Association. A convention, which may be termed the first Prohibition meeting in what is now the State of Oklahoma, was held at McAlester in November, 1905. At this convention, of which McKennon was chairman, an association was organized under the name of "The Church Federation of Indian Territory for Prohibition Statehood." McKennon was elected president, and the Rev. E. M. Sweet secretary. A conference of leading friends of the Indians and Government officials was held later at Lake Mohonk, New York, presided over by the Hon. Charles J. Bonaparte, Attorney-general of the United States. Later conferences were held in Washington, in which the Anti-Saloon League, represented by Legislative Superintendent E. C. Dinwiddie and others, took active part. President Roosevelt was interviewed and his favorable interest secured. The result of these efforts was that a Prohibition amendment to the Hamilton Statehood Bill was adopted. The Bill, however, failed to pass, and a new bill, recognizing the continuing force of the Indian treaties, provided Prohibition for the Indian Territory side of the State, leaving the voters of the other part of the State to settle the liquor question for themselves.

McKennon was elected first president of the Anti-Saloon League in the new State of Oklahoma. In 1901 he removed from Clarksville, Ark., to McAlester, Okla., where he made his home for the rest of his life.

MACKENZIE, ALEXANDER. A Canadian statesman; born at Logierait, Perthshire, Scotland, Jan. 28, 1822; died at Toronto, Ontario, April 17, 1892. He was educated in the public schools of Maulin, Dunkeld, and Perth, after which he was apprenticed to a mason. In 1842 he emigrated to Kingston, Ontario, where he secured employment as a journeyman stone-mason. Later he formed a partnership with his brother, and they established themselves in the building and contracting business at Sarnia, Ont. In 1852 he was chosen editor of the *Lambton Shield*, a newly established reform newspaper, and his success as a Liberal editor was so marked that in 1861 he was elected to the Canadian Parliament for Lambton, repre-

senting that district until 1867, when he was sent to the first Dominion House of Commons.

Mackenzie soon became leader of the Liberal opposition and in 1871-72 sat in the Ontario Provincial Assembly, serving for a time also as Provincial treasurer. In 1867 he succeeded George Brown as leader of the Reform opposition in the Dominion Parliament, and in 1873 he was designated leader of the entire Canadian Liberal party. Upon the defeat of Sir John A. Macdonald's ministry in November, 1873, Mackenzie was called upon by Lord Dufferin, the Canadian governor-general, to form a new government, which he succeeded in doing in a few days, himself taking the office of minister of public works and thus becoming the first Liberal premier of Canada. He and his cabinet remained in office until October, 1878, when a period of industrial depression enabled Macdonald to return to office. In 1875 he visited Great Britain and was presented to Queen Victoria at Windsor Castle. He was thrice offered a knighthood, but declined the honor. Owing to failing health he resigned the leadership of the Canadian opposition party in 1880, but he retained a seat in Parliament until his death, representing East York in 1882 and being reelected from that district in 1887.

Upon the formation of the Dominion Alliance for the Total Suppression of the Liquor Traffic, in 1876, a deputation was sent by the Alliance Council to interview Premier Mackenzie on the advisability of demanding the immediate passage of a prohibitory law by the Dominion Parliament, subject to ratification by popular vote. The Premier told the delegation that it was his opinion that public sentiment in favor of Prohibition was not sufficiently strong to warrant immediate legislative action, and that it was doubtful whether the plebiscite demanded by the Alliance was constitutional. However, he thought that it might be possible to have a direct vote taken upon the Prohibition question at the next general election. He also suggested that the Supreme Court of Canada be requested to give an opinion as to the jurisdiction of the Dominion and Provincial legislatures with regard to the prohibition of the liquor traffic.

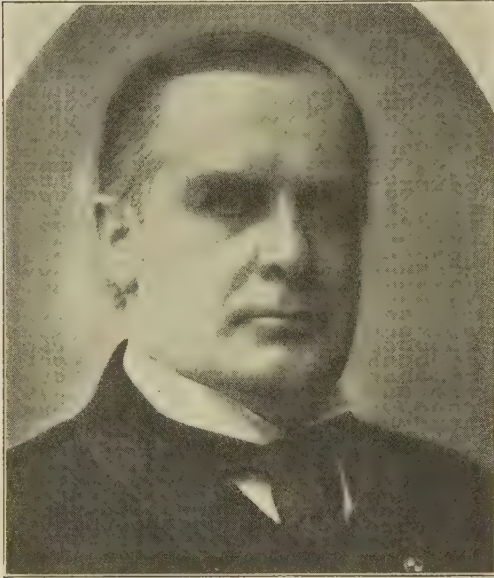
On May 3, 1878, Premier Mackenzie introduced the Canada Temperance (or Scott) Bill in the House of Commons. In presenting it he stated that he had always felt that the whole people had absolutely the right to such legislation as would practically prohibit the sale and manufacture of intoxicating liquor. It was his opinion that Prohibition was one of those moral questions which must ultimately be determined by the general will of the people. The Scott Bill became a law on May 8, 1878.

MCKINLEY, WILLIAM. Twenty-fifth President of the United States; born at Niles, Ohio, Jan. 29, 1843; died at Buffalo, N. Y., Sept. 14, 1901. At the age of nine he removed with his parents to Poland, Ohio, where he was educated in the public schools and at a local academy. He later attended Allegheny College, Meadville, Pa., for one year, after which he returned to Poland and was employed for a time as a teacher in a country school. At the outbreak of the Civil War he enlisted as a private in the 23rd Ohio Volunteer Infantry and served throughout the War, winning, for bravery, promotion to the rank of

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captain when 21 years old (1864). He afterward served as staff officer under Generals Hayes, Crook, and Hancock, and for gallantry was brevetted major March 14, 1865. After the War he began the study of law in the office of Judge C. E. Glidden, of Poland, later attending the Albany (N. Y.) Law School, from which he graduated in 1867. Shortly afterward he was admitted to the Ohio bar and began to practise in Canton, in which city he thereafter made his home. In 1871 he married Ida Saxton (d. 1907), of Canton.

In Canton McKinley became identified with the Republican party and made his first political speeches, which were in favor of negro suffrage. Attracting attention by his public speaking he



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was elected prosecuting attorney of Stark County in 1869, but failed of reelection two years later by 49 votes. In 1876 he was elected to Congress, where he served as a leading member of the House until 1890, with the exception of the years 1883-84 when, although he was elected and served for some time, the election was contested and he was unseated by his Democratic opponent.

McKinley represented a strong manufacturing constituency and he thus became an advocate of a high protective tariff while the political conditions of his district, which was normally Democratic, placed him in the attitude of aggressive partizanship. As chairman of the Ways and Means Committee of the House he reported the tariff bill of 1890 which became known as the "McKinley Bill," and his speeches in Congress and on the stump advocating protection were among the ablest ever heard on the subject. His protectionist views cost him his seat, however, the Democrats defeating him in 1890.

After his retirement from Congress McKinley returned for a time to his law practise. In 1891 he was elected governor of Ohio by the Republicans and he was reelected two years later. At the Republican National Convention of 1892 he re-

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ceived 182 votes for the Presidential nomination, but refused further use of his name as a candidate. In the next convention, however, he received a majority of the votes, and was elected President by a plurality of 600,000. He was reelected in 1900 by an increased vote and began his second term March 4, 1901, but he had served only six months when he was assassinated by an anarchist, Leon Czolgosz, while making a public address at the Pan-American Exposition at Buffalo, N. Y. (Sept. 6). He died eight days later, and was buried at Canton. An imposing memorial was subsequently erected to him in that city by popular subscription. Another was built in the Statehouse grounds, Columbus, O.

The period (1897-1901) of the McKinley administration covered the Spanish-American War; the Philippine insurrection under Aguinaldo, and the transfer of the Philippine Islands to the United States; annexation to the United States of the Hawaiian Islands and the formation of the Territory of Hawaii; annexation of some of the Samoan Islands, with the valuable harbor of Pago-Pago; the dispatch of American troops for the relief of foreigners besieged by the Boxers in Peking; the transfer of Porto Rico and Guam to the United States by Spain; and the administration of Cuba by the United States pending the establishment of an independent government. The problems confronting the United States in connection with these events were solved by McKinley to the satisfaction of his own people and in such a manner as to win the respect of other nations.

McKinley began his public life as an abstainer and an opponent of licenses for the sale of intoxicating liquors. It has been said that he would not take a saloon man's case as a lawyer, no matter what the fee, and would have nothing to do with the business. In 1874, when Ohio was revising the State Constitution, which forbade license of the liquor traffic, a proposition was made that license be incorporated in the new document, against which proposal McKinley offered public protest. In an address to the voters of Stark County, which appeared in the *Repository*, a paper published in Canton, July 10, 1874, over his own signature he made one of the most vigorous temperance appeals ever written. Among its passages were these:

We need scarcely remind you that the liquor traffic, which is sought to be legalized by the license section, is one that deeply concerns not only the honor of this great state, but also the material, moral, and social interests of all the people. There is not a home or hamlet in the state that is beyond its influence. Its evils are wide-spread and far-reaching.

Consider what the consequences will be if the license section carries.

First, we will legalize this great wrong. We will give the sanction of the Constitution and the laws of this great, free and intelligent state to this most degrading and ruinous of all human pursuits, so that men who are spreading ruin and death may say to all protestors: "Stand aside, my business has received the sacred sanction of the law, and is therefore legal and right." Can we afford thus legally to sanction a great wrong?

Second, by legalizing this traffic we agree to share with the liquor seller the responsibilities and evils of his business. Every man who votes for License becomes of necessity a partner to the liquor traffic and all its consequences.

To preserve the honor of the State, McKinley urged his fellow citizens to defeat the license proposal.

In later years he did not freely express himself directly concerning temperance in any speech which is now found in print. Upon one important

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occasion, however, he took sharp issue with temperance advocates. At the Republican National Convention, held in Chicago in 1884, he was chairman of the platform committee before which Frances E. Willard and others appeared, asking that some declaration favoring temperance or expressing sympathy with the movement be made in the platform. McKinley left the chair, took the floor, and vigorously opposed the request, by which action he alienated a great number of temperance Republicans who considered it imperative that the party should record itself on the liquor question.

As President, McKinley did not give any encouragement to the Prohibitionists. It was in his power to abolish the army canteen and to bar the liquor traffic from the Philippines. He could have enforced the anticanteen law, they urged, but he did not. Bitter protest on that account was made by them and by many less radical. The Secretary of War and the Attorney-general nullified the law, for which course the President was widely held responsible and severely condemned.

During his remarkable series of speeches in Canton, while making his first Presidential canvass (1896), he uttered many strong words in favor of moral and political honor which might have been spoken as directly for the temperance cause. Some of these statements were extensively quoted by Prohibitionists as well serving their propaganda.

Although he was generally regarded as favorable to temperance, during his first Presidential campaign it was charged that McKinley owned, or at least drew an income from, some premises occupied by a saloon in Canton. Investigation by Prohibitionists confirmed that fact and it was used against him in the campaign. Friends of McKinley explained the case, however, by showing that the property in question was a part of his wife's inheritance from her father, who had owned the ground on which the building was located and had leased it for a long term to a brewery for storage purposes at a small yearly rental; that later the building in question had been erected by the lessees and used as a saloon; and finally that the lease was valid and until its expiration McKinley could do nothing. This explanation was received generally by the people, although the Prohibitionists made further investigations and were not inclined to credit all of the story. The adverse sentiment created was not sufficient to defeat him for the Presidency, although it may have alienated many of his supporters.

Mrs. McKinley was throughout life an ardent advocate of temperance, and she was one of the original band of Crusaders in Canton.

MCKINNEY, ALICE CARY (SADLER). American temperance and social reformer; born at Fort Deposit, Alabama, March 20, 1865; educated in the public schools of her native State and at Whitworth College, Brookhaven, Miss. Miss Sadler left college during her junior year (1884) to teach school in Saint Tammany's Parish, Louisiana, where she remained until 1886. In 1887 she was married at Pearl River, La., to J. C. H. McKinney, of Anguilla, Miss. Early in life she had become interested in the temperance movement, and after becoming affiliated with the Woman's Christian Temperance Union served in almost every capacity in the local county and State bodies, including the editorship of the State

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W. C. T. U. organ and the preparation of temperance columns for other publications.

Removing to Ruston, La., Mrs. McKinney affiliated with the Louisiana W. C. T. U., in which organization she has held successively the offices of district secretary (1903-04), recording secretary (1904-05), corresponding secretary (1906-08), and president (1909-). Mrs. McKinney has also been quite active in the promotion of other social and religious uplift movements. For a time she was parish superintendent (St. Tammany's Parish) of the Temperance Department of the International Sunday-school Association. She is a firm advocate of woman suffrage, and has made many speeches favoring both that doctrine and Prohibition. Mrs. McKinney now resides at Ruston.

MCKINNEY, LOUISE (CRUMMY). Canadian legislator and Woman's Christian Temperance Union (W. C. T. U.) leader; born at Frankville, Ontario, Sept. 22, 1868; educated in the public schools, including the Athens High School and the Ottawa Normal School. Miss Crummy removed in 1892 to North Dakota, where she enlisted in temperance work under the auspices of the W. C. T. U. In 1894 she was appointed State evangelist and organizer for North Dakota, and was made president of the First District of North Dakota Union in 1896. In the same year she was married to James McKinney, a farmer of that State. In 1903 she removed with her husband to Alberta, Canada, where she helped to organize the Provincial W. C. T. U. and was made corresponding secretary. In 1910 Mrs. McKinney was elected Provincial president and Dominion vice-president. In the Alberta Prohibition campaign in 1915 the W. C. T. U., under her leadership, rendered heroic service. Mrs. McKinney has done much organizing work both in Alberta and in Saskatchewan. She was elected to the Legislature of Alberta in June, 1917, being the first woman in Canada to be accorded this political recognition; but she still classes herself as "housewife," regarding home-making as a woman's principal business. Next to that comes the "child of her heart," the W. C. T. U. It has seldom been out of her thought in the last 30 years.

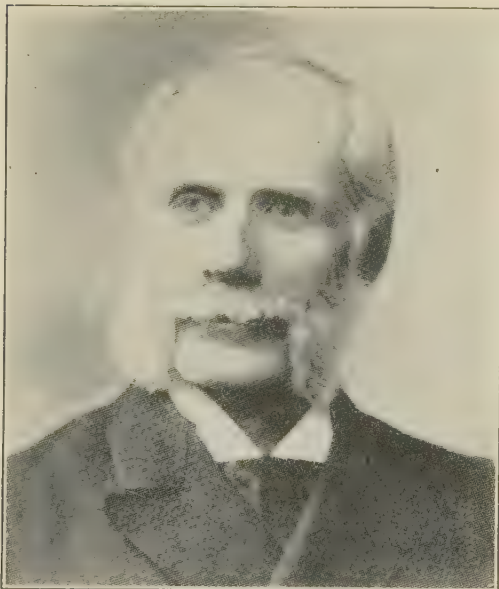
McLACHLAN, ELIZABETH (WEIR). Canadian temperance reformer; born at Stane, Lanarkshire, Scotland, in 1846. Migrating from Scotland to Canada, Miss Weir was educated in the public schools of Montreal, and married Robert Wallace McLachlan of that city Oct. 19, 1876.

For many years Mrs. McLachlan has been active in Sunday-school, church, missionary, and temperance work. She was president of the Hochelaga County Woman's Christian Temperance Union for five years, and of the McLachlan W. C. T. U. for a similar period. She is now honorary president. In 1883 she was appointed secretary of the first Montreal W. C. T. U., and since that date has served as recording secretary, treasurer, and corresponding secretary of the Provincial Union of Quebec. For eighteen years she was recording secretary of the Dominion W. C. T. U., and she is now editor of the *White Ribbon Leaflet*, the monthly official organ of the Quebec Provincial Union. Mrs. McLachlan is a life member of the World's W. C. T. U., of the Quebec Provincial Union, and Hochelaga County W. C. T. U.; also of the Canada Congregational Woman's Board of Missions, and a member of the Dominion Alliance Executive. She resides in Montreal.

M'LAREN, DUNCAN. Scottish county councillor and temperance advocate; born at Renton, Dumbartonshire, Jan. 7, 1822; died at Lee Mount, Broomieknow, Midlothian, in 1894. Becoming interested in the temperance movement in his youth, he took an important part in promoting the cause in his native locality, and also aided in the establishment (1840) of the Independent Order of Good Templars in his district, filling all of the principal offices in the Order. In 1853 he removed to Edinburgh, where he immediately engaged in active temperance work, and in a short time was elected a member of the executive committee of the Edinburgh Total Abstinence Society. He filled a number of offices in the Society and was for many years its honorary secretary. He was active in promoting huge temperance gatherings, and succeeded in creating much enthusiasm for the temperance cause by bringing speakers to his meetings from all parts of the United Kingdom.

On May 15, 1863, McLaren was presented with a gold watch and chain by the Edinburgh Society in recognition of his services, and on March 2, 1865, he received a further presentation (pecuniary) from his temperance friends. For a few years he conducted the St. Andrew's Temperance Hotel and the Trevelyan Temperance Hotel, but failing health compelled him to retire from business and he finally settled at Lee Mount, Broomieknow, where he was returned unopposed as county councillor for the county of Midlothian.

MACLAREN, JOHN JAMES. Canadian jurist and temperance advocate; born at Lachute,



JOHN JAMES MACLAREN

Quebec, July 1, 1842; died July 3, 1926. He was educated at Victoria University, Coburg, Ontario (B.A. and Prince of Wales Gold Medallist, 1862; LL.B. 1868; LL.D. 1886), and at McGill University, Montreal (B.C.L. 1868; D.C.L. 1887).

Admitted to the bar of Quebec in 1868, McLaren practised at Montreal until 1884, when he

moved to Toronto. He attained distinction by his successful defense of the constitutionality of the Canada Temperance Act in the Canadian Supreme Court, and in 1882 before the Privy Council, where he encountered Judah P. Benjamin, then leader of the English bar. In 1895 he represented the provinces of Ontario and Manitoba before the Canadian Supreme Court and the Privy Council on the question submitted by the Provincial and Dominion governments as to the rights of the provinces to prohibit the drink traffic. The Supreme Court had denied such right to the provinces; but the Privy Council reversed this decision. McLaren was chairman of the Dominion Prohibition Alliance from 1886 to 1902; he was also chairman of the committee in charge of the Dominion Prohibition plebiscite of 1898, and of the executive committee of the Ontario Alliance during the same period, and of the Provincial plebiscite of 1894. In 1902 he was appointed by the Dominion Government a justice of appeal for life for the province of Ontario.

Under the unwritten law which excludes judges of the higher courts from participation in political and even quasi-political movements, Judge McLaren was compelled to hand over to other leaders the important positions which he had held in the Dominion Alliance; but he continued to speak his sentiments in the great religious and temperance gatherings, particularly in his Men's Bible Class, which he taught for more than a quarter of a century, and as a member of the International Sunday-school Lesson Committee, which selected temperance lessons for the Sunday-school literature. McLaren was British secretary of the British and American Joint Commission on Oregon Claims, 1867-69, lecturer on comparative jurisprudence, University of Toronto, 1886-90, and the author of several standard legal works.

MACLAY, JOSEPH PATON MACLAY, Baron. British shipowner and statesman; born in Glasgow, Scotland, Sept. 6, 1857; educated in Glasgow. He is head of the shipping firm of Maclay & McIntyre of Glasgow. He has taken an active part in the public life of his native city, serving as a member of many public boards, including the Clyde Trust, and has also been a member of the Town Council. In addition he was for a term a magistrate of the city of Glasgow. He is keenly interested in social questions, and for many years has actively supported such organizations as the Glasgow Seamen's Friend Society, the Glasgow United Evangelical Association, the Glasgow Young Men's Christian Association, the Orphan Homes of Scotland, and the Bible Society of Scotland. In 1889 he married Miss Martha Strang, of Glasgow. In 1912 he served on the employers' panel of the Courts of Arbitration under the Chief Industrial Commissioner's Department, and in May, 1914, he was a member of the Departmental Committee appointed by the Secretary for Scotland to inquire into various matters relating to reformatories and industrial schools in Scotland. During the World War (1914-18), when the Ministry of Shipping was set up in December, 1916, he was appointed Controller of Shipping in the Coalition Government. He holds an honorary LL.D. degree, and is a justice of the peace for Glasgow. In recognition of his service to the British Government he has received many honors. In 1914 he was created a baronet; two years later he was made a privy

MACLEAN

councilor; and in 1922 he was raised to the peerage as Baron Macclay.

Lord Macclay has long been a champion of the cause of temperance and Prohibition in Scotland. He is one of the most generous supporters of the Scottish Temperance League, which organization he has served in the capacities of vice-president and president, being elected to the latter position early in 1915, and serving up to the present time. Early in 1925 he visited Australia where he was warmly welcomed by the friends of temperance. He resides at Duchal, Kilmacoll, Renfrewshire, Scotland.

MACLEAN, Sir DONALD. British politician and temperance advocate; born in 1864; eldest son of the late John Maclean of Kilmoluaig, Island of Tiree, Scotland; educated at a private school, attended law classes, was admitted as a solicitor in 1887, and became a practising lawyer in Cardiff (Wales) and London. After three unsuccessful attempts he entered Parliament as the Liberal Member for Bath, Somerset, in 1906. In the following year he married Miss Gwendolen Margaret Devitt, of Oxted, Surrey. He was re-elected to the House of Commons, for Peebles and Selkirk, in December, 1910, and continued to hold that seat for eight years. He was made a privy councilor in 1916, and in the following year was created a Knight Commander of the Order of the British Empire.

For a period of seven years (1911-18) Maclean served as deputy chairman of the Ways and Means Committee and acting Deputy Speaker in the House of Commons; and in 1916-18 he acted as chairman of the London Appeal Tribunal. He was chairman of four Government committees inquiring into various social reform situations, several of whose investigations have resulted in the passage of remedial legislation. The Ministry of Reconstruction appointed a committee in July, 1917, to investigate public assistance in England and Wales and other matters affecting the system of local government; and the report of this committee, presented at the end of 1917, was popularly known as the "Maclean Report," from the fact that Sir Donald was chairman of the committee. During the World War he served as chairman of the Enemy Debt Treasury Commission and of the House of Commons Military Appeal Tribunal. Sir Donald was elected Member for Peebles and South Midlothian in 1918, and continued to represent that constituency for four years. In 1919-22 he was chairman of the Liberal party in the House of Commons in the absence of Mr. Asquith (later Earl of Oxford and Asquith); and after Mr. Asquith was returned as Member for Paisley (1920) Sir Donald continued to take active part in debate. He unsuccessfully contested Kilmarnock in 1923 and East Cardiff in 1924. In 1921 Maclean received the honorary degree of LL.D. from Cambridge University.

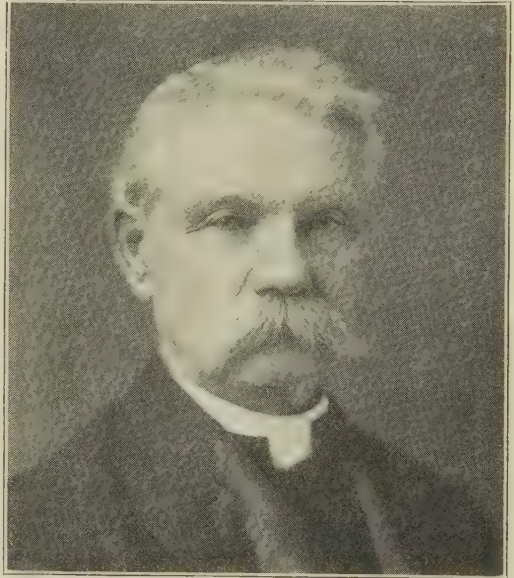
Sir Donald has been a staunch friend of the temperance reform movement for many years. He is a vice-president of the United Kingdom Alliance and other temperance organizations. He is also an office-holder in the Presbyterian Church.

MACLEAN, JOHN. British Methodist minister, author, and temperance leader; born at Kilmarnock, Ayrshire, Scotland, Oct. 30, 1851; received his early education at Burgh Academy, Dum-

MACLEAN

barton. In 1873 he emigrated to Canada and pursued his studies at Victoria University, Coburg, Ont. (B.A.); Toronto University, (M.A.); Illinois Wesleyan University, Bloomington, Ill., U. S. A. (Ph.D.); Wesley College, Winnipeg (D.D.); and Manitoba University, Winnipeg (LL.B.). For the last-named degree he passed his final examination in his seventy-fifth year.

From 1874 to 1877 he preached in Ontario at Vienna, Parkhill, and Arkona. From 1877 to 1880 he studied at Victoria University. In June, 1880, he married Sarah Ann Barker of Guelph, Ont., and the same year was ordained to the ministry of the Methodist Church. He then served as missionary among the Blackfoot Indians at Fort Macleod, Alberta (1880-89), and Moose Jaw, Saskatch-



REV. JOHN MACLEAN

ewan (1889-92). Later he held pastorates at Port Arthur, Ont. (1892-98), Neepawa, Man. (1898-1901), Carman, Man. (1901-02), and Morden, Man., five years. He was editor of the *Wesleyan* (Halifax, Nova Scotia), 1902-07, and he had charge of the Maclean Mission, Winnipeg, for eight years. For eight years, also, he was librarian at Wesley College, and for a similar period was chief archivist of the Methodist Church. In 1895 he was president of the Manitoba and Northwest Conference.

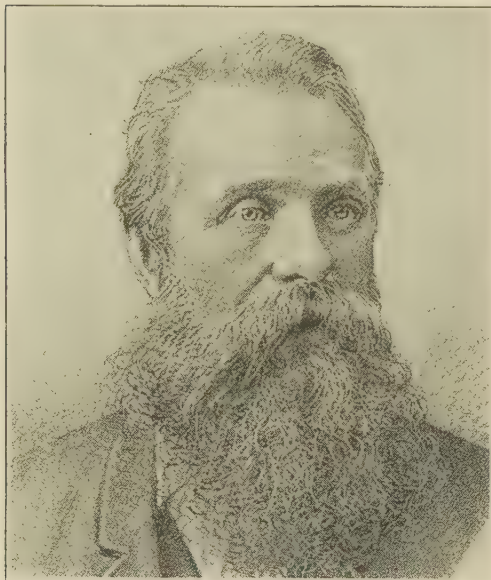
Maclean became a member or correspondent of a number of learned societies, and was editor of the *American Antiquarian*. He has been especially interested in folk-lore and ethnology, and his work "The Indians of Canada," has passed through four editions, while his "Canadian Savage Folk" (650 pages) is one of the leading books on the native tribes of Canada. Maclean has written, also, many volumes of biography, fiction, poetry, and inspirational essays (the *Canadian Bookman* prints a check-list of more than 30 items).

For many years Maclean has been active in the temperance field. In 1890 he became president of the Northwest (Canada) Prohibition Alliance; he has held numerous offices in the Independent Or-

McLEAN

der of Good Templars, the British Templars, and the Royal Templars of Temperance, and has written extensively for temperance periodicals.

McLEAN, PETER. Australian Member of Parliament and temperance advocate; born in Glasgow, Scotland, in September, 1837; died at Brisbane, Queensland, Australia, in December, 1924. He was educated in a Glasgow normal school. Following the death of his father, he emigrated to Australia in 1854, locating at Melbourne, Victoria. After seven years in the gold-fields, he returned in 1861 to Scotland where, during the next four years, he became a total abstainer and joined the Scottish Temperance League. He was also married during this period. Failing health in September, 1864, sent him again to Australia, this time to Queensland, where he purchased a small



PETER McLEAN

cattle-station. For many years he was a Congregational local preacher.

In 1871, shortly after the introduction of Good Templary into Queensland, he joined the Order, and soon became one of its leaders. He was for ten years Grand Worthy Secretary and for twelve months combined the duties of that office with those of Grand Worthy Chief Templar. He participated in the formation of the Grand Lodge at Melbourne and was for one year Worthy Grand Templar of Australia.

McLean was returned to the Queensland Legislative Assembly in 1876, and served until 1882. In 1878 he became Minister of Public Land, but held the office for a short period only. In the Assembly he furthered the cause of temperance whenever possible. A firm advocate of local option, he introduced a licensing bill providing for Sunday-closing and prohibiting women from serving as barmaids. He was the only known abstainer in the Assembly, and naturally the measure was defeated. Undismayed, he introduced a Permissive Bill in 1881, embodying local-option measures sim-

MacLEOD

ilar to those of Sir WILFRID LAWSON, and it was carried to a second reading. The Assembly adjourned before the bill could be referred to a committee. McLean intended to reintroduce the measure in the following session, but he was not re-elected in 1882, and others had to carry on his work. However, he should be credited with causing the Assembly to realize the need for local option; for his principles were embodied in the Licensing Bill of November, 1885.

McLean did not retire from public life following his defeat, but became Inspecting Land Commissioner for Queensland, and, on the formation of the Agricultural Department, was chosen Under-Secretary of Agriculture.

He spoke at the International Temperance Convention at Melbourne in 1880, and was a vice-president of the Temperance Congress at Melbourne in 1888. He was for a time president of the Brisbane Total Abstinence Society.

MacLEOD, DONALD CAMPBELL. American Presbyterian clergyman and Prohibition advocate; born in Inverness County, Nova Scotia, Canada, Nov. 13, 1869; educated in the public schools of Nova Scotia, at the academies of Pictou and Sydney, N.S., at Franklin College (Presbyterian), New Athens, Ohio (A.B. 1895; A.M. 1898), and at the Western Theological Seminary, Pittsburgh, Pa. (1898). He was granted an honorary D.D. in 1912 by Franklin College. On Nov. 21, 1899, he married Miss Georgianna Porter, of Meadville, Pa. Ordained to the ministry of the Presbyterian Church in 1898, he held pastorates at Meadville, Pa. (1898-99); Washington D. C. (1899-1913); Springfield, Ill. (1913-18); and St. Louis, Mo. (1918-23). Since 1923 he has been pastor of the Dundee Presbyterian Church of Omaha, Neb.

MacLeod has been identified with the Anti-Saloon League of America since its organization in 1893. He was for a time president of the Anti-Saloon League of the District of Columbia, and during his term of office the League was organized according to the national plan. He also served as chairman of the committee of affiliated reform organizations which succeeded in 1913 in securing the passage by Congress of a bill which reduced the number of saloons in the District, together with other restrictions on the liquor traffic. A member of the State Board of Trustees of the Illinois Anti-Saloon League for three years (1915-18), he served also as a member of the State Executive Committee which succeeded in placing Springfield, the State capital, on the "dry" list in April, 1917. MacLeod was a member of the National Board of Directors of the Anti-Saloon League of America, and for many years has been officially connected with the International Reform Bureau at Washington, D. C.

MacLEOD, JOSEPH. Canadian Baptist minister and temperance advocate; born at St. John, New Brunswick, June 27, 1844; died there June 24, 1913. He was educated in the common schools of New Brunswick and at the Fredericton Baptist Seminary. In 1884 he was granted an honorary D.D. by Acadia University, Wolfville, Nova Scotia.

In March, 1867, MacLeod became proprietor of the *Religious Intelligencer*, which publication he edited for many years. He was ordained to the ministry of the Free Baptist Church in July, 1868, and served at Fredericton, N. B., from that date

until July, 1891. In 1869 he married Jane Fulton Squires of Upper Kent. N. B. He was for eighteen years chaplain of the New Brunswick Legislative Assembly at Fredericton.

MacLeod was an ardent advocate of total abstinence and Prohibition during his entire ministerial career. He traveled extensively, gathering temperance data, which he used in promoting the cause in his native province. For a number of years after 1889 he was president of the New Brunswick Prohibitory Alliance and a vice-president of the Dominion Alliance for the Total Suppression of the Liquor Traffic. In 1892 he was appointed a member of the Royal Commission named by the Dominion Parliament to inquire into the liquor traffic in Canada, and in April, 1895, he presented a minority report to Parliament.

MACMILLAN, JOHN. Irish Presbyterian clergyman, author, and temperance leader; born at Crew, Londonderry, in November, 1852; educated at the Royal Academical Institution, Belfast, Queen's College, Galway (B.A. 1875), Assembly's College, and Queen's College, Belfast. He received the honorary degree of D.D. from the Presbyterian Theological Faculty of Ireland in 1911. Ordained to the ministry of the Irish Presbyterian Church in 1879, he served pastorates at Sion Mills, Strabane (1879-80), and Dundalk (1880-92); and since 1892 he has been in charge of Cooke Centenary Church, Belfast. From 1890 he has been convener. In 1911-12 he was moderator of the General Assembly. In 1889 he married Lizzie McCulla, of Dundalk and Newry.

Since boyhood Macmillan has been actively interested in the temperance cause, circulating pledges and taking part in public meetings. He is a member and convener of the General Assembly's Temperance Committee, and was a member of the executive of the war-time Strength of Britain Movement. He was appointed first president of the Temperance Education Board (Ireland) and was unanimously reelected to that office. For thirteen years he edited the *Journal of the Irish Temperance League*, and is the editor of the General Assembly's Temperance Year-book. Among his booklets are "Christ and the Children," "Alcohol and the War," "Retrieval of Defeat," and "Drink and the Nation."

McMULLEN, DONALD CAMPBELL. American lawyer and Prohibition advocate; born at Clearwater, Florida, Oct. 10, 1871; educated in the Florida public schools and at Mercer University, Macon, Ga. (LL.B. 1896). Following his graduation from the University he commenced the practice of law at Tampa, Fla., where, except for three years (1914-17) spent in Tallahassee as special counsel for the Florida Railroad Commission, he has continued to reside. He was elected a member of the Florida Senate in 1908 for Hillsboro County.

McMullen has always held a profound interest in the cause of Prohibition, and he was elected to the State Senate on a State-wide Prohibition platform. He drafted and introduced in the Florida upper house the State-wide Constitutional Prohibition amendment which passed both Houses of the Legislature, only to be defeated by popular vote in 1910. For nine years (1909-18) he was president of the Anti-Saloon League of Florida, and in 1917 he was elected vice-president of the Anti-Saloon League of America, holding that office for

one year. In 1917, as a mark of recognition of his ability and devotion to State-wide and national Prohibition, State Senator McMullen was made chairman of a joint committee of legislators and citizens of Tallahassee to arrange for the resubmission of the Prohibition amendment to the Florida Constitution. This committee was largely responsible for the carrying out of the plans of the campaign which resulted (Nov. 5, 1918) in the vote of the people of Florida which made the State the fifteenth to ratify the Eighteenth Amendment.

McMURTRY, ALEXANDER HAY HILL. An Irish physician and temperance advocate; born at Ballynure, County Antrim, Jan. 14, 1843; died in Belfast Oct. 18, 1914. He was educated at Ballyclare Classical School, Belfast Seminary, Belfast Royal Academy, and Queen's College, Belfast (M.D. 1864; M.S. 1865). Two years later (1867) he became a Licentiate in Midwifery (Glasgow).

McMurtry's interest in the temperance cause, originating in his warm-hearted philanthropy, came at length to be informed and reinforced by exact scientific knowledge; and the result was apparent in his promotion of an active propagandism against the medical use and the licensed sale of intoxicants. It was at McMurtry's suggestion that Robert Rae, secretary of the National Temperance League, promoted the first medical declaration in favor of total abstinence, and in 1872 McMurtry published a volume entitled "The Duty of Medical Men in Relation to the Temperance Movement." He became editor of the *Irish Temperance League Journal*, and when the Bible Wine Association was formed in Belfast, in 1875, McMurtry was elected its treasurer. He was for many years a member of the Order of Rechabites, and was one of the founders of the I. O. G. T. in Ireland. The official organ of the Bible Temperance Association, of which Dr. McMurtry was for some years president, has the following note upon this distinguished physician:

For above thirty years he has been *facile princeps* as a Temperance reformer among Irish medical men. He is a profound scientist, an erudite linguist, a clear-headed logician, an elegant writer, an ardent philanthropist, and a thorough master of the Temperance question in all its phases.

MACNAIR, JAMES. Scotch temperance pioneer; born at Paisley in 1807; died in Glasgow in October, 1883. The son of an ardent moral and social reformer, he became a total abstainer at an early age, and did valiant pioneer temperance work prior to any organized effort to promote temperance societies in Scotland. When but 22 years old, together with Dr. Daniel Richmond, Dr. J. B. Kirk, and others, he engaged in a discussion, in connection with Professor Symington's congregation in Paisley, on the relation of strong drink to the teaching of the Bible. He also assisted in forming the first total-abstinence society in Paisley. In 1842 he emigrated to Auckland, New Zealand, where he engaged in extensive building operations. He at once started a total-abstinence society in that city, assisted by Joseph Newman, Caleb and Joshua Robinson, and others; and, against strong opposition, the little band fought hard for the cause. After remaining five years in Auckland he returned to Scotland and settled in Glasgow, where he spent the closing years of his life, speaking and writing to the last in favor of the principles he had practised for more than half a century. He was the author of "Birthdays of the

McNAUGHT

Temperance and Total Abstinence Movements in Scotland," which was published in 1880.



JAMES MACNAIR

McNAUGHT, SAMUEL PARKS. American attorney and temperance worker; born at Frazeyburg, Muskingum County, O., Aug. 16, 1882; educated at Frazeyburg High School, Muskingum College (Normal School), Miami University, Oxford, Ohio (1905), and at the law school of Indiana University (LL.B. 1908). In 1903-04 he taught in the grade schools of Frazeyburg. In 1908 he was admitted to the Indiana bar and entered upon the practise of law at Indianapolis, practising there for one year. In 1910 he married Miss Ethel Vesta Johnson, of Pontiac, Illinois.

In 1910 McNaught became a field agent for the Anti-Saloon League of America, and the same year was appointed a district superintendent for the Indiana Anti-Saloon League, serving for three years in the Terre Haute district. He was State secretary of the Indiana League from 1913 to 1918, and during the same period served also as superintendent of the Platform and Public Speaking Department, with offices in Indianapolis. In 1918 he was appointed law-enforcement attorney for the Indiana League and also deputy attorney-general, serving in both offices until Sept. 1, 1923, when he was chosen superintendent of the Iowa Anti-Saloon League, which office he still (1928) holds.

McNaught has represented the Anti-Saloon League of America and the State of Indiana at a number of important temperance and Prohibition conferences during the past few years. He was one of the eleven delegates appointed by the governor of Indiana to represent that State at the Fifteenth International Congress Against Alcoholism, held at Washington, D. C., in September, 1920. He also represented the Indiana Anti-Saloon League at the International Convention of the World League Against Alcoholism held at Toron-

McNEILL

to, Canada, in November, 1922. His headquarters are at Des Moines, Ia.

McNEILL, ESTHER (LORD). American temperance worker; born at Carlisle, N. Y., July 23, 1812; died April 20, 1907, at Fredonia, N. Y., of which town she had been a resident since 1868. Miss Lord was married to Mr. James McNeill of Carlisle, N. Y., in 1832, and together they enlisted in the Washingtonian movement.

Mrs. McNeill, a devout Presbyterian, was very active in the work of the Woman's Christian Temperance Union from its inception in her district. In 1873 she had been one of the Women Crusaders. She was the first president of the Chautauqua County W. C. T. U. and a delegate to Syracuse on Oct. 14, 1874, when the State organization was formed. From 1877 to 1895 she was president, and from 1895 until her death honorary president, of the Fredonia W. C. T. U. She attended every State and National W. C. T. U. convention until compelled by failing strength to retire from active service. By her fellow workers and intimates she was affectionately called "Mother McNeill." Not having any children of their own, Mrs. McNeill and her husband cared for the homeless children of others. When they moved to Fredonia they took eight such children with them.



SAMUEL PARKS McNAUGHT

McNEILL, HAMILCAR HANNIBAL. American Methodist minister and temperance worker; born on a farm in Montgomery County, near Pine Level, Alabama, Sept. 4, 1852; educated in the public schools and privately. He also holds an honorary D.D. granted by the Southern University (now Birmingham Southern). On Nov. 10, 1875, he married Missouri Sellers, of Montgomery County, Ala. He was ordained in November, 1873, to the ministry of the Methodist Protestant Church, in which denomination he served for fifteen years. In 1888 he became a member of the Alabama Conference of the Methodist Episcopal Church, South,

MCNEILL

and held pastorates at Pensacola, Fla., and at Dothan, Prattville, Mobile, and Opelika, all in Alabama. He was retired in 1922.

For more than ten years McNeill was a member of the Headquarters Committee and vice-president of the Alabama Anti-Saloon League. He commenced his crusade against the liquor traffic in 1873, and was engaged in active campaigns at Pensacola, Mobile, and Dothan.

McNeill was active in the work of the Anti-Saloon League from the beginning of its activities in Alabama, and was one of the most active church leaders in the fight against the liquor traffic in that State. He was pastor of the St. Francis Street M. E. Church, South, in Mobile, at a period when the question of the final supremacy of the temperance forces in that city was settled. Mobile is Alabama's only seaport. A half-century ago it was



MRS. ESTHER (LORD) MCNEILL

under the control of the brewers, distillers' agents, and saloon-keepers.

Under the Constitution of the State of Alabama the school system in Mobile was subsidized by money received from the liquor traffic. When State Prohibition was pending before the Legislature at Montgomery, Alabama, the superintendent of schools, a weak man under the domination of the liquor interests, not only permitted, but helped to compel, a carload of school-teachers to come to Montgomery to try to defeat the Prohibition bill. To offset this influence McNeill induced four women of the W. C. T. U. to make the trip to Montgomery, and came with them. The success of the temperance forces in that fight was due largely to McNeill's wise and aggressive work.

For several years McNeill continued his fearless leadership in that city. The building up of a constituency for the Anti-Saloon League in Mobile was a hand-picking process, and McNeill was the one who did the most of the planning and the work. While unyielding, he was wise and tem-

MADAGASCAR

perate in expression and action, and though his enemies were at first much more numerous than his friends, his true Christian spirit won them, one by one, until they conceded the consistency and correctness of his position.

One who knew him well has said:

For at least four years in Mobile Dr. McNeill's life was not worth a copper cent. God took care of him. He gave him the courage to carry on and the wisdom to do his work in such a way as to secure at first the admiration, then the respect of his enemies. He deserves a large place in the record of the work for Prohibition.

MACOOLA. A liquor distilled from flour and molasses by the natives of certain parts of Alaska.

McWHIRTER, LUELLA FRANCES (SMITH). American philanthropist, club-woman, and temperance worker; born at Perrysville, Ind., Oct. 1, 1859; educated at the East Tennessee Wesleyan (now Chattanooga) University and at De Pauw University. In 1878 Miss Smith married Felix T. McWhirter (d. 1915), a banker, of Indianapolis, Ind. After removing to Indianapolis Mrs. McWhirter became a member of a number of clubs and other organizations and a leader in their public activities, serving in official positions in many of them. She has been president of the Legislative Council of Indiana Women, the Indiana Federation of Women's Clubs (1911-13), and of the Woman's department of the Indianapolis Club, as well as transportation chairman of the General Federation of Women's Clubs (1916-24), and chairman of the American Home department of the Indiana Federation of Clubs. She has also served as a director of the People's State Bank of Indianapolis, from the time of its organization, being the first woman chosen in that city for such an office.

Mrs. McWhirter was an early member of the Woman's Christian Temperance Union, and has always taken a prominent part in temperance work in Indianapolis and in the State in general. She has served as president of the State W. C. T. U., and at the present time (1928) she is a trustee of that organization and editor of the State organ, the *Message*.

Mrs. McWhirter has been widely interested in other forms of social service, especially missionary and educational work; and she is president of the Winona Advisory Missionary Council, and trustee of Long College for Women and Girls.

MADAGASCAR. An island in the Indian Ocean, about 260 miles distant from the southeast coast of Africa, from which it is separated by the Mozambique Channel. It is about 995 miles long and has an average width of 250 miles, its greatest breadth being 360 miles, in the center; area, about 228,000 square miles; population at census of 1925, 3,598,728. The capital is Tananarivo (pop. about 75,000); and other important cities are Tamatave, the chief port, and Diego Suarez. The principal industries of the island are agriculture and cattle-raising; and the chief crops are rice, manioc, coffee, sugar, and butter beans. Madagascar is a French colony and is administered by a governor-general appointed by the French Government. The present governor-general is Marcel Olivier (appointed Jan. 11, 1924).

The first Europeans to visit Madagascar were a band of Portuguese under Diogo Diaz, who sighted the island in 1500, while on a voyage to India, and named it "Isle of St. Lawrence." For more than

a hundred years the island was known by this name. The Portuguese made no attempts at colonization, however, and were followed successively by the Dutch, English, and French. During the seventeenth and eighteenth centuries the French planted military posts on the east coast, but they were continually attacked by the natives, and they virtually withdrew early in the nineteenth century. In 1811 Tamatave was occupied by British troops, and the Treaty of Paris (1814) recognized as British the "French settlements in Madagascar."

Several native tribes had held possession of different parts of the island for many years, the most powerful of which were the *Sakalava*. At the close of the eighteenth century the Hova tribe gained the ascendancy, and the British supported its authority, also making an agreement with the French that each power should respect the independence of Madagascar.

This situation did not satisfy the French, who had adopted a policy of colonial expansion, and on various pretexts they continually interfered in the island. War broke out in 1883 and the French bombarded and occupied Tamatave. In 1885 an agreement was made with the Hova by which the foreign affairs of the island were to be directed by France. In 1899 the British Government, in return for concessions in Zanzibar, consented to the establishment of a French protectorate over Madagascar, and the French demanded that their authority be made supreme. As a result war again ensued (1894) and the French occupied the chief ports and the capital, after which the French protectorate was fully established, although the native queen, *Ranavalona III* (b. 1861; d. 1916) was permitted to retain her position. A rebellion broke out in 1896 and General JOSEPH S. GALLIENI was sent out to crush it. Under his skillful rule the gradual subjection of the Malagasy was successfully accomplished, the whole island recognizing French rule by 1899.

The native inhabitants of Madagascar seem to have been acquainted with the manufacture of intoxicating drinks from very early times. Their ancestors doubtless brought with them from their original home in the Malayan and Melanesian archipelagoes the knowledge of distilling; for the native word for spirits, *toaka*, is the same as that employed in some of the Malayan islands (*tuak*); and this word, as well as the manufacture itself, appears to be in use throughout the island, although vocabulary variations are considerable in the different dialects.

Reliable Malagasy history, at least as regards Imerina, the central province, goes back only to the eighteenth century, so that but little is known of the earlier kings of Imerina or of the social habits of the people. But from an account given by the earliest English (London Missionary Society) missionaries, it appears that *IMPŌINA*, who reigned in Imerina from about 1780 to 1810, strictly prohibited the use of tobacco and all alcoholic liquors. The reason for this measure is thus stated:

Having gained possession of Antananarivo at a time of universal intoxication, in consequence of which the inhabitants were incapable of resistance, *IMPŌINA* feared that a similar result might again occur among his own subjects from similar causes, and he therefore adopted the precautionary measure of forbidding fermented liquor of any kind, including them all under the general name of *toaka*.

As a result of this prohibition by the Hova king, and subsequently by his son *Radāma I* (1810-28)

and succeeding sovereigns, the Hova became a more sober people than their neighbors, whether in the interior or on the coast.

Radāma I continued his father's prohibition of intoxicants, at least in the central province, and he was in his earlier years of temperate habits, but later gave way to drink and died in middle life. His successor, Queen *Ranavalona I* (1828-61), appears to have continued the Prohibition policy of her husband. In the early part of her reign the missionaries noted that a large distillery had been erected by some Frenchmen from Bourbon on the eastern coast and held that "its opening threatens serious mischief to the people." A different policy was adopted by her son, *Radāma II* (1861-63). During his mother's reign he had been induced, while in a state of intoxication it was said, to make a large concession of sovereign rights to a private French company; and this, added to the abolition of all customs duties on spirits and everything else, as well as his increasingly intemperate habits, helped to bring his life and reign to an untimely end (1863). Among the articles of agreement demanded of his wife and successor, Queen *Rasohérina* (1863-68), by the leaders of the native government, was one providing that the new ruler "should not drink spirits."

After 1800 the importation of foreign spirits had begun, and great quantities of an inferior grade of rum too poor to ship to Europe were imported into the island from Mauritius and Réunion. For many years the Malagasy authorities made strong efforts to restrict these importations, but they were much hampered by the treaties with the English and French governments which obliged them to admit rum. They made the only protest in their power, refusing to make any profit from the rum trade by causing every tenth barrel of the spirit, which they took in lieu of duty, to be poured out on the beach of Tamatave. They also effectually prevented its introduction in any large quantity into Imerina. As a consequence of these measures, the central province remained for a long time extremely temperate and a great contrast to other parts of the island. In 1867, in spite of native protests, a reduction was made in the duty on spirits from 33 to 10 per cent, which increased importation. It was said to have been due to the influence of the United States, whose consul in the island refused to allow more than 10 per cent to be collected on rum consigned to his son at Tamatave. The latter, it was learned later, was initiating an extensive spirits traffic in Madagascar.

Henry W. Little, who visited the chief minister of Madagascar in 1874, stated that the latter complained bitterly of the forcible importation of rum into the island against his wishes, and of the terrible devastation spirits were working among his people. He added:

The curse of the whole coast is the cheap rum that is often used for a payment of wages in the place of cash, and for the purchase of bullocks for the Mauritian markets. The *Betsimisaraka* tribe is perishing through the effects of this spirit. It is estimated that 10,000 barrels are imported yearly.

In 1877, when F. W. Chesson, secretary of the Aborigines Protection Society (London), appealed to Earl Derby, British Foreign Secretary, asking if the heavy importation of Mauritian rum into Madagascar could not be prohibited, or at least heavily taxed, Lord Derby replied (Aug. 28, 1877), giving the above history of the lowering of the duty and stating that to prohibit British traders

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would only throw the traffic into other hands.

In 1881 the Hova queen, Rànavàlona II, made an attempt to restrict the use of spirits among the natives by promulgating a code of laws containing antiliquor provisions which, together with a royal proclamation, was printed in pamphlet form for distribution among the people. The following is a translation of its provisions:

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force Prohibition in other parts of the island. In Imerina they were fairly well enforced for some years, the officials and their relatives being the chief offenders against them. For example, at the death of Queen Rànavàlona II in 1883, Princess Rasèndranoro was the nearest heir to the throne; but, on account of her intemperate habits, she was set aside, and her younger sister, Princess Razà-



MADAGASCAR: TYPICAL GROCERY AND LIQUOR-SHOP

The Laws respecting Ardent Spirits (Tòaka).

302. Within the boundaries of Imerina [the limits in each direction being specified] strong drink cannot be manufactured, so that if any one makes it within these limits he shall be fined 10 oxen and 10 dollars, and the spirits he has made shall be thrown away, and the apparatus for making it shall be destroyed. And if he cannot pay the fine, he shall be imprisoned until the fine be paid for at the rate of sixpence per day.

303. If any one sells or keeps strong spirits within the aforesaid limits he shall be fined 10 oxen and \$10 and the spirits shall be thrown away. And if he cannot pay the fine he shall be imprisoned [as above provided].

304. If any one is found drunk within the aforesaid limits he shall be fined 7 oxen and \$7. And if he cannot pay the fine he shall be imprisoned [as above provided].

305. If any one carries about strong spirits or allows it to be brought to him, within the aforesaid limits, whosoever may cause this to be done shall be fined 5 oxen and \$5. If he cannot pay the fine he shall be imprisoned [as above provided].

The above laws referred only to the central provinces, as the native government felt unable to en-

findrahèty, was made queen under the title of "Rànavàlona III."

The practise of distilling, as previously mentioned, is common among all the peoples of Madagascar, but the consumption of spirits is greater among the non-Hova tribes than in Imerina. Foreigners who have traveled through the island and missionaries who have lived among the non-Hova tribes have given deplorable accounts of the prevalence of intoxication in these regions. Every activity of life, from birth to death,—planting or harvesting the crops, marriage, divorce, visiting friends, sacrificing to ancestors, offering oblations to ZANAHARY (the Malagasy Jehovah), circumcision and funeral ceremonies—is made an occasion for drinking spirits. Concerning the Sihànaka, who live in the northeast-central part of the island, a missionary wrote:

If admonished to give up rum-drinking, they reply: "That was the drink of the ancestors and can never be abolished." Whatever work they undertake of any importance is followed by the drinking of rum; the fiery liquid is drunk entirely unadulterated with water, and is taken in quantities which would astonish an ordinary English drunkard: *two quarts* of the strongest rum in one evening!

In this region the missionary and his assistant evangelists made a vigorous attempt to stop the evil, and a total-abstinence society was formed which in 1889 had over 600 members. This good work was unfortunately broken up by the unsettled state of the country following the French conquest and the resulting enforced withdrawal of the European missionaries.

Another missionary, writing of the Betsimisàraka of the northeast coast, observed:

Sometimes a solitary bottle of rum is seen sparkling in the sun on the top of a wooden tomb. "Why is this?" we enquired. "He liked it while he lived," was the very natural reply.

So, also, a traveler in Sàkalàav province wrote:

We passed through one village in which all the people seemed fully employed in making *toaka* from the nuts of the Sàtrana fan-palm; the manufacturers and their families helping themselves from the open pan of the spirit whenever so disposed. Even the little children, picking up a potsherd, dipped and drank at their pleasure. . . .

And the following testimony is given by a missionary concerning the south-central people:

Drunkenness is becoming a sadly universal vice among the Betsiléo. . . . During the past six years it has been steadily and too surely on the increase. The amount of sugar-cane grown for the purpose of making rum is at least ten times as great as it was only a few years ago. Formerly at a festival or a funeral, the number of oxen killed, and the number of pots of rice cooked for the guests, were taken as the standard of liberality; but now it is the number of pots of *toaka*, and comparatively little rice is eaten.

A full description of the manufacture of the native spirit will be found in the article *TOAKA*, *TOAK*, OR *TUAK*.

Samuel Morewood, in his "History of Inebriating Liquors," gives an account of a curious belief held by the natives of Madagascar regarding the fall of man. They believed that there were four rivers in Paradise, consisting of milk, wine, honey, and oil, and that Adam, who required no sustenance, having drunk of the wine and tasted of the fruits, contrary to the command of God, was driven from the garden, and subjected to the punishments which were thus entailed upon him and his posterity.

According to the same author, in the early part of the nineteenth century the natives of Madagascar were accustomed to the manufacture and use of four kinds of wine, the most common of which was *toak*, a liquor resembling mead and made from honey. In making *toak*, three parts of water were added to one of honey in the combs and the mixture boiled to one third the quantity; it was then skimmed and allowed to ferment in large tubs or pots of black earth. When finished it had a pleasant, luscious taste. At that time honey was plentiful in the island, as bees were very numerous. They were kept in hives made from the trunks of trees called *tohokes*, from which the name *toak* was probably derived.

Another wine, which was made from sugar-cane, was called *toupare*, meaning "wine from sugar." This was obtained by boiling the cane in water until it was reduced to two thirds the quantity, after which the liquid was put in calabashes and fermented. In three days it became very strong

and corrosive and had a pungent, bitter taste, resembling beer highly hopped. The third wine was derived from the banana fruit, which was boiled for four or five hours and allowed to ferment for a short time. It then resembled cider in taste and flavor. The fourth variety was made from *vontaca*, a fruit the size of a quince, and somewhat resembled beer. The *vontaca*, called also "Bengal quince," had a fine flavor and an agreeable odor.

The Malagasy also made a liquor called "Arafer" from the *sater*, a tree resembling a coconut.

Gourds are plentiful and are scooped out and used as bottles for wine and other liquors. *Toaka* is commonly drunk out of bowls.

Another kind of drink called "Betsabetsa" is made by the Betsimisàraka, a tribe inhabiting the east coast, which is merely the juice of the sugar-cane fermented by adding the bark of a certain tree. This bark imparts a slightly bitter taste to the drink and provokes fermentation, performing the part analogous to that of hops in beer. When new and cleanly made it is not an unpleasant beverage, and in taste and smell it resembles root-beer; but, as made by the natives and abused by them, it is repulsive and highly intoxicating. This tribe is much addicted to drinking and make a very immoderate use of *Betsabetsa*, seizing every opportunity, either of rejoicing or of mourning, to hold orgies. Enormous quantities of rum are also consumed, and the natives prefer that imported from Mauritius and Réunion.

In other provinces *toaka* is manufactured not only from sugar-cane but also from the fruit of the *Sèva* (*Buddleia madagascariensis*), from the Cape gooseberry (*Physalis peruviana*), and from the banana. Other drinks, harmless enough when fresh, but soon becoming fermented and intoxicating, are prepared from honey and from certain wild fruits. In some districts a beverage is prepared from the juice of the *rafia* palm-tree. This is much liked by the natives, and is obtained in a manner similar to that in which toddy is prepared from the Palmyra palm in southern India. (See *PALM-WINE*.) A hole is made in the tree-trunk, extending to the center, to the mouth of which a gourd or bottle is fixed; this is filled in a short time by the oozing sap, which is perfectly clear and mild. This drink is probably the same as that described by Robert Drury, an English boy who was made a slave in the southwest part of Madagascar from 1701 to 1716. He also described the drunken revelry connected with the circumcision ceremony which he witnessed among the Sàkalàva during that time. Similar ceremonies accompanied by drunkenness had been observed by François Cauche, a Frenchman who visited the island in 1642, so that for more than 250 years at least the Malagasy have been addicted to the same excesses as those described above.

For some ten or twelve years before the end of the native régime (1895) there was a great increase in drunkenness, especially among the higher classes, and the restrictions against the manufacture and sale of intoxicants were greatly relaxed, much to the injury of the people. During this period Mrs. Mary C. Leavitt, world missionary of the W. C. T. U., visited (1888) the island and addressed many meetings for the purpose of rousing the missionary body to take steps to check the increasing evil. Her visit resulted in the formation of the Tananarivo (European) branch of the W. C. T. U. (1888),

which was thereafter carried on by the women of the Protestant missions; and subsequently (1893) a branch for the native women was instituted under the name "Ny Fikambanam-Vehivavy Mpifady Toaka" (Women's Temperance Association). This is headed by a native president, but Mrs. J. T. Evans, the European president, acts as corresponding secretary. These societies did much to promote sobriety and total abstinence in the capital and its vicinity by holding regular meetings, chiefly of the school-children and the young people, and popular lectures and entertainments, and by preparing and circulating literature in the native tongue. A simple pledge-form was printed, and great numbers of natives signed the pledge. Mrs. James Sibree, who had been for more than 25 years a missionary in the island, was the first president of the Union, and she served in that office until her retirement from missionary service in 1915. (See SIBREE, DEBORAH HANNAH.)

At the request of American Vice-Consul in charge Paul Dean Thompson, at Tananarivo, Mrs. Evans has been good enough to supply the following information concerning the present condition of this organization:

"I am glad to say that within the last few months there has been a distinct awakening in our Churches in the cause of temperance, especially among the girls and boys. It is most encouraging, as for a long time, we seemed to make no headway. I think one of the chief reasons for this revival has been our visitation, in rotation, of all the Christian Endeavour meetings in the various churches, and appealing to the young folks personally. It seems almost impossible to leave this sort of work entirely to the pastors. As with most things spiritual, they seem to need an European behind them to keep them 'up to the scratch.'

"Missionaries in the country are constantly writing to me for pledge-books, for the drink question is an appalling one everywhere, and they are starting temperance causes in their various districts. Over and over again, requests come in to our women 'Mpifady Toaka' from country churches begging them to go out and give talks on temperance. These requests are never refused, and our women go sometimes a fortnight's journey on foot to answer these calls. We also do all we can to help those who, through drink, and immorality generally, have sunk low—by visiting them, in their homes or the hospitals, and giving them financial help to get them on their feet to make a new start—if their own people can not or will not do so.

"Unfortunately our Church members—especially the wealthy ones—have adopted the French custom of wine-drinking on special occasions, *i.e.* marriages, etc., and therein lies our greatest danger. What may not affect a Frenchman seems to intoxicate Malagasy, or, at any rate, make them so light-headed, that, coupled with their usual lack of self-control, brings them low indeed. The Missions—including the Native Missionary Society—are uniting now in making strict rules against this wine-drinking on such occasions. These, we trust, will soon be in force.

"More than once, as on the occasion of the soldiers' return from France, our native women have themselves gone in a body to the Governor-general with a petition to those in power to do all they can to stamp out this curse. They have always been most kindly received, and their request

listened to sympathetically. After one such visit, a few years ago, the Governor-general issued an order that no intoxicating liquors must be sold to Malagasy. This was in force for some time, but, I'm afraid, has almost fallen into disuse, by all accounts."

Special efforts were made to draw the children of the Mission schools into the Union, and each year from 1895 large meetings of abstainers among the students of the Sunday and day schools were held. The attendance at these meetings increased to such an extent in the ensuing 20 years that it became necessary to divide the children, and receive the boys and girls on different days. Every care was taken to make these gatherings useful and interesting to the children, and the large numbers attending showed their popularity, the pledge-card being used as a ticket of admission. In the entertainments, stereopticon views were given and experiments made to show the effects of alcohol on food and on the bodily organs. Temperance instruction was also given to a wider circle of the natives by means of leaflets and pamphlets translated into Malagasy and distributed freely. Besides temperance the Union has taken a great interest in the question of purity among the natives, and has done much to instruct and protect the young people in matters of morality.

The French conquest of Madagascar (1895) brought at first little if any improvement as regards intemperance. There was an increase in the number of cafés and drink-selling shops which put temptation in the way of the native boys and men, and drunkenness increased to such an extent that the Government was compelled to take action and restrictions were placed on the owners of such places. General Gallieni was personally well disposed to the cause of temperance and did as much as he could to lessen the evils of drink, but he could not alter materially the policy of the French Government with regard to the importation of foreign liquor into the colony. In 1897 he reported that conditions in the central provinces, where native control was exercised on drinking, were much better than in the coast regions, as shown by the fewer cases of insanity, idiocy, and crime; that among the Bétsimisarakas, where drink had been somewhat restricted, although syphilis was almost universally prevalent, the birth-rate was higher and the people showed more ability to recuperate under treatment of the disease, while among the same people on the coast who were addicted to alcohol but were less frequently victims of the disease, the birth-rate was low. From these facts Gallieni drew the conclusion that "alcoholism is more dangerous than syphilis from the reproductive point of view."

During the next few years the imports of spirits increased rapidly; the value of such rising from 533,915 francs in 1896 to 1,301,341 francs in 1899. On Aug. 20, 1899, the Government issued a decree regarding the manufacture and sale of alcoholic beverages, designed to limit the number of selling-places and reduce the consumption of spirits. By its terms natives were forbidden to retail liquors in the capital; native manufacture of *betsabetsa* was placed under supervision and subjected to a revenue tax; heavy import duties were laid on the stronger liquors; and drunkenness was made subject to a fine of 70 francs. The number of selling-places was reduced 40 per cent

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in the next five years by action of the governor.

Notwithstanding these restrictions the consumption of alcoholic drinks increased until the outbreak of the World War during the period of which importation was stopped. (Incidentally, it may be remarked that the Malagasy troops who served in the War received great credit from their French officers not only for their courage and devotion to duty, but also for their sobriety and good conduct.)

American Consul James G. Carter, at Tananarivo, and Mr. Thompson (mentioned above) have been good enough to supply the data concerning the production, consumption, taxation, and importation of alcoholic beverages which appear in the accompanying tables I and II.

TABLE I

PRODUCTION, CONSUMPTION, AND TAXATION (REVENUE DERIVED BY THE MADAGASCAR GOVERNMENT) OF ALCOHOLIC BEVERAGES IN MADAGASCAR

YEAR	PRODUCTION (gallons)	CONSUMPTION (gallons)	TAXATION
1912.....	9,141	152,996	\$290,192
1913.....	9,673	186,120	357,832
1914.....	17,443	130,877	240,560
1915.....	20,249	109,496	216,941
1916.....	25,239	102,855	261,916
1917.....	45,452	127,620	325,654
1920.....	69,771	156,002	160,738
1925.....	182,483	188,689	369,316

TABLE II

IMPORTATION OF ALCOHOLIC BEVERAGES INTO MADAGASCAR AND DEPENDENCIES IN 1925

BEVERAGE	QUANTITIES	VALUE IN FRANCS	VALUE IN DOLLARS
Beer (lbs.).....	285,943	518,820	\$ 24,422
Liqueurs (gals.).....	57,712	3,058,538	143,974
Rum and Brandy (gals.).....	277,487	3,516,508	165,532
Ordinary wines (gals.).....	675,472	7,786,983	366,555
Other special wines (gals.).....	106,491	3,675,792	173,030

On July 31, 1915, further legislation was enacted to regulate the sale of alcoholic beverages, fix the terms of license for manufacture and sale, and determine the amount of license fees. Under the new law the fees were graded according to the size of the towns and the class of selling-place. License fees ranged from 1,050 to 150 francs. The increase in the license fees has tended to restrict somewhat the sale of spirits in the interior of the island, and the enforcement of heavy duties on rum has reduced its consumption, practically excluding its importation from Mauritius and limiting the quantity imported from Réunion. To this extent, therefore, the French conquest has acted favorably in lessening the consumption of intoxicants in Madagascar.

After a few years' trial of the law of 1915 the Governor-general concluded that it was not strong enough to fight successfully the alcoholism which was spreading throughout the country. He, therefore, took steps to reduce progressively the number of selling-places and make supervision of the sale of intoxicants more effective. The decree of July 31, 1915, was annulled and superseded by that of Jan. 17, 1920. The decree of Aug. 20, 1899, is still (1926) in effect.

In addition to the operations of the W. C. T. U., mentioned above, temperance work has been carried on by the missionaries of the various denominations and nationalities, English, French, American, and Norwegian churches having agents in the

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island. In this connection special mention should be made of the notable services of the Rev. James Sibree, D.D., and Mrs. Sibree, who, in connection with the London Missionary Society, were very active on the island, the former for 57½ years and the latter for 45 years.

Mrs. L. S. Rees, of Southall, Middlesex, who, with her husband, was engaged for some time in missionary work in the Betsiléo country, Madagascar, writes the Editors of the STANDARD ENCYCLOPEDIA, to the effect that "the Malagasy pastors tell a very sad tale of the appalling increase in the drink habit among the Malagasy connected with the churches." Her correspondent in Madagascar expresses surprise at the arguments advanced by some of the missionaries themselves in support of the use of wine.

The question of the traffic in liquor with native races in colonial possessions and mandated territories has been taken up by the League of Nations through the efforts of the British United Committee for the Prevention of the Demoralization of Native Races by the Liquor Traffic and the "Fédération Internationale pour la Protection des Races Indigènes contre l'Alcoolisme," and it is to be hoped that the problem will be finally solved for Madagascar as well as for the whole of Africa by international action.

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MÁDAY, ISIDORE de. Hungarian agriculturist, author, and temperance advocate; born in Budapest July 26, 1839; died there April 3, 1925. He was educated at the Gymnasium of the Piarists in Budapest, and at the Agricultural Academy at Magyaróvár. On July 8, 1876, he married Linda de Nagy-Szabó, of Budapest.

During the major part of his life De Máday was a farmer. From 1869 to 1904 he was connected with the Ministry of Agriculture in the Hungarian Government, and from 1895 until his death in 1925, he was Ministerial Counselor. He was the author of several works on rural economy, and founded a number of agricultural reviews and societies, advocating the protection of animals and plants, as the result of which Birds and Trees Day was inaugurated in the public schools of Hungary.

De Máday made a study of alcoholism in Hungary, and published the results of his research in two books, "Adatok az Alkoholizmus kérdésének ismertetéséhez" ("Known Facts Concerning the Question of Alcoholism") and "Die Alkoholfrage in Ungarn" (The Alcohol Problem in Hungary), which were published in Budapest in 1905. He was a delegate to the Tenth International Congress Against Alcoholism, held at Budapest in 1905, and there delivered an address on "The Importance of Political Rights in the Struggle against Alcoholism."

MAD-DOG. Same as HUFF-CAP.

MADEIRA. (1) A group of islands belonging to Portugal, situated in the North Atlantic Ocean about 360 miles from the coast of Africa, and including the inhabited islands of Madeira and Porto Santo and the uninhabited ones of Desertas and

Selvagens. Madeira, the largest island, is 30 miles long, with an extreme breadth of 12 miles; Porto Santo, about 25 miles northeast of Madeira, is 6½ miles long and 3 miles wide; the Desertas include three small islands eleven miles southeast of Madeira; and the Selvagens consist of three islands 156 miles east of Madeira. The total area of the group is 314 square miles, and the population (1920) 179,002. The capital is Funchal, situated on the island of Madeira, and other large towns are: Camara de Lobos (pop. 7,150); Machico (6,128); and Santa Cruz (5,876). The leading industry is agriculture, and the chief crops are grapes and sugar. The archipelago forms the District of Funchal, which is considered an integral part of Portugal and is represented in the *Cortes*. It is governed under the same laws as the mainland, and has a garrison of Portuguese troops.

It is probable that the Madeira Islands were known to the Phenicians at an early period and to Genoese navigators at a later time, as an Italian map of 1351 shows their location. They were rediscovered, however, in 1418, by João Goncalvez Zarco, a Portuguese navigator, when he was driven on the island of Porto Santo while exploring the coast of Africa, Madeira itself being sighted in 1420. At that time the islands were uninhabited and Prince Henry of Portugal undertook their colonization, obtaining charters from the King of Portugal and the sanction of the Pope for the purpose. The islands were then colonized, the land deforested and the planting of sugar-cane introduced, the sugar trade soon becoming important. From 1580 to 1640 the Madeira group was united to Spain along with Portugal, but at the separation of the two countries, remained attached to Portugal. Slavery was abolished in 1775 by order of Pombal. The islands were occupied by British troops under General Beresford in 1801, and they were again under British rule from 1807 to 1914. They also shared in the political disturbances caused at the accession of Dom Miguel (1828-34), since which time they have had a peaceful commercial development.

(2) Name given to wines produced in the Madeira Islands. Madeira has long been famous for its wines, the vine having been introduced from Cyprus by Prince Henry of Portugal. It was not actively cultivated, however, until the sixteenth century, but thenceforward it became increasingly important. The importation of the finer varieties of vines is believed to have been due to the Jesuits, the wines from their vineyards excelling all others. In 1852 the vines were attacked and destroyed by the oidium disease, after which the farmers turned to the cultivation of the sugar-cane. Eight years later the replanting of vines began and wine was again produced; and, although the vines were ravaged in 1873 by phylloxera, wine is still the chief product of the island.

Wine and brandy made from sugar-cane are the principal liquors produced in Madeira. Its famous wines are made of a mixture of black and white grapes, although the grapes are also made separately into wines called *tinta* and *verdelho*, after the names of the grapes, and other varieties of wines. *Tinta* or tent wine resembles burgundy when new, both in color and flavor, but age gives it the appearance of port. It is the only red wine made there, and the color is due to the practise of leaving the stalks and skins of the grapes in the

must during fermentation. The *verdelho* grapes are rich in saccharin and yield a fine quality of wine. Other varieties of wines are Bual, Sercial, and Malmsey. The Bual grape produces a rich, luscious wine, of delicate flavor and fine bouquet, while the Sercial yields a strong, dry, white wine which requires age to bring it to perfection. MALMSEY is a sweet luscious wine made from overripe white grapes. Still another variety of grape is the *bastardo*, which is of a pinkish color and yields a sweet wine of fine bouquet. The average production of the vineyards is one pipe (92 imperial gallons) to the acre. In 1813 the total output of the island was 22,314 pipes; in 1830 it was about 30,000 pipes; and in 1902, in addition to the quantity consumed at home, 6,100 pipes were exported.

American Vice-Consul in Charge John H. Lord, writing from Funchal under date of Jan. 15, 1927, is good enough to furnish this information:

The annual production of Madeira wine is estimated at about 8,000 pipes, or approximately 800,000 gallons; and the annual production of sugar-cane brandy at 500,000 liters, which is the maximum allowed by the Government to be produced.

The annual cost of licenses to wine stores and vendors, varies from 80 to 1,200 Portuguese escudos (approximately \$4.00 to \$50,000 U. S. currency), depending upon the amount of business done.

Mr. Lord gives, also, the accompanying data with regard to the imports and exports of intoxicants.

VALUE OF IMPORTS AND EXPORTS FOR 1924 AND 1925
In Escudos (\$1 U. S. = 19.40 escudos)

YEARS	IMPORTS WINES	EXPORTS WINES	IMPORTS ALCOHOLIC BEVERAGES
1924	39,196	13,832,504	550,836
1925	283,180	18,377,218	574,198

The Madeira vineyards are as a rule small and planted with several varieties of vines, and the grapes are not usually separated when picked. They are pressed together, resulting in a rich, somewhat deep-colored white wine, due to the mixture of black grapes. In other vineyards, however, the grapes and must are kept separate, especially the sercial, bual, and malvasia (Malmsey) varieties. The most important wine district is Campo de Lobos in the south of the island of Madeira.

Some sugar-cane is grown in Madeira, from which is distilled a spirit consumed in the islands. It is used, also, to fortify the wines for export, as they do not stand shipment without an addition of alcohol. Another fortifying agent is brandy made from inferior wines and from the wine-lees.

The sale of liquor in Madeira is regulated by Portuguese law, and at the present time there are three grades of licenses for the *armazens*, or liquor-shops. The license-fee for groceries and general stores, most of which sell cheap wine and brandy, is \$10; stores that sell by the bottle pay \$20 for a license, which covers the sale of foreign as well as native wines and native tobacco; and saloon licenses cost \$40, with an additional charge of \$10 if the place is kept open later than 9 p. m. There are no requirements as to character of the dealer, but the fee is payable in advance.

The wines of Madeira, as well as those of Portugal, are protected from imitation for export, at least into Great Britain, by the Anglo-Portuguese Commercial Treaty Acts of 1914 and 1916, which provide that any wine to which the description of "port" or "madeira" is falsely applied is liable to seizure on arrival in that country.

MADHUKA

The annual exportation of wines amounts to approximately 800,000 gallons—principally to Scandinavia and western Europe.

MADHUKA. A distilled liquor known to the inhabitants of ancient India. It was made from honey, associated with the bitter drug *vidanga*, long pepper, *salep misri*, and salt. In the Laws of Manu, the name is that of a flower, from which MADHVI is distilled. Madhuka is one of the ten intoxicants forbidden to Brahmans. See BRAHMANISM, vol. i, p. 393.

MADHVI, MADHVIKA, or MOWA. A beverage made by the inhabitants of ancient India from the blossoms of the *Bassia latifolia*, sugar, and ripe bel fruit, fermented and distilled.

MADISON, JAMES. Fourth President of the United States; born at Port Conway, King George County, Virginia, March 16, 1751; died at Montpelier, Va., June 28, 1836. He was fitted for college by private tutors, and graduated in 1771 from the College of New Jersey (now Princeton University), at which institution he remained for the next year and studied theology under John Witherspoon. Returning to Virginia in 1772, he decided to practise law and enter public life. He was chosen chairman of the Orange County Committee of Public Safety (1775), delegate to the new Virginia Convention (1776), delegate to the Continental Congress (1779), and member of the Virginia House of Delegates, where he was the author of the "Virginia Plan," which struck at the root of the evils from which the Federal Government had suffered under the Articles of Confederation.

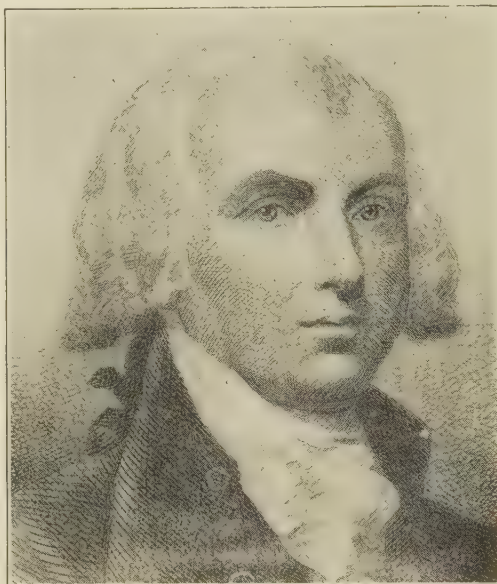
Elected to the House of Representatives in the first Congress (April, 1789), Madison showed himself to be anxious to limit the powers of the central government. He continued to serve as a member of the House during both of Washington's terms as President, and became a leader of the Republican, or Jeffersonian, party. In 1793 he declined the office of Secretary of State, vacated by Thomas Jefferson. In September, 1794, he married Mrs. Dolly Payne Todd (d. 1849), of Philadelphia, the widow of a prominent Pennsylvania lawyer. He retired from Congress in 1797, and the next year accepted a seat in the Virginia Assembly. In 1801 he was appointed Secretary of State by President Jefferson, which high office he held during the eight years of Jefferson's administration.

Madison was elected fourth President of the United States in 1808, and was reelected in 1812. He retired from public affairs on March 4, 1817, and spent the remainder of his life (with the exception of a short period in 1829, when he was chosen a member of the State Convention to revise the Virginia Constitution) at Montpelier, in Orange County, Va. President Madison was interested in education, in emancipation, and in agricultural questions. He left his library to the University of Virginia, where it was burned in 1895. His interest in agriculture won for him the presidency of the Orange County Agricultural Society.

Madison was always a temperate man, even though temperance ideas were unpopular in those days. Several of his biographers mention an instance which clearly indicates his views on the subject. In 1777 he was defeated for reelection to the new Virginia Convention, largely because of the fact that he refused to treat the electors with rum and punch, after the manner of the time. Later

MADRAS

in life he again went on record as a temperance advocate by becoming a signatory to the PRESIDENTS' DECLARATION, a document, signed by twelve of the earlier presidents, which stated that they considered ardent spirits a needless and hurtful



JAMES MADISON

drink, and went on to advise its discontinuance by young men of the United States.

MADRAS. See INDIA.

MADRAS HINDU GOOD TEMPLARS' LEAGUE. East-Indian temperance organization founded in Madras Feb. 1, 1895, by some members of the "Rising Star" Lodge of the Independent Order of Good Templars, who were forced to leave their lodge owing to the introduction of the Bible in the Indian lodges of that Order. The objects of the League are observance and propagation of total abstinence, social improvement, and maintenance of a reading-room and library, and its territory covers the whole of the Madras Presidency. The League was registered Oct. 31, 1902, under Act XXI of 1860 of the Governor-general of India in Council. Only Hindus are admitted into the organization, and members are required to pledge themselves to total abstinence to the end of their lives.

The League has its own building, at 35 Audiappa Naick Street, George Town, Madras, which was constructed in 1904 out of its Reserve Fund, special subscriptions by members, and donations from the public. The free use of its hall has been tendered to the Grand Lodge of the Hindu Temperance Associations in Madras, and it is also used for weekly meetings by several other temperance organizations. Plans are under way to improve the building and provide larger accommodations for the use of the League as well as the public and for opening a library and reading-room. The building is used for the regular meetings of the League and, also, for social gatherings and public lectures. The anniversary of the League's

MADRAS TEMPERANCE LEAGUE

establishment is celebrated annually in February. In 1909 a Juvenile Corps, consisting of school and college students, was instituted, which carried on its work for three years. Among the public meetings held under the auspices of the League one of the most important was that at which Rao Bahadur Dr. C. B. Rama Rau, B.A., B.L., M.L.C., delivered a lecture on "Drink as a Social Canker."

The membership is about 100, and the president and secretary for the period ending Sept. 30, 1927, are respectively Dr. D. M. Kumaraswamy Pillai and C. Jayaram Mudaliar.

MADRAS TEMPERANCE LEAGUE. An Indian temperance organization, founded in December, 1890, for the purpose of promoting unity and cooperation among the various temperance societies in Southern India, and of extending the temperance cause generally. The League is the principal auxiliary of the Anglo-Indian Temperance Association in the Madras Presidency. Under the Constitution any temperance organization in the Presidency may affiliate with the League upon payment of an annual fee of one rupee. Individual members are also received on the same condition. The council consists of many of the Christian missionaries in Madras, several influential citizens, and one or two leading Indians. The composition of the parent body is chiefly Christian, but Hindu and Mohammedan organizations are also free to affiliate.

The League has always been active in the organization of public meetings on behalf of temperance reform and total abstinence and has from time to time presented memorials to the Government, asking for the closing of objectionable liquor-shops. The program, which has varied but little in the past decade, has included the following items:

- (a) To make arrangements for a Provincial Temperance conference;
- (b) To visit periodically the affiliated lodges and associations;
- (c) To hold at least one public meeting during the year;
- (d) To get into touch with mofussil [country] associations;
- (e) To start branch or ward associations in the city, wherever possible;
- (f) To carry out such other measures as may from time to time be suggested by the Council of the League.

The League cooperates with the other Indian temperance organizations by sending delegates to the annual All-India Temperance Conferences, which are usually held at Delhi.

Included in the activities carried on by the League is the holding of temperance bazaars and the maintenance of temperance booths at fairs and other municipal celebrations. In 1919 the League printed for free distribution 6,000 copies of the medical pronouncement on "Alcohol and Drugs in India" in English, Tamil, and Telugu, and more than 3,000 copies were distributed at Madras during the Park Fair and at various important centers in and beyond the Madras Presidency. In that same year the League, through its president, called the attention of the authorities to the necessity of withholding the granting of licenses for the sale of liquor during fairs and festivals, and succeeded in securing the creation of a Licensing Board for Madras City. One of the vice-presidents of the League, M. R. Ry. Dewan Bahadur C. Ramanujam Chetty Garu, was appointed one of the seven members of the Board, being one of the two non-official Indians on the Board.

MAGAREY

One of the most devoted workers in the field of social reform in Southern India during the closing days of the nineteenth century was B. Varadu Charlu, secretary of the League for many years prior to his death (1901). One of his colleagues was the Rev. F. W. Kellett, M.A., a professor at the Madras Christian College. The Rev. Fawcett Shaw, of the Methodist Episcopal Mission, was secretary in 1901-03. In 1904 the Rev. H. D. Goldsmith, of the Church Missionary Society, was president of the League. Among the more recent temperance leaders of the Presidency who have taken important shares in the work of the organization are such men as Dewan Bahadur T. Rangachariar, M.L.A., G. A. Natesan, A. Sivarama Menon, A. Hameed Khan, Sami Venkatachallam Chetty, and Sir T. Sadasiva Iyer, now president of the League.

MADRID. See SPAIN.

MAENADS. See BACCHAE OR BACCHANTES.

MAGAREY, SYLVANUS JAMES. Australian physician, legislator, and temperance leader; born



SYLVANUS JAMES MAGAREY

at Adelaide, South Australia, in October, 1850; died there March 24, 1901. He was educated at St. Peter's College, and at Melbourne University (M.D. 1878). He began the practise of medicine in his native city, and was shortly afterward appointed one of the honorary medical officers of the Children's Hospital. He saw so much of the evils of drink, as he moved about professionally among the people, that he became active in the work of applying restrictive and remedial agencies. His public demand for legislative action against the liquor traffic led to his election to the Legislative Council in 1839, as the direct nominee of the temperance party. He continued to be returned to that body for nine years, and rendered invaluable services to the temperance movement. He was able and prominent in debate, and was known as a Lib-

MAGISTER CONVIVII

eral in politics, advocating woman's suffrage, free education, and Australian federation, together with unceasing opposition to the liquor traffic. Becoming a Rechabite in 1882, he was active in the work of the Order, as also in the promotion of friendly-society movements in general. He was one of the founders of the South Australian Alliance and took a large share in framing its Constitution and in fitting it for political action against the liquor traffic, and he was elected its president in 1888.

MAGISTER CONVIVII. See REX CONVIVII.

MAGNAN, VALENTIN-JACQUES JOSEPH. French alienist; born in Paris, March 17, 1835; died at Suresnes in October, 1916. He studied medicine at Lyons and at the Salpêtrière at Paris (M.D. 1866), specializing in mental diseases, and was appointed physician to the Sainte-Anne Asylum in 1867. Here he had exceptional opportunity to study alcoholism, because it was an observation hospital to which were brought all cases of insanity before commitment to other asylums. These cases he studied systematically.

In 1873 Magnan was awarded the Civrieux prize for his memoir on the relation of alcoholism to mental disorders. His work on alcoholism "De l'Alcoolisme des Diverses Formes du Délire Alcoolique et de Leur Traitement" (1874) was later translated into English. It recorded experiments with dogs to which he had given intoxicating amounts of alcohol, and described the similarity of this induced intoxication to human drunkenness. By post-mortem examinations of the various organs he established the pathological changes caused by alcohol. He classified the types of alcoholic symptoms as: (1) Drunkenness; (2) simple alcoholic delirium; (3) delirium tremens; (4a) chronic alcoholism ending in dementia, and (4b) chronic alcoholism terminating in general paralysis. Not only did he discuss these forms of alcoholism and the treatment for each, but he described also the combinations in which alcoholism occurs with other diseases of the nervous system, with injuries, erysipelas, pneumonia, etc. "In these conditions," he remarked, "the poison [alcohol] which up to that time had remained latent reveals its existence by phenomena which are sometimes of great intensity."

Magnan was associated with Roubinovitch and Tancereaux in drawing up plans for antialcohol instruction in the schools. He was a pioneer in showing the connection between syphilis and general paralysis.

In the general treatment of the insane, Magnan opposed the prevailing methods of restraint, and the medal struck in honor of his jubilee represents him receiving the gratitude of patients for removal of the manacles. For forty years he contributed to the professional education of the physicians of France and other countries, who came to him at Sainte-Anne for study and instruction in psychiatry.

He was elected member of the Academy of Medicine in 1893, and president in 1915.

Other works of Magnan than those named were the following: "Étude Expérimentale et Clinique sur l'Alcoolisme, l'Alcool, et l'Absinthe; Epilepsie Absinthique" (Paris, 1871); "Troubles de l'Intelligence et des Sens dans l'Alcoolisme," in *La Revue Scientifique* (1873); "Recherches sur les Centres Nerveux" (1876-1893); "L'Alcoolisme en Russie" (1877); (with P. Sérieux) "Le Délire Alcoo-

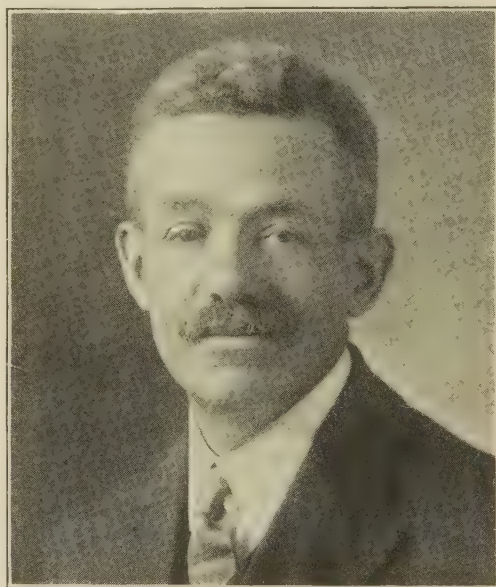
MAGWOOD

lique," in *Gazette des Hôpitaux* (No. 120, 1877); (with Legrain) "Hérédité et Alcoolisme" (1889); "Les Principaux Signes Cliniques de l'Absinthisme," in *La Revue d'Hygiène*, 1890; "Psychiatriche Untersuchungen" (Leipzig, 1891); "Psychiatriche Vorlesungen," in *Der Alkoholismus* (1893); "Leçons Cliniques sur les Maladies Mentales" (1893); (with Legrain) "Les Dégénérés" (1895); (with A. Filassier) "Alcoolisme et Dégénérescence Statistique du Service Central d'Admission des Aliénés de la Ville de Paris et du Département de la Seine de 1867 à 1872," in *La Revue d'Hygiène* (xxxv, 1913).

MAGNUM. A wine-bottle of twice the usual size; also the contents of such a bottle.

MAGUEY or AGAVE. See PULQUE.

MAGWOOD, ROBERT HOLMAN. American insurance agent and temperance worker; born at Charleston, S. C., June 17, 1860; died Feb. 23,



ROBERT HOLMAN MAGWOOD

1928. He was educated in the public schools of Massachusetts and the Boston Latin School. For seven years (1876-83) he was connected with an insurance company. On Oct. 1, 1889, he married Lillia J. Witherbee, of Dorchester, Mass.

Magwood had been associated with the temperance movement all his life. When he was ten years of age he signed the pledge of the Union Sunday-school Temperance Army, and in his twentieth year he joined the Sons of Temperance Order. As early as 1887 he identified himself with campaigns for State-wide Prohibition in Massachusetts, and for many years he was especially active in working for local-option legislation in the Dorchester District of Boston. In 1892 he aided in founding the Boston Young Men's Anti-Saloon League, an independent organization, and in that same year became a member of the Massachusetts Total-Abstinence Society, of which society he later became a director (1896) and treasurer (1922). Magwood became secretary of the Moral and Temperance

Organization—created for the purpose of checking the saloon evil in and around Boston—in 1897, and in 1902 was one of the organizers of the Boston Temperance Federation, which proposed the division of the city of Boston into districts on the basis of the former town lines, and extending to each the right to deal with the license question as had the other municipalities. In the legislative fight which followed he was one of the leaders, but his efforts came to naught, as the issue was lost at the polls on a referendum. Throughout this period, and somewhat earlier, he centered his attention on the No-License campaigns in Boston and was able to contribute much to their success.

Early in his temperance career Magwood interested himself in Christian Endeavor temperance work, and in 1892 became chairman of the Temperance Department of the Boston Christian Endeavor Union. Six years later he was appointed superintendent of the Temperance and Citizenship departments of the Massachusetts Christian Endeavor Union, serving until 1918; and in this capacity he launched (1905) a fight to prevent the introduction of the sale of liquors in department stores in Boston, in which effort he was highly successful. Another enterprise successfully engaged in was the protest made against permitting liquor-selling grocers from advertising themselves or their goods other than liquors in religious journals, an undertaking which required two years of effort before it was accomplished. He was one of the early members (affiliating in 1902) of the Second Massachusetts No-License League, and finally became its secretary, serving from 1906 to 1914, when it consolidated with the Anti-Saloon League of Massachusetts. After the consolidation Magwood remained secretary of the No-License Department (1914-18) until the State had ratified the Federal Prohibition Amendment. Then he resigned. From 1919 until 1923 he was statistical secretary of the Massachusetts A.-S. L.

During the World War (1914-18) Magwood was associated with the Young Men's Christian Association in war work. He served, also, for a time as treasurer of the Allied Temperance Associations of Massachusetts, as treasurer of the Scientific Temperance Federation (1906-18), as director of the Boston Temperance Federation, and secretary of the Dorchester No-License Union. He resided at Dorchester, Mass.

MAHAYAH. A spirit obtained from figs in Morocco. It is made chiefly by Jews, and is drunk immediately from the still. When it is over a year old it resembles Irish whisky, and it is preferred by the natives to European spirits, as it is believed that it is not heating to the blood. A glass of this liquor is generally taken before meals.

MAHIA. A coarse, raw spirit, distilled from raisins, figs, and honeycombs from which the honey has been expressed. It is flavored with various ingredients, oil of aniseed being predominant. It is made in Morocco by Jews and some Spaniards. It is probably identical with MAHAYAH.

MAHIN, JOHN. American newspaper editor and social reformer; born at Noblesville, Indiana, Dec. 8, 1833; died in Chicago, Illinois, July 24, 1919. One of the pioneer newspaper men of the Middle West, he was for 51 years (1852-1903) editor of the *Muscatine (Iowa) Journal*. After retiring from active newspaper work, he and his

wife removed to Evanston, Ill., in 1905, and eight years later took up their residence in Chicago.

While editor of the *Muscatine Journal* Mahin established a record as a fighter for reform and good government which made his name known throughout Iowa and western Illinois. During the anti-saloon fight in Muscatine in 1893 the liquor adherents were held responsible for the dynamiting of his home. His residence was blown to pieces, and he and Mrs. Mahin, who were asleep in the house at the time, had a narrow escape from death.

Mahin was prominent in temperance work and in the councils of the Methodist Episcopal Church, serving as a lay delegate to the General Conferences of 1876, 1888, and 1904.

MAHOGANY. A beverage composed of two parts of gin and one of treacle; drunk by the Cornish fishermen in the eighteenth century. Boswell, in his "Life of Johnson" (viii. 53, ed. 1835) writes:

Mr. Elliot mentioned a curious liquor peculiar to his country which the Cornish fishermen drink. They call it mahogany; and it is made of two parts of gin and one part treacle, well beaten together.

MAHONEY, JOHN ROSS. American wall-paper merchant and temperance worker; born in the Cherokee Nation, Indian Territory, Jan. 10, 1848; educated in the country schools, which he attended for only three short terms. He early embarked in the wall-paper business, in Washington, D. C., which he has conducted for 60 years.

As a young man he enlisted in the temperance cause, joining in 1863 the Independent Order of Rechabites, of which he served one term as High Chief and twelve terms as High Secretary, and the Sons of Temperance, of which he has served as Scribe, and in 1868 the Independent Order of Good Templars, serving two terms as Grand Templar, and one term as Grand Secretary. He had a prominent part in the movement that led to the organization of the Anti-Saloon League of the District of Columbia, which began in the spring of 1893 as the result of the enactment, in the liquor interests, of a new liquor law, to which, however, the temperance forces were able to add an amendment marking an advance along temperance lines. This success encouraged the temperance forces of the District to organize for further cooperation, and Mahoney was one of the leaders in the agitation. He was one of the founders of the No Compromise Publishing Company, which began the issue of the paper *No Compromise* in May, 1893, for the purpose of publishing the names of those who signed indorsements for the granting of retail liquor licenses, as papers at that time in Washington refused to do so, with the hope that publication would prevent many from signing such indorsements.

In the first issue of *No Compromise* Mahoney wrote an article entitled "A Union of Forces," showing reasons why a union of all the temperance forces in the District should be effected and suggesting the calling of a mass meeting in Washington to discuss the matter. The sum of \$5 was appropriated from *No Compromise* funds to pay hall rent for the first meeting, which was held on May 10, at which Mahoney was made chairman and also a member of a committee to make arrangements for a larger mass meeting for the purpose of adopting a definite line of action. The second meeting was held on June 4, and at a third on June 23, to which each temperance or-

ganization of the District sent two delegates, Mahoney, representing the Rechabites, the organization of the District of Columbia Anti-Saloon League was effected. Later (July 7), when a constitution was adopted and the first officers chosen, Mahoney was made a member of the Executive Committee of the League.

Mahoney was active, also, in the formation of the National Anti-Saloon League. The plan for the organization of such a body was first suggested by Archbishop JOHN R. IRELAND to the Rev. A. J. KYNETT and Bishop LUTHER B. WILSON, of the District League, who referred the matter to that organization. (See ANTI-SALOON LEAGUE OF AMERICA.) As a result of a motion made by Mahoney, the secretary of the League was authorized to issue a call to kindred societies throughout the country to meet in Washington in December of that year to consider the formation of a national body. The meeting was held and the question discussed, and the convention was about to adjourn without having taken action, when Mahoney introduced the motion which resulted in the formation of the National League. The League adopted for its slogan the motto of *No Compromise*, "The Saloon Must Go," which had been originated by Mahoney; consequently, the latter prints upon his visiting-card the words "Father of the Anti-Saloon League" and the slogan "The Saloon Must Go."

In refutation of certain wet slanderers on Abraham Lincoln, Mahoney has given the following account of a visit paid by the Sons of Temperance to President Lincoln in the White House; in which he participated:

While Mr. Lincoln was President the national division of the Sons of Temperance held its convention in the city of Washington. I was a boy at the time and a member of the Sons of Temperance and with the officers and representatives of the national division visited Mr. Lincoln. We were received in the East Room of the White House. Being a boy I had a place in the front line of visitors within a few feet of the President. Mr. Lincoln in the course of his remarks stated that he was a total abstainer, had never used intoxicating liquors, and in his usual emphatic manner said the next great issue before the American people was the liquor traffic.

In 1923 Mahoney married Sarah E. Nissey, of Baltimore, Md.

MAHWA. See ARRACK.

MAINE. A North Atlantic State of the United States of America, marking the extreme northeast limits of the country. It is the largest of the New England group of States, having a total area of 33,040 square miles of which the land area is 29,895 square miles. It is bounded on the north-west by the Canadian province of Quebec; north and east by the Canadian province of New Brunswick; southeast by the Atlantic Ocean; and west by the State of New Hampshire. The surface of the region is gently undulating, with a few isolated mountain peaks and about 1,600 lakes. The products of Maine are derived chiefly from agriculture, forestry, quarrying, and fisheries. Generally speaking, the soil is poor, a notable exception being that of the Aroostook Valley which is well adapted to the growing of fruit and vegetables. The chief crops are oats, corn, buckwheat, potatoes, and hay. The industries of the State include large granite works, cotton-mills, paper-mills, and clothing-factories.

The population of Maine, according to the 1920

census, was 768,014, the foreign-born white inhabitants numbering 107,349, or 14 per cent. The capital is Augusta (pop. 14,114) and the largest city is Portland (pop. 69,272).

The coast of Maine was visited by various explorers during the sixteenth century and the early part of the seventeenth, among them being Giovanni da Verrazano (1524), Estéban Gomez (1525), Bartholomew Gosnold (1602), Martin Pring (1603), Pierre du Guast, Sieur De Monts (1604), George Weymouth (1605), and John Smith (1614), who named the country "New England." The first permanent English settlement, however, was not established until some time between 1623 and 1629.

The leader in colonizing the region was **Early History** Sir Ferdinando Gorges, who was a member of the Plymouth Company, which had received a grant of land in this district from James I of England in 1606. An unsuccessful attempt to establish a settlement had been made by the Plymouth Company in 1607. In 1620 the Company's successor, the Council for New England, obtained a grant of territory between latitude 40 and 48 north extending from sea to sea, and two years later Gorges and John Mason secured from the Council a grant of land between the Merrimac and the Kennebec rivers for 60 miles inland, called "Province of Maine." In 1629 they divided their holding, Gorges taking the part between the Piscataqua and the Kennebec. Various other tracts of land were granted within the next few years, and meanwhile settlements sprang up at Pemaquid, or Bristol, York, Saco, Biddeford, Port Elizabeth, Falmouth (now Portland), and Scarborough. The Council for New England dissolved in 1635, and in the division of its territory Gorges retained possession of the portion previously granted to him, while the region between the Kennebec and the St. Croix north of the St. Lawrence, though still claimed by the French as part of Acadia, was turned over to Sir William Alexander; later (1664) this passed into the hands of the Duke of York, afterward James II of England.

Gorges called his territory the "County of New Somersetshire," and established a court at Saco in 1636. In 1639 he procured a royal charter which gave him the feudal tenure of a county palatine and vice-regal authority. His charter, however, conflicted with the other grants of the Council for New England east of the Piscataqua, and during the period 1652-58 Massachusetts, aided by factional quarrels in Maine, gradually annexed the whole of the Maine territory then settled. In 1664 Gorges' claim was brought before Parliament by Ferdinando Gorges, a grandson of the original owner, and was upheld by a committee of that body; but Massachusetts contended against this decision until 1677, when the King in Council confirmed it. She then purchased the Gorges claim for £1,250, and in 1691 under the new Massachusetts charter the boundary of Maine was extended to the St. Croix River and the entire territory was made an integral part of Massachusetts. The lands east of the Penobscot were claimed by the French, and during the French and Indian Wars Maine was the theater of numerous battles and the base of various expeditions into French territory. During the Revolution the town of Falmouth was destroyed by the British after stubborn resistance

Massachusetts Annexes Whole of Maine

(1775), and from 1779 to 1783 British troops occupied Castine. In the War of 1812 Eastport, Castine, Hampden, Bangor, and Machias were captured by the British. The District of Maine was governed as a part of Massachusetts until 1820, when it was erected into a separate State and admitted into the Union (March 3). Its admission was a part of the Missouri Compromise. The northern boundary of the State was in dispute between Maine and New Brunswick for many years, and this disagreement culminated in 1838-39 in a border "war" known as the "Aroostook Disturbance," which for a time threatened to involve the United States and Great Britain in hostilities. Further trouble was averted by the Webster-Ashburton Treaty of 1842, which was a compromise allowing Maine about 5,500 square miles less than she had claimed, and depriving Great Britain of a like amount. However the "North-East boundary dispute," as it was called, was not finally settled until 1910.

The liquor traffic in Maine began with the arrival of the first white settlers. One of the provisions of the charter of the short-lived colony planted by the Plymouth Company in 1607 authorized the president of the colony to punish drinking abuses. On the famous occasion in 1621, when the Indian chief Samoset astonished the Pilgrims of Massachusetts by walking into their settlement and saying "Welcome Englishmen!" he revealed his previous association with white men both by his language and by calling for some "beere." Governor Winthrop relates in his diary that they gave the chief not only "beere" but some "strong waters" as well. Samoset had come from the "eastern parts," as the settlements about Penaquid came to be known, and there he had acquired a knowledge of English and an appetite for beer. This was the first intimation that the Massachusetts people had that there were English settlers on the coast of Maine.

In the early settlement of Kittery the liquor traffic was especially flourishing. As early as 1620 it was recorded that "the towne produces annually 1,000 barrells of cider but no wheat" (Williamson, "History of the State of Maine," i. 303).

One is humorously impressed by the fact that the first recorded effort to deal with the evils of drink in Maine was that of the notorious pirate Dixy Bull, who in 1632 ravaged the coast and even stormed a fort or two. In the section which he occupied for a brief time he made various "laws" and "regulations," among them a "law" against "excessive drunkenness." It is recorded that in 1636 "several persons were fined for drunkenness and others punished for other immoralities."

Under the Gorges charter of 1639 some attempts were made to enact and enforce laws other than the temporary rules of pirates and vigilance committees. At the first "General Court" under this charter, held at Saco on June 25, 1639, troubles growing out of the liquor business forced themselves upon the attention of the authorities. One Ivory Puddington was fined for "being drunk at Mrs. Tynns," and the grand jury presented John Winter "for that Thomas Wise of Saco hath declared upon his oath that he paid the said John Winter a noble for a gallon of brandy or aqua vitæ." (A "noble" was an old English coin current from Edward III to Edward IV and worth about \$1.60.) Exorbitant prices were forbidden.

Early in the history of the colony troubles with the Indians began which were settled only after a hundred years of bloodshed, the unspeakable horrors of Indian warfare, and practically the extermination of the natives. Liquor

Liquor and Indian Troubles was a prime factor contributing to nearly every Indian disturbance. It required many years for the Indian to understand the character of the

white man's title to land. According to the customs of his own people, a title to land involved merely the privilege of its use during the life of the purchaser. Unscrupulous white traders, knowing that they could drive a better bargain with the Indian when he was drunk, often deliberately plied him with liquor when a land purchase was contemplated. While under the influence of liquor the natives would sell vast tracts of land for the most trifling consideration, never dreaming that they were parting with their holdings in perpetuity. On July 8, 1653, Bagadussett declared that Monquine (otherwise known as "Mattahan-nada"), the son of old Natawormet, sagamore, "sold from the lower end of Cobbiseconte to the upper side of Weserunskeik." For this tract, comprising more than a million acres, he received two skins of liquor and one skin of bread.

The Indians would usually finish their real-estate transactions by getting into a drunken fury, in which condition they would be arrested and whipped by the village authorities. The next day they would find themselves out in the woods, defrauded of their lands, mulcted of their best blankets, with the welts of the constable's lash across their backs, and tortured by a burning alcoholic headache. In these transactions the dragon's teeth were sown; the harvest was a hundred years of frightful Indian warfare.

In 1640 the Kennebec settlements came formally under the jurisdiction of the Plymouth Colony, but it was not until 1653 that important steps were taken to organize anything like a government under the new jurisdiction. On March 7 of that year the General Court appointed Thomas Prince a commissioner to summon the inhabitants along the Kennebec to some convenient place to take the oath of fidelity to England, become acquainted with Colonial laws, and make new regulations of their own. Pursuant to a warrant issued under this authority the people assembled at the house of Thomas Ashley, near Merrymeeting Bay, on May 23 following. One of the first enactments of this gathering was a stringent law against selling liquor to the Indians. Persons found guilty of selling to them were to be fined double the amount of the sale for the first offense, fourfold the amount for the second offense, and for the third offense to be forever debarred from trading with the Indians. In the case of strangers the fine for the first offense was £10, and for the second offense £20. This regulation applied only to the sale of ardent spirits, but in 1656 it was made to include cider and beer.

The license system had its beginning in Maine in 1674. In that year provision was made that "suitable persons" be licensed "to keep a house of public entertainment." Such houses were to afford lodgings and to retail "wine, beer, and liquors." Three years later (1677) the Gorges heirs sold their interests in Maine to Massachusetts, and thereafter until 1820 this portion of the country

was administered as a part of Massachusetts. The general liquor legislation applying to this territory is dealt with under the topic MASSACHUSETTS.

Under the grant of the Duke of York (1664) the colony about Manhattan Island became interested in the settlement of the Maine coast, and from the beginning troubles growing out of the liquor traffic were numerous. On Sept. 11, 1677, the Manhattan Council passed the following resolution:

No rum to bee dranke on that side the forte stands and no man to trust any Indyans.

On the 27th of the same month, in orders to the commander at Pemaquid, the Council ruled that Indians and Christians were not to drink around the fort and they were, moreover, forbidden to adulterate their rum with water. This ruling seems to have been of little avail in remedying conditions, for on May 10, 1683, an inspector, Captain Brockholls, wrote this pointed letter to Commander Francis Skinner:

I am sorry that looseness of your command gives opportunity for strangers to take notice of your Extravagancies and Debaucheries and that complaints must come to me thereof, being what your office and Place ought to prevent and punish, to which perceive have little regard for the former orders and Regulations for Settlements.

In the same letter the inspector complained of "swearing, Drinking and Prophaneness."

This mild attempt to reform the Maine settlements was followed by an effort to restrict the evil of intemperance by making petty regulations regarding the sale of intoxicants. On Nov. 22 of the same year the Council, sitting at Fort James, N. Y., enacted the following law for the benefit of the Pemaquid settlers:

It shall not be lawfull for the Ordinary keeper to suffer any boates Crew to sitt & tittle to excessive drinking, or unseasonable houres to hinder the said boates Crew upon such penalty as by you shall be thought fitt.

It shall not be lawfull for any masters of vessells to sell or dispose of to any Crew besides their own any liquor of what kind soever on penalty of forfeiture to make good to the Vessels Crew the same.

The view-point from which the liquor legislation of the times was framed is illustrated in the instructions given to Captain Nicholas Manning, when he was appointed subcollector of customs and excise at Pemaquid (July 17, 1686). Three of the clauses read:

7thly, You are to go into ye house and Cellar of any person or persons whatsoever when ye suspect there is any wine or other liquors to be Gauged Causing them to pay for all Rum soe found in ye Cellar and they who shall sell by retaile to pay for all Liquors Wines beere & Syder that shall be by them sold & retailed. You are also to go into their cellars & houses as aforesaid as you shall see Cause to prevent all fraud & imbezellment of his majesties revenue.

10thly, You are not to suffer any person or persons to sell any sorte of liquors by retaile in any part or place within ye said County but such as shall obtaine Lycence from yourselfe & shall pay such sune of money for ye same as you shall think fitt to agree for & not Lesse than 12 shillings for each Lycence granted and of ye Moneys on that behalf received you are to Render a particular account to ye Government as opportunity presents.

12thly, In case any persons Licenced to sell Liquors by Retaile desire ye same you may farme the Excise of their Draught to them for one yeare for such sune of money as you shall think fitt for the greatnesse of their Draught (New York Colonial MSS. xxxiii).

Toward the close of the century the Kennebec colony, which enjoyed a far greater degree of self-government than the settlement at Pemaquid, enacted the following prohibitory law in the Gen-

eral Court which was held at York July 15, 1690:

Ordered, That from henceforth, there shall not be any Rumme or other strong Liquor or Flip sold unto any inhabitant of the town by any Ordinary keeper therein, directly or indirectly, except in case of great necessity, sickness, etc. (Williamson, l.c., p. 602).

But this law was short-lived, for on Oct. 7, 1691, the Charter of William and Mary gave a new set of liquor laws.

The colonization of America in the seventeenth century was darkened by the unscrupulous character of many of the governors sent over from Europe. A notorious example of this type was the brutal Colonel Kirke, who was appointed by Charles II, in 1684, to be governor of the colonies of Plymouth, New Hampshire, Massachusetts, and Maine. There appears to have been no limit to his savage and drunken ferocity. On one occasion he captured nineteen "rebels" and ordered them to be hanged without trial. At another time he ordered that a prisoner be hanged every time he drank a toast. Decency forbids even the mention of other drunken outrages committed by this monster.

The eighteenth century witnessed few changes in the drinking customs or laws of the Maine colonists. Warfare with the Indians continued, the whites, when fired by intoxicants, often rivaling the red men in savagery. During the Ten Years War, which ended in 1713, bounties of from £10 to £50 were offered for Indian scalps, the scalp of a mother and child counting as much as the scalp of a warrior. From 1722 to

Lovewell's 1725 occurred another Indian war, known as "Lovewell's War," which was terminated in the latter year by "Dummer's Treaty." The negotiations were carried on by Chief Loron, for the Indians, and Lieutenant-Governor William Dummer, for the colonists. Much pathos was injected into the negotiations by the request of Loron that the taverns in the towns and the ships in the harbors be not allowed to sell liquor to his young men, at least during the negotiations. After the treaty was concluded Loron wrote Dummer, asking that Prohibition be enforced permanently, in these quaint words:

Never let the trading houses deal in much rum. It wastes the health of our young men. It unfits them to attend prayers. It makes them carry ill both to your people and to their own brethren. This is the mind of our chief men. I salute you, Great Governor, and I am your good friend (Williamson, *op. cit.*, ii. 149).

Notwithstanding the appeal of Loron, the liquor-dealers continued to debauch the Indians, and renewed troubles were the result. In 1734 Lieutenant-Governor Belcher reported to the General Court that "by frequent complaints from the frontiers, great abuses were committed on our Indian neighbors by intoxicating them with excessive quantities of rum," and he added:

If there be not a speedy check given to this growing wickedness, what good can result from all the sums expended by the government for their benefit, or by the Scottish Society for their instruction?" (Williamson, *id.*, p. 183).

The society referred to by Governor Belcher maintained a mission among the Indians.

In 1749 the Colonial Government, out of sheer desperation at the long-continued abuses on the part of the liquor-dealers, prohibited all private traffic with the Indians.

Notwithstanding the numerous complaints by public officials with regard to drinking abuses, which appear in the early records, the public

standard of sobriety in the colonies was extremely low at this time, as it was, indeed, in England itself. Even the clergy were not free from the reproach of inebriety. Pastoral visits in many instances degenerated into common drinking-bouts from house to house throughout the parish. Usually the parish and the town were coterminous. The preacher was frequently more of a town officer than a clergyman, and was employed and paid by the town. The church was also the town hall. Inasmuch as towns having no preacher were liable to punishment, the clergyman was as essential as the constable to the administrative machinery of the town. In fact several towns had a preacher many years before they had a church. A liberal supply of rum, supplied by the town, was consumed at the church "raisings." The fact that the churches were really town properties accounts for the numerous items of liquors for raisings of churches to be found in local expense records of the period. At the raising of a church at Watford it was voted that "whoever gets drunk to-day must come back tomorrow and dig a stump."

Of this period a distinguished authority remarks:

One prolific source of vice and crime existed from the earliest times in the drinking habits of the people. During the colonial period rum was the common beverage, often taken hot in the form of flip. As other spirituous liquors were introduced they were indulged in on all occasions; at marriages and at funerals, at all social gatherings, and on every public occasion. They formed a large part of the stock of every grocer and of every country store, and every tavern had its barroom where gathered all the idlers and tipplers of the neighborhood. A general prevalence of intemperance, with all its numerous train of evils, was the result. Every town had its share of drunkards who neglected their farms, abused their families and were ultimately reduced to poverty. On every holiday, the streets were filled with reeling men, and drunken rows made night hideous. The evil was confined to no class of society. The high as well as the low, the rich as well as the poor, fell victims to the insidious habit, and the brightest and most promising young men of the community were destroyed, body and soul, by it. Vice and crime were promoted by it and a general demoralization fell upon society (Abbott and Elwell, "History of Maine," p. 540).

The turmoil of the Revolution left the people in a worse state of demoralization by drink than ever before. While the bone and sinew of the colonies were concentrated against the enemy, the drink traffic kept up insidious warfare against the vitality of the country without restraint or hindrance. Not until about the beginning of the second war with England did signs of improvement begin to appear. On

First Temperance Society April 24, 1812, the first temperance society was organized at Portland on the basis of moderation in the use of ardent spirits. In the same year similar societies were organized at Bath and Saco. These associations were very mild in their purposes. Article II of the Bath society read:

We will be at all times sparing and cautious in the use of spirituous liquors at home, in social visits decline them so far as possible, avoid them totally in retailing stores, and, in general, set our faces against the intemperate use of them, conceiving, as we do, that, except in very few cases, as of medicinal use, spirituous liquors are the bane of morals, and a drain of wealth, piety, and happiness.

On May 11, 1813, the first annual sermon of the Bath society was delivered by the Rev. Jesse Appleton, president of Bowdoin College. In April of the following year similar societies were formed at Brunswick, Topsham, and Harpswell. While these societies revealed a state of unrest with re-

gard to the prevailing intemperance, they attracted but little popular attention and soon subsided. A note of warning was sounded by the clergy, also, in 1813 in the form of an address sent to their congregations by the Cumberland (County) Association of Preachers. This document called attention to "the duty of temperance in the use of ardent spirits," and also enjoined church members to "never imagine that the habitual use of strong drink is of course innocent if it be not excessive."

It is possible that the Society of Friends antedated the Cumberland Association in the warning. Neal Dow in his "Reminiscences" states that "some years before" the year 1816 that body bore testimony not only against the use of intoxicating liquor as a beverage, but also against its sale.

The first concerted movement for temperance reform in Maine was made in the winter of 1815-16. A few citizens assembled at the Quaker meeting-house at the corner of what are now Federal and Pearl streets, in Portland, for the purpose of forming an association based upon the principle of total abstinence from ardent spirits. The meeting, which was attended by 69 members, was inspired by the Rev. Edward Payson and the Rev. Ichabod Nichols, two men of the highest standing in the community, both of whom had vigorously denounced the evils of drink from their pulpits. The meeting created no little stir in Portland. If the society ever had a name it was forgotten, and the association soon became known merely as the "Sixty-niners" society. Its members were jeered at and ridiculed. A public meeting was called at one of the principal taverns to protest against intem-

perance of all sorts and particularly against the "Sixty-niners." Liquors were served at this meeting in moderation, to illustrate "true temperance." The small boys of the town took a hand in the controversy and daubed the walks and fences of the town with the numerals "69" in derision of the new movement. Among the members of this early society was Josiah Dow, the father of Maine's most distinguished Prohibitionist.

The bold utterances of Dr. Payson bore almost immediate fruit in the Second Parish Church, of which he was pastor. In January, 1818, two years after the organization of the Sixty-niners, Payson induced his church to suspend several members of his flock who were engaged in the liquor business. At the same time the church adopted the following resolution:

This church considers the use of intoxicating liquors for purposes of entertainment, refreshment or traffic, as a case of immorality, and cause of discipline, subjecting the offender to suspension, and, if persisted in, to excommunication.

The Sixty-niners attracted the attention of the people to the liquor business and paved the way for the great temperance movement which a few years later swept over the entire State. They were alone in their stand for total abstinence from ardent spirits until 1822. In that year a minister named Kellogg organized a society at Perry on that basis.

In 1820 Maine became a separate State, and the following year a new liquor law was passed. It was very similar to the stringent high-license legislation which preceded Prohibition in the United States. It provided that no one should presume

to be a common victualler, innholder, or seller of wine, beer, ale, cider, brandy, rum, or any strong liquor by retail, or in less quantity than 28 gallons delivered at one time, except he was duly licensed, on pain of forfeiting \$50; and if any person, without license, sold spirituous liquor, or mixed liquors any part of which was spirituous, he should forfeit \$10. The selectmen, treasurer, and clerk

Maine Becomes a Separate State

of each town were to meet on the second Monday in September, after posting notices thereof seven days in advance, to license any persons of sober habits qualified for the employment. Each person so licensed was to pay \$6.25. At any other time license might be granted on payment of \$1, and 50 cents per month thereafter. Such licenses prohibited billiards and gaming under penalty of \$10, the person playing forfeiting \$5. The licensee was to allow no reveling or disorderly conduct on his premises, under penalty of \$5, the reveler to pay \$2. No retailer was allowed to permit any one to drink to excess upon his premises, or suffer drinking thereon by minors or servants, without permission of parents, guardians, or masters, respectively, under penalty of \$5. The selectmen were to post in all drinking-places the names of all persons reputed to be common drunkards, tipplers, or gamblers, after which drink could not be sold to such persons under penalty of \$5. Liquor-sellers were prohibited from supplying liquor to any persons except lodgers on Saturday or Sunday evenings under penalty of \$3 (Public Laws of 1821, ch. 133). In 1824 persons were forbidden to sell in more than one place, and if any licensee violated the law his license could not be renewed for two years (Laws of 1824, ch. 278).

The above laws were poorly enforced. The liquor-sellers evaded the restrictions, and the officials did not trouble themselves to secure evidence against them. In some places the laws were practically ignored. The first official utterance of any governor of Maine regarding the liquor traffic is found in the message of Governor Albion K. Parris, who in 1826 issued a complaint against the non-enforcement of the license laws. He said:

No law should remain a dead letter; it ought either to be enforced or expunged from the Statute book, lest the contempt with which it is viewed, be extended to the whole code. And are there not laws of high importance to the moral health and good order of the community, to the faithful execution of which too little attention is devoted? Who can say how many individuals may be saved from ruin, and families from wretchedness, by due attention of the proper officers to the various legal provisions for the suppression of intemperance?

At that period Portland, the largest city in the State, had a population of about 9,000, and there were 200 licensed saloons in the city. The great number of licenses was the result of the provision of the law that the city authorities "may license as many persons of *sober life and conversation*, and suitably qualified for the employment, as they may deem necessary."

The organization of total-abstinence (from ardent spirits) societies in numerous sections of the State in 1827 marked the beginning of a new movement which culminated in the Appleton prohibitory campaigns following the year 1836. The reform was baptized by an alcoholic tragedy in high life. The governor of the State, Enoch Lincoln, a graduate of Harvard and a man of the highest at-

tainments, drank himself to death (1827), and was accorded a State funeral and buried in the State-house grounds.

The first society which was organized at this time met with disaster. It was formed in the spring of 1827 at Prospect with a membership of 5 which grew to 101 by the end of the year. In the zeal to secure new adherents, however, saloon-keepers were accepted as members. Some of these not only continued to drink heavily themselves, but induced other members to do so. This soon broke up the society. It was reorganized, however, under the name of the "New Prospect Phoenix Temperance Society," and thereafter liquor-sellers were debarred from membership. In 1833 there were three flourishing societies in the town. During the year 1827 total-abstinence (from ardent spirits) societies were formed at Wells, Brookfield, New Sharon, Windsor, and Winthrop.

In the year 1828 temperance organizations were established at Atkinson, Biddeford, Buckfield, Chesterville, Dixmont, Etna, Edgecomb, Fryburg, Limerick, Gardiner, Portland, Sedgwick, Topsham, Waterville, and Winslow. The society at Gardiner was formed by the Rev. Phineas Crandall, who had recently established at Hallowell

**First
Temperance
Newspaper** the first temperance paper in the State, which he called the *Genius of Temperance*. The organization of this society is important in the history of Maine, as it marks the first action in the State looking toward the introduction of the liquor question into politics. Its pledge read:

Persons who sign this constitution, and thereby become members of this society, agree to abstain from the internal use of distilled spirits except when indispensable for medicinal purposes, and wine except for the same purpose, or sacramental occasions; that they will not offer them to their friends, to persons in their employment, or countenance their use in their families only in cases above excepted; *that they will not knowingly vote for a man for any civil office who is in the habit of using ardent spirits or wine to excess*, and, so far as the nature of their condition will admit, to give the preference in their dealings to storekeepers who do not allow ardent spirits to be drunk in their stores.

Agents of the American Temperance Society who visited Maine in 1829 gave an added stimulus to the formation of temperance societies. Organizations were formed in no fewer than 44 towns, and county societies were established in Oxford and Penobscot counties. At the close of the year there were no fewer than 62 societies in the State, and at the end of 1830 the number had reached 110. The influence of these bodies was highly beneficial, and there was almost a complete revolution in public sentiment and social customs. An eminent authority wrote at this time:

Three years ago, the cost of ardent spirits consumed in Maine was from three to four times the amount of town, county and state taxes. The cost of consumption is now about equal to their taxes. Were it to cease entirely it would be equivalent to a remittance of all town, county and state taxes. (*Maine Register*, 1831, p. 111.)

The agitation resulted in probably the first local-option law ever passed and one which embodied the principle now generally regarded as the ideal, namely, that towns should have no saloons unless their respective town meetings voted authority for the issuance of licenses. The law also distinguished licenses to victuallers and innholders from those to retailers, prohibiting the former classes from selling liquors to be drunk on the premises; licenses to retail liquor to be drunk on

the premises were only allowed after a vote at an annual town meeting in favor of granting such licenses. It provided further that the licensing board might revoke licenses for violations of the law. (Laws of 1829, chap. 436.) Another useful law

**First
Local-option
Law**

passed by the same Legislature prohibited sales of liquor to soldiers of the United States Army without permission of the commandant, if such commanding officer posted in the office of the town clerk a list of those belonging to his corps. (*Id.*, chap. 423.)

However, the people of New England did not even wait for the local-option law before they began to vote out saloons. The town-meeting notion was so strong that the people were prone to vote whatever they wanted without waiting for "parliamentary powers." When the Gardiner society was scarcely two years old, and a full year before the enactment of the local-option law, the following entry in the town record (April 8, 1828) was made:

Voted that the Selectmen, Treasurer and Town Clerk be requested not to license any persons as retailers, except those whom they consider fit for that purpose, and who will sign a written promise not to retail liquors to be drank in their shops and stores, or the apurtenances thereof, and also not to sell liquor in any quantities to any person, or any of their families, when they shall be forbidden, etc. And the Selectmen are requested to prosecute all who shall sell liquor at retail, without license, or in violation of any of the laws. (Hanson, "History of Gardiner," p. 206.)

The town of Gardiner took more drastic action five years later, as the result of the burning of the Town House on July 4, 1833, after a drunken frolic following the day's celebration. This violence so exasperated the people that on Sept. 9 they not only voted out the saloons entirely, but appointed a vigilance committee to see that the law was enforced. Similar action was taken in 1834.

About this time the liquor trade began to fight. In 1830 it secured some relief from the Legislature when the law was passed consolidating the former licensing sections and reducing the cost of the licenses. The new law also added a penalty of \$10 for selling liquor to Indians unless under direction of a physician. The trade also secured the concession that any person denied a license, or having his license revoked, might appeal to the County Commissioners, who could grant a license in case of improper withholding or revocation.

The liquor-seller of that time, however, had no more respect for restrictions thrown about his business than his successors at a later day. John Neal, in his pamphlet "The City of Portland," a review of the city government published in 1829, declared (p. 14): "here it is no uncommon thing for the head of our police to give special authority, or license, for violating the law." Neal was a prominent leader in the "suasion" movement of the time, though opposed to Prohibition. He was a cousin of Neal Dow, and in later years the two were rival candidates for the office of mayor of Portland, Dow being successful.

In the next few years the formation of temperance societies was vigorously pushed, the first State temperance organization, the MAINE TEMPERANCE SOCIETY, being formed in 1832; and, as a result of the agitation, this association was able to report in 1834 that 45 taverns had been established on a temperance basis and that the retail liquor traffic had been driven out of 51 towns having a

combined population of 45,000. Reports from 137 towns showed 540 reformed drunkards, and that in 115 towns there were 413 widows of drunkards. (On May 1, 1831, the American Temperance Society had reported 140 temperance societies in Maine.)

The liquor-dealers won a complete victory in 1834, when an act was passed repealing all former laws and providing that a license should be granted for \$1. A bond of \$300 was exacted, and the penalty for disobeying the law was forfeiture.

**Liquor-dealers
Win Victory**

The special prohibitions and penalties were the same as in the law of 1821. (Laws of 1834, chap. 141.) The temperance forces now began to turn their attention to the licenses which gave the legal authorization to the liquor traffic. The leader in the campaign against them was Gen. JAMES APPLETON, who had come to Maine from Massachusetts fresh from an agitation for Prohibition in that State (1833). The campaign was opened at a meeting of the Young Men's Society of Portland, April 8, 1834, at which Appleton introduced the following resolution:

That the license laws of this state are a great obstacle to the advancement of the cause of temperance. ("Reminiscences of Neal Dow," p. 214.)

The resolution was laid over until the next meeting, when Appleton again urged its adoption, Ex-Senator John Holmes taking the opposite side.

The women of Maine, however, must be credited with making the first demand on the Legislature for a prohibitory law. The Appleton-Holmes debate became noised abroad, and the news reached Brunswick, with the result that on

Jan. 23, 1835, Mr. O'Brien introduced into the House a remarkable petition from the "female citizens"

of that town, which was sent to the Senate and finally referred to a joint-committee of three Senators and five Representatives, of which O'Brien was chairman. The petition, which marks an epoch in the State's temperance history, was signed by 150 women and read as follows:

The undersigned, female citizens of Brunswick, respectfully represent: That having at least, as deep an interest as any others, in the moral conditions of society, they conceive themselves entitled to remonstrate and petition against evils, which threaten peculiarly their social happiness.

We remonstrate against the sale of ardent spirits by comparatively rich men, for the purpose of adding to their riches.

We remonstrate against this method of making rich men richer, and poor men poorer—of making distressed families more distressed—of making a portion of the human family utterly and hopelessly miserable, debasing their moral natures, and thus clouding with despair their temporal and future prospects. Human misery, intense human misery, without a single incidental benefit, is the result of the legalized iniquity, against which we remonstrate. We appeal to the moral courage of the good to come to our rescue against the mercenary and hard hearted abettors of intemperance.

We represent to your honorable body, that in consequence of the practice, against which we remonstrate, there is in our town and vicinity, a large class of our sex, who, with their infant families, are enduring physical and moral distress at which the heart of sympathy recoils, that many of those, who are more than widowed by this worse than cholera or death, would be able to support themselves, were they relieved from the rapacity and injustice of intemperate husbands. Your petitioners can also, from observation and good evidence, assert that many of such husbands would probably become useful and respectable, were they protected against the temptations offered by the sale of ardent spirits in their immediate neighborhood. We pray your honors to afford them such protection.

Disclaiming all intentions of dictating to our civil

fathers, we would respectfully inquire, if the pernicious traffic in ardent spirits cannot be prohibited, or confined within such limits, if any, as medical purposes may require—whether some legislative provision cannot be made in favor of the wives of the habitually intemperate, by which the wives may be entitled to their earnings and be legally protected against the society and intrusion of their husbands, during such time and subject to such limitations as your wisdom may provide.

We would further state that we have been ready, according to our ability to aid the suffering victims of this vice; but our sympathies have been paralyzed by the consideration that we would be ministering to the vicious appetite, by relieving the intemperate from the care of their families and enabling them to spend ALL their wages in rum.—We are compelled to state that in this course of reasoning, we reason, not from theory, but from fact.

We further represent, as a peculiar and aggravating injustice to our sex, that, in consequence of this nefarious traffic, the wives of the intemperate are, in frequent instances, driven by the force of mere despair to the same utterly destructive practice of intemperance; brutalizing themselves and entailing on society a race of vicious and brutified children.

In conclusion, we pray your honors, that however you may think fit to treat our suggestions, you would devise ways and means to cripple and destroy the trade in alcoholic liquors—a trade which, however its immorality may once have been mitigated as a sin by ignorance, must now be regarded as highly criminal in all the parties to it; a trade, hurtful to society, and peculiarly hostile to free institutions, by sapping the foundations of virtue and piety on which they are built—a trade detestable to all good men, and especially to a holy God.

No action was taken on the petition, but the appeal made an impression, and 1,000 copies were ordered printed by the Legislature. (Legislative Documents, 1835.)

The "Appleton idea" took deep root and found an influential following. In the election of 1836 Appleton was elected to the lower house of the Legislature from Portland, and Edward Kent, who also supported the movement, was elected mayor of Bangor. Subsequently Kent was elected governor of the State, and for the next quarter of a century was one of the "strong men of Maine." In his inaugural address as mayor (1837) he declared:

The subject of pauperism leads to the consideration of its prolific source—intemperance. As a municipal corporation we are interested in this subject, for our burdens and taxes are swelled by the crime and misery attendant upon this destroyer of human life and human happiness. As the constituted guardians of the public weal, it is our duty to do whatever we can to restrain its ravages. I trust that the resolution adopted by the Board last year will be adhered to, and that no legalized and licensed drinking will be found in our limits. In my view, the sanction or influence of legal authority should never be given to a traffic which fills our jails with criminals and almshouses with paupers and our whole land with want and misery.

Appleton opened the campaign in the Legislature on Feb. 3, 1837, by presenting two petitions: one, signed by Mayor Kent and 486 citizens of Bangor, for the repeal of the existing laws licensing the sale of ardent spirits as a beverage; the other, signed by Philip Morrill and many citizens of Belfast, asking that the traffic be declared illegal. Both petitions were referred to a special joint committee of the Legislature, of which Appleton was chairman. (House Journal, 1837, p. 143.) Pending consideration of these petitions, numerous others, supporting the proposals, were received from different parts of the State, one of which was from "Neal Dow and 31 others."

On Feb. 24 Appleton, on behalf of the committee, made a lengthy report in favor of the project, and proposed a prohibitory bill which had been

agreed upon by a majority of the committee. This report is one of the most masterly presentations of the prohibitory policy ever written. (Legislative Documents, 1837, No. 23; House Journal, 1837, p. 253.) The report was signed by David C. Magoun, Luther Severance, Josiah Staples, Tristram Redman, James Appleton, Daniel Clark, Wm. Sewall, E. Holmes, Moses Higgins, Josiah Eaton, and Eben Knowlton. Both the report and the accompanying bill were tabled, but 1,000 copies of each were ordered printed.

Appleton was reelected to the next Legislature, and opened his campaign for a prohibitory law almost the first day. On Jan. 18, 1838, he secured the appointment of another joint committee to "enquire into the expediency of altering or repealing the license laws," and he was again chosen chairman. (House Journal, 1838, p. 40.)

In 1836 R. P. Dunlap was elected governor and served in 1837. In the latter year Edward Kent was chosen governor and began service in 1838. He was favorable to Prohibition. The Prohibition measure was also supported by a shower of petitions from temperance societies and individuals of the State. On Feb. 17 Appleton presented another report and proposed a bill for an "act to suppress the sale of ardent spirits for common use." Both bill and report were tabled. (House Journal, 1838, p. 192.) Later (March 21) Appleton presented a third report, adopted by the committee, proposing another Prohibition law. This was desperately fought on both sides, but was adopted in the House, although the Senate refused to concur. In the fall election of 1838 the Prohibition issue was made prominent in the campaign, and while Appleton was reelected, the liquor men secured the election of the governor (John Fairfield) and a larger support in the Legislature.

In opening the legislative session of 1839 the new executive, Governor Fairfield, who had been elected in September, 1838, and reelected in 1839, defeating Kent, threw cold water on the Prohibitionists in his message. Notwithstanding this, Appleton and his friends renewed the fight; but they were less successful than in the previous year, the whole subject being referred to the next Legislature.

During this controversy in the Legislature, however, temperance reform was raised to a higher level in the State. In 1837 a movement in the Maine

Temperance Society to amend the pledge so as to include abstinence from all intoxicants was defeated, whereupon the total-abstinence adherents withdrew and formed a separate society, the MAINE TEMPERANCE UNION, on a total-abstinence basis. Many temperance friends rallied to the new standard, and the old society ultimately expired. From that time the reform in Maine was securely established on the basis of abstinence from all intoxicants.

In the election of 1840 Kent was again chosen governor, but Appleton left the Legislature. Kent had Gen. Neal Dow on his staff in 1841. In a subsequent legislative session another joint committee was appointed, to consider the many petitions asking for Prohibition, the report of which, prepared by Senator Eastman, defended the license laws, but closed with this statement:

Whilst therefore, your committee do not recommend

62.17 State of Maine.

In the year of our Lord one thousand eight hundred and fifty one.

An Act
for the suppression of drinking houses and
tippling shops.

Be it enacted by the Senate and
House of Representatives in Legislature as-
sembled, as follows:

Section 1. No person shall be allow-
ed at any time, to manufacture or sell, by him-
self, his clerk, servant or agent, directly or in-
directly, any spirituous or intoxicating liquors,
or any mixed liquors a part of which is spirit-
uous or intoxicating, except as hereafter provided.

Section 2. The selectmen of any town,
and mayor and aldermen of any city, on the first
Monday of May annually, or as soon thereafter
as may be convenient, may appoint some suita-
ble person, as the agent of said town or city, to
sell at some central and convenient place with-
in said town or city, spirits, wines or other in-
toxicating liquors, to be used for medicinal and
mechanical purposes and no other; and said
agent shall receive such compensation for his
services as the board appointing him shall prescribe;

shall also be applied to the mayor and aldermen of cities and assessors of plantations. 63.

Section 18. The act entitled "an act to restrict the sale of intoxicating drinks", approved August sixth, one thousand eight hundred and forty-six, is hereby repealed, except the thirteen sections from section ten to section twenty-two inclusive, saving and reserving all actions or other proceedings, which are already commenced by authority of the same; and all other acts and parts of acts inconsistent with this act are hereby repealed. This act to take effect from and after its approval by the governor.

In the House of Representatives,

1851. This bill having had three several readings, passed to be enacted.

John C. Talbot Speaker Pro tem

In Senate, May 31 1851

This bill having had two several readings, passed to be enacted.

Wash Prince President

June 2^d 1851. Approved

John Hubbard

any change in the laws upon the subject of traffic in spirituous liquors, they do recommend that by our example, as well as our conversation, the members of the Legislature will discourage the traffic, and endeavor to dissuade all within the reach of their influence from the destructive tendency of indulgence in intoxicating drinks. (*Portland Eastern Argus*, March 18, 1846.)

For several years following, no serious attempt was made to secure legislation against liquor, all efforts being made in the direction of education of the people under the leadership of the Maine Temperance Union, although in 1844 the Legislature gave selectmen of towns power to license inns and common victuallers, restricting and prohibiting them from selling wine or any strong liquors by retail or in less quantities than 28 gallons at a time. The Union had voted down endorsements of prohibitory legislation at its beginning and did not enter the fight for legislation until 1845, when a committee was appointed to appear before the Legislature and demand the enactment of laws prohibiting the liquor traffic. This committee was headed by Neal Dow, and the occasion marked the opening of his remarkable campaign in the interest of Prohibition. The other members of the committee were: Geo. H. Shirley, Rev. Geo. W. Bourne, John T. Walton, Hon. R. M. Goodenough, Col. Wm. H. Morse, Rev. J. W. Pitcher, H. K. Baker, J. Hockey, and Moses McDonald, who was then leader of the House. The committee held their hearing, but secured no legislation.

By an amendment to the Constitution the political year was made to begin on the 2nd Wednesday of May, instead of the 1st Wednesday of January, as heretofore, and the State officers elected in 1844 held office from the 1st Wednesday in January, 1845, to the 2nd Wednesday in May, 1846.

In the following year the Committee appointed Neal Dow, General Appleton, and John T. Walton as a committee; and at its hearing a large number of petitions were presented, one of which was 59 feet long and contained 3,800 signatures. Many of these petitions were of the most impassioned character, as may be gathered from the following extracts from the petition of Lydia and James Merrill, of the Catholic settlement at Whitfield:

To you, gentlemen, next to Divine Providence, we should look for protection and safety. Inasmuch as you have been appointed to legislate for the benefit and welfare of the State of Maine, which, we think, includes the whole population and among these, one half we suppose are females, and a majority of the whole population we may reasonably suppose to be children. Now, gentlemen, we pray you to interpose your influence in behalf of the whole population, and more especially on account of those not directly represented in your body, viz.: women and children, and save us from the destructive influence of intemperance...

We therefore pray you to abolish the sale and use of ardent spirits in this state by your votes! and make it a penal transgression to sell or use it as a beverage...

We beseech you again, in behalf of all the living—and further, in behalf of your children yet unborn, to stamp an indelible annihilation on the infernal trade. ... Then grant our prayer. O! give the daughters of this State sober husbands; give them dutiful temperate sons and fill their hearts with joy, and the blessings of millions of maids and mothers will pour upon you like a golden shower.

The temperance campaign at this time was successful and the proposed law was passed, receiving the approval of Governor Anderson Aug. 7, 1846. The vote on the measure in the House was 81-42; in the Senate, 23-5. The law provided that

The Selectmen at an annual meeting (of which seven days' notice had been given) might license one person in every town of less than 1,000 inhabitants, two in any having over 1,000 and three to five in any having

over 3,000, to be sellers of wines and strong liquors for medical and mechanical purposes only. All other selling was prohibited. The penalty for selling in violation of these provisions was \$1 to \$20. On conviction for a second offense the offender was fined \$5 to \$20, and was to give bond in \$50 not to violate the act for six months. On breach of such bond, the license was to be revoked. Provisions denying right of action on obligations to pay for liquor sold in violation of the law, and for recovering payments made for such liquor, were added. (Laws of 1846, chap. 205.)

The law lacked adequate machinery for its enforcement, however, and was little observed, showing few changes over the old order. The measure was amended in 1848 by adding the word "intoxicating," so as to provide for the prohibition of wine or spirituous or intoxicating liquors. (Laws of 1848, chap. 67.) In the following year a vigorous search-and-seizure law was enacted, but was vetoed by Governor John W. Dana in a lengthy message as "an ill-digested outrage upon almost every right of our citizens." The veto was the political death-warrant of Governor Dana, and he dropped out of politics thereafter. He signed a measure, however, prohibiting the sale of liquor within two miles of cattle-shows by those not licensed by the law of 1849. (No. 147.)

In 1850 Dow led another fight in the Legislature in which he was defeated, but a law was secured by which a common seller of liquor without license was to be punished by forfeiture of \$20 to \$300 or by imprisonment from 30 days to six months. (Laws of 1850, chap. 202.) On April 24,

1851, Dow was elected mayor of "Maine Law" is Passed

Portland on the Prohibition issue, and within a month from that date he was at the head of a committee of the Common Council of the city making an appeal to the Legislature for the enactment of a law of his own drafting, designed to close the liquor-shops. After a bitter contest the law was passed, the vote in the House being 81 to 40 and that in the Senate 18 to 10. The measure received the approval of Governor JOHN HUBBARD on June 2, and the famous "Maine Law" became an accomplished fact. Hubbard was a Democrat, and while no particular party can claim the credit for the law, it was generally charged to the Democrats by the liquor-dealers. The Maine Law contained the following provisions:

It prohibited any one to manufacture or sell any intoxicating liquors, except as thereafter provided; empowered towns and cities to appoint agents for the sale of liquor for medicinal and mechanical purposes only; punished selling in violation of the act for the first conviction \$10, second \$20, third \$20, with imprisonment three to six months, making clerks and agents equally guilty with principals; if any one of the Selectmen or Mayor and Aldermen indorsed his approval of the writ, the defendant was to recover costs, and it was made the duty of these officers to prosecute violations of the law on being informed of them; if the defendant prosecuted an appeal he was to give bond not to violate any of the provisions of the act pending the appeal, and in the event of final conviction the defendant was to suffer double the punishment first awarded against him.

The municipal authorities were empowered to revoke the appointment of an agent upon complaint and hearing thereupon, and prosecute his bond. Manufacturing and being a common seller without such appointment were punished \$100 for the first conviction, \$200 for the second, and \$200 with four months' imprisonment for the third. Persons engaged in the unlawful traffic in intoxicating liquors were declared incompetent to sit upon any jury in any case under the act.

Search warrants, seizure and destruction of liquor were authorized upon complaint of three inhabitants. And liquor was again made void consideration for any promise to pay or payment made.

About the time of the passage of the Maine Law the liquor traffic constituted a large part of the business of Portland, which city had 300 saloons, several wholesale places, two breweries, and seven distilleries. The distilleries were often run by night as well as by day, changing the molasses of the West Indies, which had been exchanged for millions of feet of the best lumber in the world, into the drink which was ruining the State. Maine was the poorest State in the Union, because in the old time its people consumed in strong drink the entire value of all their property of every kind in every term of twenty years.

The Maine Law met great opposition from the liquor interests and attempts were made to have it declared unconstitutional. These were successful in the case of Section 15, which had provided for increasing the penalty on taking out an appeal and for requiring a bond before appeal was allowed (*State vs. Gurney*, 27, Maine, 156; *State vs. Wentworth*, 37 Maine, 165). The remainder of the Law, however, stood the test of the courts; and, while subsequent Legislatures have made numerous minor changes in details, at one time even repealing the entire law, the chief principles of the act have always remained. The chief principles of the Law have also been copied and adopted in many other States and countries.

The fight over the inauguration and enforcement of the Maine Law was aided by the attitude of Governor Hubbard, who had deprecated some features of the vetoed law of 1849 and was not enthusiastic over the law of 1851, which he had signed. However, he gave the measure his hearty official support, and later became a sincere friend of the policy. In 1852 he addressed the State Temperance Convention at Augusta, at which time he said in part:

The Maine Law is the law of the people, deliberately matured by them through a series of years, and enacted by the only organ authorized by the constitution and the spirit of our government to transform the wishes of the people into law. It is a constitutional law. I am prepared to enforce it as it now stands, and I am opposed to its repeal until it shall have had a fair trial before the people. I have always approved of the objects of this law, the suppression of the drinking houses, and tipping houses, and am therefore opposed to any amendments which would impair its efficiency; while I am nevertheless of the opinion that it is susceptible of amendments that would not only not impair its efficiency, but would render it easier of execution and more efficient. (*Biographical Encyclopedia of Maine*, p. 105.)

Interest in the new policy naturally centered about Portland. In that city Mayor Dow quietly issued a proclamation notifying the people to sell no more liquor, but giving the dealers a reasonable length of time to transport their liquors to other States. In a short time the Portland saloons went out of business, some closing up and others being transformed into reputable places of business.

The immediate effect of the laws of 1846 and 1851 was the disappearance of the liquor traffic in many portions of the State, especially in the rural districts. the change is thus described by Warren N. Tenney, "The Boy from Maine," in the *Young Pilgrim*, June 12, 1926:

The result of this wonderful revolution was immediate, and plainly seen throughout the State. All decent men everywhere engaged in the liquor trade abandoned it at once. The diminution of the liquor trade was so sudden and so great that within six months the jails in the counties of Penobscot, Kennebec, Franklin, Oxford and York were empty. The jail in the most

populous county, Cumberland, the city of Portland is in this county, had for years been badly overcrowded, but within six months it had only five inmates, three of whom were rum-sellers. The House of Correction for Cumberland County was entirely empty.

However, here and there in the larger cities and business centers men openly defied the law and continued the profitable business. The first seizure and confiscation of liquor under the Maine Law was made in Bangor by order of the mayor, when, on July 4, 1851 (the law having taken effect June 2), the city marshal rolled out from the basement of the City Hall ten casks of confiscated liquor and destroyed the whole in the presence of the people. Soon afterward Neal Dow, then mayor of Portland, where great wealth had been accumulated by distilling, issued his search-warrant on accereditd suspicion of sales, and, personally directing, seized about \$2,000 worth

Effects of Maine Law

of liquors and openly destroyed the same. And, as stated by N. F. Woodbury in "Prohibition in Maine" (Chicago, 1883): "On both occasions the proceedings were witnessed in respectful silence by a large concourse of people." Other seizures followed in many parts of the State, and the most vigorous enforcement excited no more attention than the execution of the laws against other offenses. The enforcement of the Law had a marvelous effect on the welfare and prosperity of the people, as shown by the following contemporary statements, quoted by N. F. Woodbury (*l. c.*):

At the time of the enactment of the law, rum-selling was carried on openly in all parts of the State. In Portland there were between three and four hundred rum shops, and immediately after the enactment of the law not one. The wholesale trade in liquors was at once annihilated. In Portland large numbers of men were reformed. Temptations to intemperance were in a great measure removed out of the path of the young and inexperienced. (Neal Dow, 1853.)

Secretary of State Geo. G. Stacy, Augusta, said:

I have known the city of Augusta fifteen years; there were then open bars, but now not one, and the law has been a success, though of course selling is not entirely suppressed. The effect of the law has been to largely reduce crime, especially that class of crime such as gambling, fighting, etc.

Lee's "Text Book of Temperance," quoted by Woodbury, states:

Drunkenness rapidly diminished; disorder disappeared; almshouses grew desolate; houses of correction and jails became thinly inhabited or entirely closed; while external signs of moral and social prosperity were everywhere visible.

In the election of 1852 Hubbard was again nominated by his party, but the liquor men bolted and named a separate ticket. This resulted in the election of W. G. Crosby, the Whig candidate, who was unfriendly to the Prohibition Law, but, for party reasons, was supported by numerous friends of temperance. A "Maine Law" Legislature was returned, however, by which the search, seizure, and forfeiture provisions of the Law were elaborated and provisions to meet cases of destroying liquors to prevent seizure were included. Liquors used by any chemist, artist, or manufacturer in his trade, and the manufacture of cider and the sale thereof by the manufacturer, were exempted from the provisions of the law. Agents were prohibited from selling to minors without order of parent, and to intemperate persons; adulteration was prohibited; and intoxication was made punishable by 30 days imprisonment, which might be remitted whenever the judge was satisfied that the objects of the law and the good of the public

would be advanced thereby. The penalties were: \$20 at first conviction, \$20 and 30 days imprisonment for the second; \$20 and 60 days for the third; and \$20 and four months for fourth and subsequent ones. (Laws of 1853, chap. 48.)

In the following year the Anti-Maine Law Democrats led the organization and nominated a ticket hostile to the policy. The Whigs renominated Crosby. As a result the Maine Law Democrats bolted the party and nominated Anson P. Morrill for governor. None of the candidates received a majority of the votes in 1853 and the election was thrown into the Legislature which elected William G. Crosby governor. None of the candidates received a majority in the Fall election of 1854 and the Legislature elected Morrill in 1855. In his inaugural address Governor Morrill gave vigorous support to the policy of Prohibition. Under the support of the new executive Dow again appeared before the Legislature and succeeded in securing a revision of the whole Prohibition Law, bringing out in detail the search-and-seizure features and increasing some of the penalties, but adding no new features.

An unfortunate occurrence in 1855 resulted in a temporary reaction in public sentiment. In the spring elections of that year Neal Dow had been returned as mayor of Portland. In the enforcement of the Prohibition Law the lawless element instigated a riot in which one man was killed. As a result, an unsuccessful attempt was made to fasten a charge of murder on Dow for ordering the militia to fire on the mob, a charge from which a committee of the council promptly exonerated him. But, through wide-spread misrepresentation of the occurrence, the enemies of the Law succeeded in influencing the fall election, and secured the return of an Anti-Maine Law Legislature.

At the opening of the Legislature of 1856, Governor Sam Wells, in his annual message, called for the repeal of the Prohibition Law and the substitution of a license law for the sale, but not the consumption, of liquors on licensed premises. The repeal of the entire Maine Law and the enactment of a license law naturally followed. The license law was of the most stringent character, allowing innkeepers to sell as such to guests and lodgers provided no bar was maintained; authorizing one to two persons to be licensed in each town and for each 3,000 inhabitants, not to sell to be drunk on the premises; and prohibiting the keeping of drinking-houses or tippling-shops. The maximum penalties were: \$20 for the first conviction; \$100 for the third, with alternative imprisonment not exceeding six months. (Laws of 1856, chap. 255.)

No sooner had the license law been put into effect, however, than a clamor arose for the return of the Prohibition Law. While not unfriendly to Prohibition, Governor Hamlin, in his message of 1857, suggested, that no action be taken by the Legislature for that session and that further opportunity be given to discuss the matter. The license policy was short-lived. In the election of 1857 the issue was between the Democrats and the newly formed Republican party, which had taken the place of the Maine Law party. The Democrats stood on a license platform and the Republicans declared for the Maine Law. The result of the election was an overwhelming victory for the

Republicans, L. M. Morrill being elected governor.

In his first message to the Legislature Governor Morrill pointed out the failure of the license law, showed the constitutional right of the State to prohibit the traffic, and suggested that a new law be submitted to the people for approval. The result was a new Maine Law, drafted by the joint committee on temperance under the lead of the Hon. Wm. W. Thomas. The question submitted to the people was whether they would have the "Prohibitory Law of 1858," or the "License Law of 1856"; and the result of the vote was 28,864 for Prohibition, and but 5,912 for License. In only one county, Aroostook, was there a majority (29 votes) for License.

The new Prohibition Law was comparatively short and moderate. It carried a penalty of only \$10 for the first conviction of unlawful selling, rising to \$20 and imprisonment for three months for the third. Another act of the same year declared houses for the illegal sale of liquor common nuisances, provided a fine not exceeding \$1,000 or imprisonment for not more than one year, for the keeper of such a house, and made his lease void, if a tenant. The owner was subjected to the same penalty, if he knowingly permitted his tenant's nuisance.

The Legislature of 1862 enacted a law creating the office of State Commissioner, to furnish liquor to town agents, who were prohibited from buying elsewhere.

At this time the issues of the Civil War absorbed the attention of the people, and the Maine Law troubles were laid aside for a time. Thereafter until 1869 no mention was made of the subject in any of the governors' messages, and no legislation of importance was attempted. In the latter year Governor Chamberlin, who was secretly opposed to the Law, but hardly dared say so, discussed the subject moderately in his annual message, which attracted little attention. He was thus encouraged to speak more freely, and in his message of 1870 he made a severe attack upon the Maine Law, but offered no recommendations. However, this utter-

Effective Enforcement Under Governor Perham

ance cost him his political position and he dropped out of public life. The Republican party became frightened and hastened to nominate Sidney Perham, one of the leading Prohibition advocates, for governor, and he was elected by a large majority. Then began a period of effective enforcement of the Law, which had been neglected during war times. In opening the Legislature of 1871 Governor Perham voiced his approval of the Prohibition Law, and declared its enforcement was as effective as that of the other laws on the statute-books. In the following year he asked the Legislature to enact further legislation to aid in enforcement, and that body accordingly made it the duty of sheriffs and deputies to institute legal proceedings against illegal liquor-sellers. A civil damage law, also, was passed. Referring to the principle of the law, Governor Perham said in his annual message (1872):

The evils resulting from the use of intoxicating drinks are alarming, and demand the earnest thought, and wise, persistent effort of the Christian, philanthropist and statesman. Through the light that has been given, the moral influences that have been exerted, and the removal to some extent of the temptation to drink by the prohibitory law, there is very much

less drinking in Maine in proportion to her population, than formerly, and less than in most other portions of the country. These facts are demonstrated by the recollections of those whose memory goes back over the last thirty or forty years, and who have compared this with other States.

In 1872 the two United States Senators from Maine, together with the Hon. James G. Blaine and Congressman William P. Frye, John Lynch, John A. Peters, and Eugene Hale, concurred in a statement that Prohibition had decreased the amount of liquor sold in Maine, regarding it as less than one fourth of what it had been 20 years before; that its sale and use in rural districts had almost entirely ceased; and that the vigorous enforcement of the law had created a temperance sentiment to which opposition was powerless.

Historical accuracy, however, renders it necessary to state that there was considerable unfavorable comment about this time upon the loose manner in which the Prohibition Law was being enforced in Maine. The most damaging charges were brought by Mr. Justin M'Carthy, M.P., the well-known English author, who visited Maine and Massachusetts in the summer of 1871 and wrote to the *Fortnightly Review* a series of letters which he subsequently published in book-form under the title "Prohibitory Legislation in the United States" (London, 1872). In the preface he says:

What I saw in the United States convinced me, first of the necessity and feasibility of regulation, and next of the inevitable inefficiency of all attempts at repression.

He claims that Senator Wilson of Massachusetts told him that his account of conditions in Massachusetts was "on the whole, accurate and fair."

Mr. M'Carthy relates that he had no difficulty in obtaining a drink in any of the cities in Maine and Massachusetts. In the closing paragraph of his book he says:

The sum, then, of my observation and experience is, that the repression of liquor selling is possible and does exist in small villages under peculiarly favourable circumstances; that hitherto it has proved a failure in all towns which swell beyond the dimensions of a village. Where it is least needed it is practicable, where it is much needed it is impracticable.

In 1873 a change was made in the Prohibition Law, the Legislature repealing that part of the laws of 1872 which added wine and cider to the list of intoxicating liquors and prohibited the sale of cider and domestic wines by any but the manufacturer.

Governor Perham was followed in office by Nelson Dingley, Jr., another supporter of the Maine Law, who in his annual messages voiced his general satisfaction with it. In his message of 1875 he said:

The report of the attorney-general and the statistics accompanying it conclusively show that the laws prohibiting drinking-houses and tippling-shops have for the most part been enforced during the past year more generally and more effectively than ever before, and with correspondingly satisfactory results in the diminution of dram-shops and intemperance. . .

Dingley was succeeded by Selden Connor, who also proved a warm friend of the Prohibition Law. There being no election by the people in 1879, Daniel F. Davis was elected by the Legislature in January, 1880. In his message he bore testimony to the benefits of the prohibitory policy, stating:

The principle of prohibition has been so long the settled policy of the State and has been found so useful and effective in suppressing the liquor traffic, that no party or class of men now dare assail it. A proper and vigorous enforcement of the law upon this sub-

ject is reasonably demanded by the friends of temperance.

At this time temperance sentiment in Maine was crystallizing in the demand for the inclusion of the policy of Prohibition in the State Constitution, and in 1882 the Republican party recommended the submission of a Constitutional amendment to that effect. In the legislative session of

Prohibition Included in State Constitution

1883 Governor Robie called attention to this movement and warmly commended the workings of the Maine Law. There was but little opposition to the proposal, as for many years the dominant political party had made Prohibition a cardinal doctrine and had generally enforced its provisions faithfully, with the result that the illicit traffic was at a minimum and the people were satisfied. Practically the only argument offered was that, however desirable Prohibition might be, it was not wise to engraft it into the Constitution. However, the proposal was submitted to the people in 1884, and was carried by a vote of 70,783 to 23,811. The amendment read:

The manufacture of intoxicating liquors, not including cider, and the sale and keeping for sale of intoxicating liquors, are and shall be forever prohibited. Except, however, that the sale and keeping for sale of such liquors for medicinal and mechanical purposes and the arts, and the sale and keeping for sale of cider may be permitted under such regulations as the legislature may provide. The legislature shall enact laws with suitable penalties for the suppression of the manufacture, sale and keeping for sale of intoxicating liquors, with the exceptions herein specified.

Since the adoption of the prohibitory amendment by such a striking majority, Prohibition has been generally recognized as the settled policy of Maine. The annual messages of the governors have reflected this view and probably no other public policy has been so unanimously endorsed by the chief magistrates as Prohibition. The Twenty-sixth Amendment (Prohibition) proposed to the people by a resolution of the Sixty-first Legislature, approved Feb. 21, 1883, and having been adopted Sept. 8, 1884, was proclaimed by Governor Robie to be a part of the Constitution Dec. 3, 1884, and took effect on the first Wednesday in January, 1885 (Jan. 7). In his message to the Legislature of 1885 Governor Robie said:

Prohibition is no longer a question for a political campaign; it is forever settled, and can not be changed till the people give their consent.

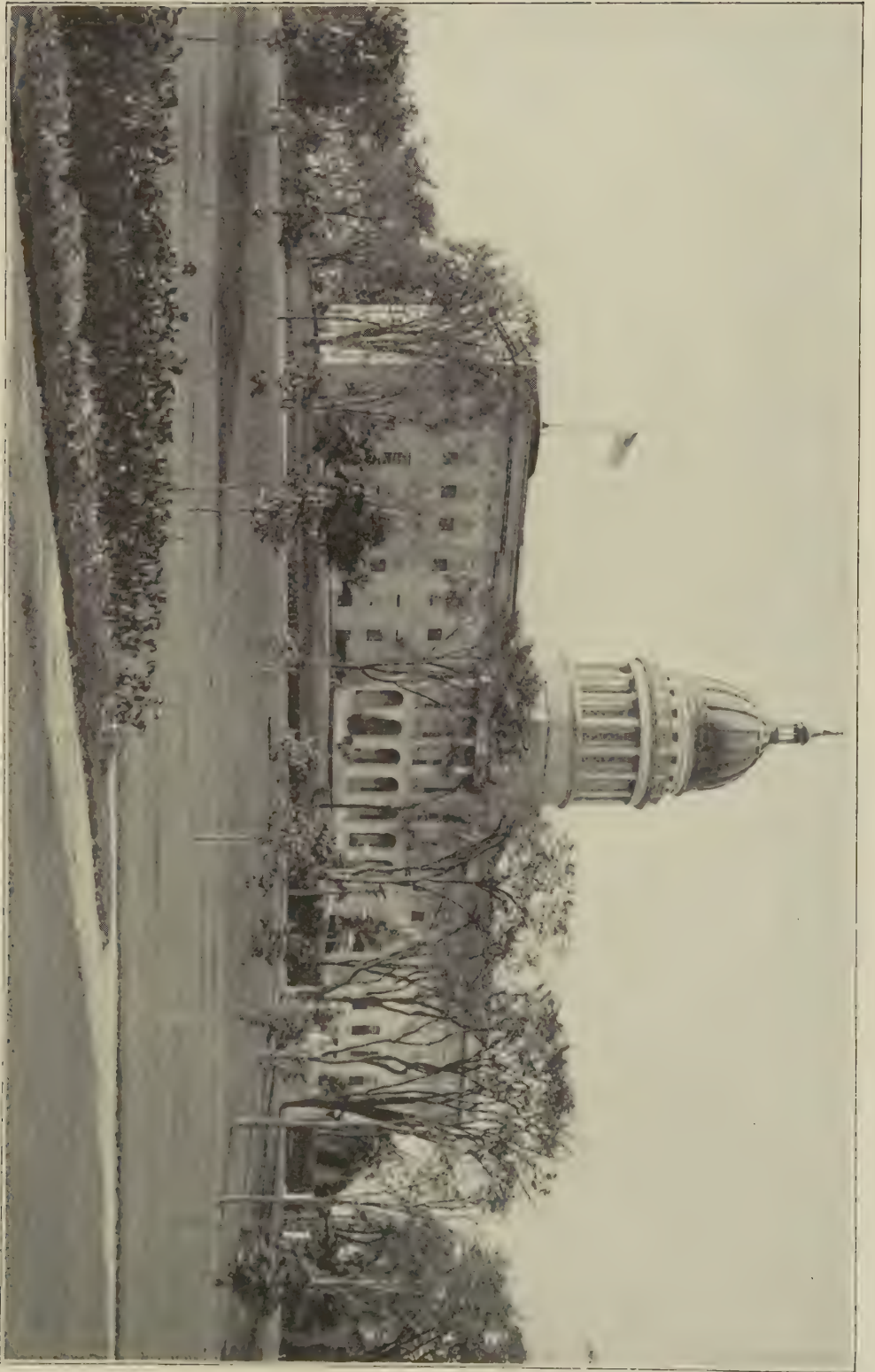
And Governor Joseph R. Bodwell, in his message of 1887, gave the following testimony:

In from three fourths to four fifths of the towns of the state, the law is well enforced and has practically abolished the sale of spirituous and malt liquors as a beverage. . . The experience of Maine for the last thirty years abundantly justifies the adoption of the prohibitory system.

Efforts for repeal of the Law were renewed by the liquor interests in 1889, but they were unsuccessful. Referring, in his message of 1891, to this statement, Governor Burleigh said:

The past year has been an important one for the temperance interests of our State. For the first time since the adoption of the prohibitory amendment to our constitution, the people of Maine have been afforded an opportunity to pronounce at the polls upon a movement looking to its repeal, and the substitution of the high-license system. There was no uncertainty in their decision. By an emphatic majority they declared their belief that the best interests of temperance in this State, and the highest welfare of all our citizens, demand the maintenance of Prohibition.

It can not be denied that the law for the suppression of the liquor traffic is often violated, and that officials



MAINE: STATE CAPITOL, AUGUSTA

charged with its enforcement are frequently derelict in duty. But it is undoubtedly true that this condition of affairs is mostly confined to our cities and larger villages. In other places the law appears to have been faithfully and successfully administered. During the past two years I have personally written the officials in the various counties upon whom has devolved the duty of enforcing the law, urging the vital importance of the suppression of the dram-shop. I did this that such officers might clearly understand that they have the support of the Executive Department of the State in all their efforts to enforce prohibition.

Again, in the message of Governor Henry B. Cleaves, in 1895, the improvement in conditions as a result of Prohibition was mentioned; and the Governor spoke of the "continued advance of the cause of temperance in our State," reporting that "in 1894, in the 438 cities and towns in the State, only 23 town and city agencies were in existence." (The agency was abolished in 1909.)

In 1895, a systematic effort was made by the liquor interests to induce the Legislature again to submit the question of Prohibition. After a vigorous campaign, however, the Senate rejected the proposal by a vote of 114 to 13, while the House without a division refused to accept the proposal.

In his legislative message of 1901 Governor John F. Hill stoutly defended the working of the Prohibition Law, and in later messages he called for a more vigorous enforcement of it in towns and cities, asserting that "in nearly all of the country towns the law is respected and obeyed." This message following the law-enforcement campaign of Sheriff Pearson, of Portland, resulted in driving most of the illicit sellers from the State.

William T. Cobb, Republican, was chosen governor of Maine in 1904 on a platform endorsing Prohibition, and efforts to secure better law enforcement characterized his administration. In the course of his inaugural address Governor Cobb said:

A wholesome respect for law is the natural heritage of the people of Maine. A very large majority of those who favor the maintenance and enforcement of the prohibitory law do so because they believe that in that law is provided the best method of repressing and correcting an undoubted evil. . . they believe first that the prohibitory law furnishes a practical method of lessening the sale and consequent use of intoxicating liquors, and second that inasmuch as that law is on our Statute books, it should be enforced with vigor, determination and uniformity.

Legislation to compel enforcement of the Prohibition Law in certain counties and cities, where it was being practically nullified, was secured in 1905, when the Legislature passed the "Sturgis" Act, at the request of Governor Cobb. This law created an enforcement commission of

Enforcement three, to be appointed by the governor, and gave them the power of sheriffs to enforce liquor laws.

They were empowered to appoint deputy commissioners having the same powers, and to send them into centers where the local authorities failed to enforce the laws. The enactment of this law resulted in the most effective enforcement Maine had ever seen.

In the election of 1910 the Democratic party elected the governor and a majority to both houses of the Legislature. From 1892 that party had been pledged to the resubmission of the Prohibition question, and the first act of the Democratic Legislature was the repeal of the Sturgis Law, which was followed by the passage of a resolution for the submission of Constitutional Prohibition. The campaign that followed was fought vigorously on

both sides, the liquor interests making no speeches, but relying on the distribution of literature, the personal canvass of paid workers, and the purchase of votes. The vote was taken on Sept. 11, 1911, and although the liquor men had predicted a majority of 15,000 to 24,000 for repeal, the result showed a majority of 758 for Prohibition. The leading cause for the small Prohibition majority was the stay-at-home vote, the total vote cast being but 120,948, while the vote for the recent governor had been 141,564.

A special session was then called by Governor Plaisted, to convene on March 20, avowedly to submit to the people a Constitutional amendment for local option. During this time the liquor laws were being nullified by the Democrats in spite of their promise of enforcement, with a view of assisting the liquor forces in their efforts for repeal. The special session rejected the amendment in the House, but the Democrats did not give up their efforts. In the fall election the Democratic platform declared it "to be their purpose to use all possible endeavor to amend the Constitution," by adding a local-option provision. On the other hand, the Republican platform declared that

the people by a majority vote have declared against the abrogation of the amendment of the Constitution relating to Prohibition. We accept the verdict of the people and are emphatically opposed to all attempts to reopen this question in any form. We demand that the statutes be strictly and honestly enforced. Ours is a government of law. The law must be respected.

In the ensuing campaign the Republicans were successful, electing as governor the Hon. W. T. Haines, who stood on a platform of strict enforcement.

Early in 1913 complaint was made to the governor that nullification of the liquor laws continued in the counties of Androscoggin, Cumberland, Knox, Penobscot, and Sagadahoc. At his request the CHRISTIAN CIVIC LEAGUE OF MAINE submitted to him evidence of nullification, which he presented to the Legislature, asking for the removal of the guilty officials. After a legislative hearing the governor was asked to remove one Democratic and two Republican sheriffs, and one Democrat resigned rather than stand trial. The governor then appointed efficient officers to fill those positions, after which the above-named counties became dry.

Although the liquor interests were doing their utmost to ship liquor into Maine from other States and to induce her citizens to act as agents, the consumption of drink was continually reduced. In Portland at this time 26 per cent fewer arrests for drunkenness were made (April 1 to Oct. 1, 1913) under enforcement than for the same period in 1912 under nullification. In Penobscot County, under nullification, 425 were sent to jail for drunkenness from May 8 to Oct. 8, 1912, as compared with 115 for the same period in 1913 under enforcement.

In 1879 the State Constitution was changed so that the State officers were elected for two years instead of one, and in 1880 so that the Legislature was elected and met once in two years, and made a plurality instead of a majority an election. Governor Haines was elected for two years but was defeated in 1914.

Governor Haines was defeated for reelection in 1914 as a result of a three-cornered fight, although he polled a larger vote than in 1912. The Legis-

lature remained favorable to Prohibition. Under the new executive, Governor Curtis, a Democrat, a wide-open condition existed in the counties of Androscoggin, Knox, Penobscot, and Cumberland, the governor refusing to do anything on the ground that he lacked power. The Prohibitionists were successful in 1916, electing the Hon. Carl E. Milliken as governor by a plurality of about 14,000. Before his election he had said in an address in Bangor:

If you, the voters of Maine, entrust the Republican party with power, I promise you that we will use every resource at our command to insure and compel an honest, state-wide enforcement of law; and we will stand for the same degree of enforcement in Penobscot County that there is elsewhere. . .

Before Milliken assumed office two sheriffs, who had for years permitted open nullification, announced their intention to enforce the liquor laws. In his inaugural address he recommended a constitutional amendment giving the governor power to remove a sheriff for cause after notice and hearing, and a statute conferring the same power in the case of county attorneys. During the administration of Governor Milliken the county officials followed his lead in enforcing the law, and the Municipal, Superior, and Supreme Court judges joined with executive officials in making Maine dry.

The National Prohibition Amendment was ratified Jan. 8, 1919, the vote in the Senate being unanimous, with 29 out of 31 members present; that in the House being 122 to 20, making Maine the nineteenth State to ratify. The Legislature in that year accordingly passed legislation redefining "intoxicating liquor," to bring the statutes of Maine into harmony with the national law, as a result of which on June 7 the State Supreme Court ruled against the sale or possession of Jamaica ginger as an intoxicant.

Further legislation was secured in 1921 strengthening the statutes pertaining to the forfeiture of vehicles used in the transportation of liquor and eliminating from the law prohibiting the manufacture of intoxicating liquor the qualifying words "for sale," thus relieving the officer of the necessity of proving that the product of a still was for sale.

Both the Republican and the Democratic parties are now favorable to Prohibition, the latter having adopted the following plank in its State platform in 1922:

The adoption of the Eighteenth Amendment to the National Constitution has removed the Prohibition question from the realm of party politics. Democrats respect, support and obey the mandates of the Constitution and the laws of the land, and regard the proper and orderly enforcement of law as a necessary accompaniment of effective government.

The liquor laws were again amended in 1923, with the following provisions: Fixing a penalty of fine and imprisonment for transporting intoxicating liquor into the State or within the State without a permit from the Federal Director; imposing a penalty of fine and imprisonment upon any person transporting liquor in any vehicle not his own, without the written consent of the owner, and making the boat or vehicle so used subject to forfeiture; punishing as a seller of intoxicating drinks any one who sold extracts or sirups containing alcohol for beverage purposes; making all who aid or assist in buying or selling equally guilty with the principal and punishable with like pen-

alties; forbidding the reduction of bail when once fixed for violation of the liquor laws; increasing jail sentences for manufacturing intoxicating liquors from two months to not over six months with a possible additional six months if the fine, which may be \$1,000, is not paid; making any beverage containing $\frac{1}{2}$ of 1 per cent alcohol by volume intoxicating liquor; and including in the Conspiracy Act two or more persons who conspire or agree that one or more shall sell intoxicating liquor to one or more of them, with the penalty of fine not exceeding \$1,000 or imprisonment for not more than three years.

With the carrying out of the new legislation, enforcement conditions were much improved. Formerly the courts imposed small fines without jail sentences for liquor offenses, and some judges used liquor to excess. Quantities of confiscated liquors were consumed by officials and others who had access to the courthouse or storehouse where they were kept. In later years the judges of the State have been temperate as a class, and a higher type of man is being elected as sheriff. As a result of the law of 1923, a county attorney was sent to prison for one year, and a sheriff and a leading lawyer were sent to Atlanta prison for two years, for conspiring with rum-sellers to break the law. Judge John A. Peters sentenced four men to pay a fine of \$4,000 each for shipping liquor in sardine cases. At this time action was also taken against a newspaper of Lewiston when a Federal Grand

Enforcement Conditions Improved

Jury indicted it (Oct., 1923) on the charge of advertising for sale materials and utensils to be used in the manufacture of intoxicating liquor. This was the first time such action had been taken by the Federal Courts against a newspaper for this offense. The Federal enforcement unit has the record of not having lost a case in over 400 from 1921 to 1924, while fines amounting to over \$100,000 and prison sentences of about 25 years have been imposed on prisoners found guilty.

Prohibition in Maine has been receiving increased support each year as a result of the policy of giving scientific temperance instruction in the public schools, pursued by the State since 1885. State laws require that teachers in public schools shall pass an examination in physiology and hygiene with special reference to the effects on the human system of alcoholic drinks, drugs, and narcotics before they are granted certificates to teach, and that they shall impress on the minds of the scholars the principles of temperance; also, that school committees and superintendents of schools shall see that physiology and hygiene, with special reference to the effects of alcoholic drinks on the human system, are taught in all schools under State control. The law provides, also, that the first Friday in March of each year be observed as "Temperance Day," and that the Commissioner of Education furnish the material for the program to be used in the public schools.

One of the most important temperance organizations in Maine has been the Woman's Christian Temperance Union, which was founded in May, 1875, under the leadership of Mrs. LILLIAN M. N. STEVENS. The Union began its work along the lines of educational reform and moral suasion; but its leaders soon found that the legal side of the question must be recognized, as in many com-

munities liquor was sold illegally in kitchen-bar-rooms, drug-stores, and hotels. After Prohibition went into effect most of the hotels, especially the rural ones, closed their bars and kept the law; the

**Woman's
Christian
Temperance
Union**

other places which defied the law were at first approached by members of the Union as in the initial work of the Woman's Crusade, the keepers being interviewed, and every means used to encourage law enforcement. In a few instances these methods were successful, but in more the violators went on with their illegal business. Then the members of the Union were forced to invoke the law to secure the closing of such places. Mrs. Stevens became the leader in this work, and she was chief coadjutor to Neal Dow in supporting the Prohibition Law.

The organization steadfastly worked for enforcement, opposing any talk of repeal of the Law; it assisted in the campaign that put Prohibition into the State Constitution, and when the liquor interests secured the resubmission of the question in 1911 (Sept. 11) it took the leading part in the fight for retention of the Law. The Law was sustained, although the State attorney-general opposed it and had been active in securing resubmission. He was also mayor of the town in which the annual convention of the Union was held just following the vote, and in welcoming that body to the city he said, referring to the campaign: "And the victory is yours! We could beat the politicians, but we couldn't beat the W. C. T. U."

Since the Prohibition victory of 1911 the Union has been devoting its efforts to the education of the young people regarding the value of total abstinence for the individual, and to work for law enforcement. Through its influence scientific temperance instruction was made compulsory in the public schools, and the provision for the observance of Temperance Day each year in the public schools was adopted. Mrs. Althea G. Quimby became president in 1914 and led the Union in securing the latter measure as well as many reform bills. Among pioneer leaders in the organization in Maine were Mary D. Tomlinson, the Rev. Arthur J. Lockhart, Mrs. Eliza J. Thompson, Annie Wittenmyer, and Eva K. Foster.

At the present time (1928) the Union has a membership of 4,550, and its officers are: President, Mrs. Althea G. Quimby; vice-president at large, Mrs. Sadie H. Bates; recording secretary, Miss Margaret L. Sargent; corresponding secretary, Miss Alice A. Clough; treasurer, Mrs. Vena L. Johnson; Y. P. B. secretary, Miss Ida M. Folsom; L. T. L. secretary, Mrs. Myrtle G. R. Ames; and editor *Star in the East*, Mrs. Gertrude S. Leavitt. The headquarters are in Portland.

Other organizations which gave important service in securing and maintaining Prohibition in Maine were the Prohibition party, the Christian Civic League, and the Good Templars. There was

**Prohibition
Party; I. O. G. T.;
Christian Civic
League**

no Prohibition party vote of any consequence in Maine until 1884, although the party had been organized some years previously. The vote increased in 1886, since which time the campaigns of the party have been energetically conducted chiefly on the issue of law enforcement and for the cultivation of national Prohibition sentiment.

The Christian Civic League of Maine is a law-enforcement organization, founded in Waterville March 29, 1897, by delegates from all the cities and towns of the State. It is now affiliated with the National Anti-Saloon League. The work of this organization is dealt with in a separate article.

The Maine Grand Lodge of Good Templars was organized in Portland Aug. 23, 1860, by J. H. Orne, who became D. R. W. G. T., and Arcana Lodge No. 1 was the first lodge established. Its officers were: G. W. C. T., Nicholas Berry; and G. W. C., Joshua Davies. Six lodges were organized during the year, and five in the next year; and in 1868 there were 305 lodges in the State, with a total of 29,144 members.

Before the Prohibition era Maine was not only one of the most drunken, but one of the poorest, States of the Union. The evidences of poverty were seen everywhere—in neglected farms, dilapidated houses, decaying fences, and general unthrift. With the coming of Prohibition, however, conditions in the State were greatly changed for the better, and Maine now ranks as one of the most prosperous of American commonwealths.

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MAINE LAW. See MAINE.

MAINE LIQUOR LAW LEAGUE. An association formed in Edinburgh, Scotland, in the spring of 1853, on account of the refusal of the Scottish Temperance League to accept the principles of Prohibition (see SCOTTISH TEMPERANCE LEAGUE). Mr. G. Plowman was its president and Mr. J. Gardener, secretary.

On July 22 of the same year the League was merged into the Edinburgh Auxiliary of the United Kingdom Alliance.

MAINE TEMPERANCE SOCIETY. The first State temperance organization of Maine, formed in 1832. The first annual meeting was held in the South Parish Church, Augusta, June 23, 1833, and the following officers were elected: Samuel F. Smith, Augusta, president; Samuel M. Pond, Bucksport, corresponding secretary; Rev. William A. Drew, Augusta, recording secretary; Elihu Robinson, Augusta, treasurer; and Charles Williams, Augusta, auditor. The first executive committee was composed of: William Emmons, Augusta; Theodore S. Brown, Vassellboro; S. K. Gilman, Hallowell; and Bart Mason, Augusta. The basis of the organization, which was known, also, as the "State Temperance Society of Maine," was total abstinence from the beverage use of ardent spirits. The following extracts from its Constitution indicate its general character:

Art. III. This society recognizes as a fundamental principle total abstinence from all concern with ardent spirits as an article of refreshment, entertainment, or traffic.

Art. IV. The sole object of this society shall be to

MAINE TEMPERANCE UNION

concentrate the efforts of the friends of temperance throughout the State, to diffuse information, and, by a moral influence, discourage the use of ardent spirits in the community.

The activities of the organization were chiefly directed against the abuse of intoxicants rather than against their use. At the annual meeting held Feb. 2, 1837, it was proposed that total abstinence, not only from ardent spirits, but from all milder intoxicants, be made a requisite for membership. Ex-Governor King, who was president of the society at the time, led the opposition to the new teetotal movement on the ground that there was Biblical warrant for the use of wine and that he feared that harm would come to the temperance movement should such a proposal be adopted. The proposal was defeated, whereupon the advocates of total abstinence withdrew to another meeting and organized the MAINE TEMPERANCE UNION. This was the end of the old society, and the new Union quickly became one of the leading reform societies of the State. See, also, MAINE.

MAINE TEMPERANCE UNION. A total-abstinence society organized Feb. 2, 1837, by members of the MAINE TEMPERANCE SOCIETY who withdrew from the old body when it refused to adopt the principle of total abstinence.

The founders of the new organization included the more active members of the old Society, which was soon superseded by the Union. NEAL DOW and General JAMES APPLETON were among those who left the old organization and established the new one.

It was soon seen that the Union was destined to become even more radical than it was at first thought. The following resolution was adopted at the first meeting of the new organization:

Resolved, That the subject of petitioning the legislature for prohibiting, under suitable penalties, the sale of intoxicating liquors as a drink, be recommended for discussion at the next meeting of this society.

This resolution was embodied in a committee report entitled "Subjects to be Considered," which was presented by David Thurston, although Dow gave it as his recollection that General Appleton was the author of it.

For fifteen years prior to the passage of the Maine Law (1851) the Union was active in furthering the temperance-reform movement in the State. It had adopted Prohibition in its platform early in its career, in spite of opposition on the part of a considerable number of its members who were in favor of engaging in "suasion" propaganda. Numerous temperance societies were organized throughout the State, and quarterly temperance conventions were held in many counties. An annual "Temperance Convention" was held in Augusta during the sessions of the Legislature.

The Prohibition idea was introduced at the first annual meeting of the Union at Augusta, in 1838, by Henry Tallman, later State attorney-general, in the following resolution, which was adopted after a lively debate:

Resolved, That a committee of one from each county be raised to appear before the committee of the legislature which has under consideration the license law.

Resolved, That the committee be instructed to advocate the passage of a law by the legislature prohibiting under suitable penalties the sale of all intoxicating liquors as a drink.

Although the principle of Prohibition was the basis of the Union, it was not made a condition for admittance to membership. Additional committees were annually appointed to present simi-

MALAGA

lar petitions to the State Legislature, and numerous Prohibition resolutions were passed at the annual meetings. Most of the temperance leaders of the State who later made Maine famous for her Prohibition Law were members of the organization. In addition to Neal Dow and James Appleton, already mentioned, the membership rolls included such men as Lot Myrick Morrill, Secretary of the United States Treasury; Samuel D. Fessenden, prominent lawyer and antislavery leader; John Holmes, United States Senator; Woodbury Davis, Justice of the Supreme Court; the Rev. Samuel C. Fessenden, Congressman; Luther Severance, editor, Congressman, and Minister to the Sandwich Islands; and Edward Kent, governor of Maine.

The Maine Temperance Union cooperated with the Washingtonian movement in emphasizing the necessity for prohibitory action in 1845, and in 1846 succeeded in securing the passage of a law prohibiting the retail traffic in alcoholic liquors in quantities of less than 28 gallons.

The final meeting of the Union was held at Augusta on Aug. 7, 1850, at which Neal Dow was elected president. In the following year he appeared before the State Legislature in behalf of the Maine Union, and the organization, considering its work finished, disbanded.

MALACCA. See STRAITS SETTLEMENTS.

MALAGA (Spanish *Málaga*). (1) A southern province of Spain, one of the eight subdivisions of Andalusia; area, 2,812 square miles; estimated population (1925), 560,450. The capital is Malaga (population, 157,250), which is also the port of the province, situated about 65 miles northeast of Gibraltar. Malaga was successively a Phœnician and a Carthaginian colony; and under the Romans and the Moors it was an important military station.

The chief industry of the province is agriculture and the products are wheat, grapes, raisins, oranges, lemons, figs, and almonds, large quantities of which are exported every year. Fishing, mining, and manufacturing are also important industries. Malaga is noted for its olive-groves and vineyards, its oil and wines being famous. The soil is well adapted for grape-growing, and the mountains are covered with vines from base to summit, while the warm, moist climate gives three separate harvests of grapes a year. In 1918 there were in Malaga 78,000 acres of vineyards which produced 640,000 hundredweights of grapes, of which 80 per cent were table grapes and raisins, and 20 per cent were wine-making grapes. In 1919 the yield of wine was 1,260,400 gallons.

(2) A white sweet wine, resembling sherry, produced in the province of Malaga, Spain. There are several varieties, the best being made of white grapes, mostly of the Pedro Ximenez variety, and from the last vintage, occurring in October and November, and they take the name of "Malaga" from the port of shipment. Malaga is a composite wine, made of new wine to which is added *vino terno*, or *vino maestro*, and *vino de color*, preparations consisting of wines made of half-dried grapes to which some brandy has been added. These impart to new wine greater sweetness, strength, and aroma, as well as a darker color. The characteristic "burnt" flavor of the wine is due to the practice of burning a portion of the added wine dur-

ing the process of preparation. Malaga is a strong wine, containing about 18 per cent of alcohol, and requires from six to eight years to make it good and marketable. It is exported mostly to England.

MALAVIYA, MADAN MOHAN. East-Indian pundit and legislator; born at Allahabad Dec. 25, 1861; educated privately in Hindu and Sanscrit, and at Dharmayanjnopadasha Pathasala, a district school, Muir Central College (Allahabad), Calcutta University (B.A. 1884), and Allahabad University (LL.B. 1892). He followed journalism for a time and was editor of the *Hindustan* (1887-89) and the *Indian Union* (1889-92). He later served as vakeel ("deputy") of the High Court at Allahabad and senior vice-chairman of the local Municipal Board. In 1902 he became a member of the Provincial Legislative Council, on which he served for ten years, and he served an equal term as a member of the Imperial Legislative Council (1910-20). He has been Fellow of Allahabad University, a member of the Indian Industrial Commission (1916-19), president of the Indian National Congress (1909 and 1918), member of the Indian Legislative Assembly (1924), and, since 1919, vice-chancellor of Benares Hindu University.

Malaviya has been for years deeply interested in temperance reform in India, and he is a keen advocate of Prohibition. He is an active member of the All India Temperance Council, of which he was elected president in 1920. He was also chosen president of the Sixteenth Conference of the Council, held at Amritsar in 1920, where he delivered an address in which he said, among other things, that the advent of British rule in India had brought along with its many blessings one evil thing, viz. the drink vice; and he urged that bold steps be taken to eradicate the evil. He pleaded that India ought to follow the example of America and enforce Prohibition, and, with reference to the tax on liquor, declared: "I deny that principle that maintains that taxation is Prohibition; it is *not*, it is permission."

Malaviya is the author of the "Picture Gallery," a booklet of striking cartoons illustrating the evil effects of drink, with text in the native dialect, which was published in 1919.

MALAVU or MILAFFO. A word used by the natives of the Kongo Free State in a generic sense for intoxicating liquor. It is employed, also, in combination with other native words to denote certain intoxicants; as, *malavu ma mputu*, European spirits; *malavu ma mbamvu*, a fermented liquor made from Indian corn and native madioka; *malavu ma nkondo*, a fermented liquor obtained from bananas; *malavu ma tombi*, the fermented sap of the bamboo, known also as *mbete*, the shoot being cut from the topmost bough, and the sap caught in gourds.

Malavu is used, also, specifically as the abbreviation of *malavu ma nsembe*, PALM-WINE, a drink common throughout tropical Africa.

MALAY STATES. See FEDERATED MALAY STATES; STRAITS SETTLEMENTS.

MALIKE. Emir of Nupe, formerly an independent Mohammedan State in West Africa, now a province of the British Protectorate of Nigeria. The following letter was written by Malike to

Bishop SAMUEL ADJAI CROWTHER, himself an African, in 1886:

Salute Crowther, the great Christian minister. After salutation, please tell him he is a father to us in this land... It is not a long matter; it is about *barasa* [rum or gin]. *Barasa! barasa! barasa*; By God! it has ruined our country; it has ruined our people very much; it has made our people become mad. I have given the law that no one dares buy or sell it; and any one who is found selling it, his house is to be eaten up [plundered]; and any one found drunk will be killed. I have told all the Christian traders that I agree to everything for trade except *barasa*. I have told Mr. McIntosh's people to say the *barasa* remaining with them must be returned down the river: Tell Crowther, the great Christian minister, he is our father. I beg you, don't forget this writing, because we all beg that he should beg the great priests [the committee of the Church Missionary Society] that they should beg the English queen to prevent bringing *barasa* into this land. For God and the Prophet's sake; for God and the Prophet his messenger's sake, he must help us in this matter—that of *barasa*. We have all confidence in him. He must not leave our country to become spoiled by *barasa*. Tell him may God bless him in his work. This is the word-mouth from Malike, emir of Nupe.

Malike's appeal secured the cooperation of the National African Company, and the consumption in his kingdom was lessened 25 per cent. Later Nupe came within the Prohibition sphere established by the governments in Nigeria.

MALINS, JOSEPH. British temperance leader; born in the city of Worcester, England, Oct. 21, 1844; died at Sparkhill, Birmingham, Jan. 5, 1926. (For years Malins was under the impression he had been born on October 14, but in later life he discovered his birth-date to be Oct. 21, 1844.) In 1854, after two years of schooling, Joseph was forced, through the drunkenness of his father, to leave school (King Edward VI.'s School, Bath Row, Birmingham); and for four years he worked at bookbinding, printing, and purse-making. He was apprenticed to a painter and grainer in 1858 and some time later to a decorative painter. By 1866 he had become so skilled at the latter trade that he succeeded to his master's business and soon built up a prosperous trade. On Nov. 11 of that year he married Lucy Ellen Jones (d. Sept. 23, 1922), of Wellington, Shropshire, and three days later sailed with his bride to the United States of America, settling in Philadelphia, Pa., where he worked for two years as a grainer of railway cars for the Pennsylvania Railroad Company.

In 1868 he and his wife returned to England, and he resumed his old trade at Birmingham, where they resided for the remainder of their lives. He was elected a county councilor in 1888 for his native county of Worcester, and served in that capacity for 21 years. In 1907 he became a county magistrate, and he was for nine years a county alderman. He was much interested in technical education, and assisted in the building of the Sparkhill Technical Institute.

Having vowed in 1860, upon the death by drunkenness of his father, that he would lead a life of total abstinence, and having a few years later joined the Temperance Society of the Church of St. Thomas, Birmingham (which organization he served for several years as literature agent), Malins was prepared to enter upon a more active temperance career when he went to America. While residing in Philadelphia he joined the Good Templar Order (1867), becoming a member of Ketcham Lodge, No. 279, of West Philadelphia. Before returning to England he secured permission of the Right

Worthy Grand Lodge to introduce Good Templary into Great Britain, and he was commissioned a district deputy for that purpose in 1868.

His first act was the institution (Sept. 8, 1868) in Morton Chapel, Birmingham, of Columbia Lodge, No. 1 of England. (See vol. iii, p. 1335.) Excelsior

**Introduces
Good Templary
into
England**

Lodge was formed on Nov. 1 of that year. In 1869 he instituted Peckham Lodge in London, the first in that city; and in 1870 he helped to organize the Grand

Lodge of England, of which he was elected the first Grand Chief Templar. He remained at the head of the English Grand Lodge for 44 years.

At the Boston Session of the Right Worthy Grand Lodge in 1874 Malins was chosen R. W. G. Councilor, the second highest office in the international body, and in 1875 he was reelected at Bloomington, Ill. At the Zurich session of the International Supreme Lodge of the I. O. G. T. in 1897 he was chosen International Chief Templar, which office he held for eight years. In 1920 a new office, that of Patriarch Templar, was created at the Copenhagen session, and Malins was chosen the first to hold it, continuing to do so until his death. Upon his resignation as G. C. Templar of the English Order in April, 1914, the following resolution was passed:

This meeting professes its profound regret that the time has now arrived when Alderman Joseph Malins, J.P., finds it necessary on account of advancing age to decline renomination to the office of Grand Chief Templar, to which he has been annually elected by the free votes of his fellow-members of this Grand Lodge of England and of the United Services for the long period of forty-four years; it desires to place on record its unbounded admiration of his personal worth, and of the manner in which he has discharged the manifold and exacting duties of that important and responsible office. It further expresses gratitude to Alderman Malins for the splendid work he has accomplished on behalf of the Temperance movement generally, and fervently prays he may yet be spared for many years in order that the causes in which he is so intensely interested may continue to enjoy the advantages of his great knowledge and ripe experience.

Upon his retirement from the office of Grand Chief Templar, Malins automatically became P. G.

**Was Grand
Chief Templar
44 Years**

C. T. of the English Grand Lodge. He planned to attend the Triennial session of the International Supreme Lodge at Philadelphia, Pa., in 1927, when the sixtieth

anniversary of his initiation into Good Templary was to be celebrated. This journey, which his death prevented, would have been his twentieth visit to America.

Malins had an important share in the task of spreading Good Templary throughout the world. In 1870 he personally introduced the Order into the Isle of Man, and in 1871 he instituted the first Welsh Lodge. In 1873 he sent out deputies who formed Lodges in France, Portugal, South Africa, Bermuda, Belgium, and Eastern India; and during the next few years he commissioned Good Templar missionaries to plant lodges in Norway, Sweden, Germany, Switzerland, Malta, Cyprus, Arabia, Malaysia, Bengal, Bombay, China, West Indies, Chile, Peru, Argentina, and Uruguay. In 1880 he went to Sweden and there instituted the Grand Lodge which in a few years included 1,000 Lodges, and now has 200,000 members, owning 750 Good Templar Halls, with nearly 100 adherents in the Upper and Lower Houses of Parliament.

Perhaps no other man in the history of the temperance movement journeyed so extensively in behalf of the cause as did Malins. In his capacity of International Chief Templar he traveled around the world, visiting the United States, Canada, the Hawaiian Islands, Australasia, Ceylon, India, Arabia, Palestine, Egypt, Morocco, and the Continental countries of Europe. After return-

**Travels
700,000
Miles**

ing to England from his world tour he again visited the United States, to attend the Jubilee of the Order at Utica, New York, in 1901. He often traveled 20,000 miles in a single year, and he estimated his total mileage at about 700,000 miles.

In addition to his temperance activities in connection with the Good Templar Order, Malins was actively associated with nearly all the national and provincial temperance organizations in Great Britain. For many years a vice-president and member of the executive of the United Kingdom Alliance, he was also one of the founders of the National Temperance Federation, and he served that organization for 26 years as honorary secretary and chairman of the executive committee.

Malins was also a member of the executives of the National Commercial Temperance League and the National Free Church Council. He held membership in the British Temperance League, the National United Temperance Council, the Anglo-Indian Temperance Association, the Wesleyan Temperance Committee, and the Temperance Parliament. He was besides a member of the National Association of Temperance Officials, and he acted as chairman of the reception committee at the annual conference of that body which was held at Birmingham May 15-19, 1925.

Although not a party politician, Malins necessarily had a great deal to do with party politics. In 1893 he rendered valuable service in furnishing useful information during the campaign for Sir William Harcourt's Local Veto Bill. Other legislation influenced by him were clauses in the Local Government Act creating parish and district councils, the Licensing Act of 1902, the Truck Act, and the Old-Age Pensions Act. In 1903 he, with John Hilton of the United Kingdom Alliance, represented the National Temperance Federation in conducting a campaign of resistance to the Butcher Liquor-compensation Bill. He established headquarters in London and for several weeks was busy sending letters to about 12,000 correspondents and literature to more than 60,000 societies and churches. The campaign culminated in a Protest Convention, held in Albert Hall, London, where sentiment was so aroused that the Butcher measure was ultimately dropped. In 1904, when the temperance struggle in England was centered upon the battle over the Balfour Licensing Bill—the main purpose of which was to give liquor-dealers a right to compensation for the non-renewal of licenses from a fund to be levied upon the trade by

**His Useful
Political
Activity**

quarter sessions—Malins had thousands of pamphlets written and circulated against the measure, paying all expenses out of his own pocket. On Jan. 21, 1908, he was a member of the deputation to Mr. Asquith, which presented a memorial urging eleven additional points to be covered in the Asquith Government Licensing Bill.

During 1920 Malins came to the fore as a leader of the party opposed to the Carlisle experiment,



JOSEPH MALINS
PATRIARCH TEMPLAR, I. O. G. T.

and sharply criticized those claiming that State purchase and control of the liquor traffic had been beneficial to Carlisle. He also bitterly condemned the Control Board for its failure to give out any concise information concerning the yearly quantity of liquor sold by the Carlisle administration.

Through his connection with the Anglo-Indian Temperance Association Malins rendered invaluable service to the temperance cause in India. In 1912 he interviewed Lord Crewe with respect to checking the liquor traffic in that country, and, partly as a result of his efforts, the Indian Government restricted, to some extent, the liquor traffic in certain areas, allowed more local option, and adopted the British "Temperance Syllabus" for use in the Indian schools.

Malins contributed voluminously to contemporary temperance history. In 1888 he founded a Temperance Press Agency, through which temperance propaganda was supplied freely to temperance, religious, and other types of publications. Although never claiming any literary skill, he wrote numbers of pamphlets and songs, and was for many years the conductor of the official press organs of the Good Templar Order. His extensive literary activities included the editorship for ten years of the *International Good Templar* and of the *Prize Reciter and Speaker* for a like period, nearly 2,000,000 copies of the latter being sold. Among his many works may be mentioned the following:

Literary Activities "British Restrictive and Local Option Legislation Throughout the Present Century," written at the request of the executive of the Western Temperance League in 1889; "The Temperance Movement: Its Origin and Development," published in London; "Professor Alcoholico" (1876); "The Shakespearian Temperance Kalendar, and Birthday Autograph Album"; "The World's Temperance Reciter"; "The Factory Chimney, or the Badge of Blue"; "A Barrel of Ale"; "A Hoghead of Cider"; "Sunday Closing: Its Progress and Results"; "No Compensation"; "Our Attitude Toward the Liquor Traffic"; "Is Compensation Due to Drinksellers?"; "Christian Responsibility"; "Are Malt Liquors Nourishing?"; "Moderation vs. Abstinence"; "Who Are the Good Templars?"; "The Social Aspect of Good Templary"; "The Unlawful Exclusion of the African Race" (1877); "The Russian Government Liquor Monopoly" (1905); and "Random Recollections," which appeared in the *Good Templars' Watchword*. Among the more popular of his songs were: "We'll Make the Foes Retreat, Boys"; "We Resolute Stand"; "The Grand Review"; "Sound the Clarion"; "Gustavus Vasa and His Men"; and "It Makes Men Work."

Malins was an outstanding figure at national and international temperance congresses and conventions. As early as 1887 he represented the English Grand Lodge of the I. O. G. T. at the Second International Congress Against the Abuse of Alcoholic Drinks at Zurich, Switzerland. He attended, also, the Congresses held at Christiania, Norway (1890), and The Hague, The Netherlands (1893), Basel, Switzerland (1895), Brussels, Belgium, (1897), Paris, France (1899), Budapest, Hungary (1905), Stockholm, Sweden (1907), London, England (1909), The Hague (1911), and Milan, Italy (1913). No temperance convention held in Great Britain after 1870 was complete without the presence of this great temperance leader; and

his name was usually to be found on the list of those directing the most important gatherings, such as the National Temperance Congresses at Liverpool in 1884, Birmingham in 1889, and Chester in 1895, and the World's Temperance Congress at London in 1900.

Malins remained in active temperance work up to the very last. At a special session of the English Grand Lodge (I. O. G. T.) which was held in Caxton Hall, Westminster, London on May 2, 1925, under the auspices of the Metropolitan Templar Federation, he opened the conference with an address on "Does Government Control of Liquor Tend to Liquor Control of Government?" At the conclusion of his address Malins said that he was quite prepared to meet any temperance advocate of State Purchase in public debate of this subject.

That the temperance organizations of Great Britain were not unappreciative of Malins's efforts in behalf of their cause was shown by a joint testimonial presented to him upon his becoming an octogenarian. The congratulatory address was signed by the temperance bodies having headquarters or branches in the city of Birmingham and by the Women's Temperance Association. The testimonial read in part:

We rejoice that, at your advanced age, your health and vigor still admit of your continuing to render efficient assistance to the cause to which your life has been dedicated. . . . As one of the conspicuous leaders in the Crusade you have held a leading place, your knowledge of the Licensing Laws of this, and other lands, is so extensive that for many years you have been regarded as an authority. . . . In your retirement you remain the trusted Counsellor of all who are still actively engaged in Temperance Propaganda.

This appreciation was even more strongly expressed by numerous organizations when the fact of his death became known.

The funeral of the Patriarch Templar, which was held at Sparkhill Wesleyan Church and Yardley Cemetery, was a remarkable manifestation of the esteem and affection held for the departed leader. More than 1,000 people were present, and they included representatives of the Good Templars, the National British Women's Temperance Association, the Rechabites, National Commercial Temperance League, Midland Temperance League, Church of England Temperance Society, Western Temperance League, Birmingham Temperance Society, Tamworth Guardians, Birmingham Liberals, and Birmingham Licensing Justices. The Rt. Hon. Leif Jones and Mr. George B. Wilson were among the representatives of the United Kingdom Alliance.

The *Alliance News and Temperance Reformer*, in its issue of February, 1926, contained the following reference to the great leader:

To the present generation, however, Joseph Malins is known not so much as a tireless advocate of Total Abstinence and a capable leader and organizer of the Good Templar Movement, but a powerful force in Temperance politics. He had seen, at close grips, the power of the Drink Traffic to overthrow the strivings of countless men and women longing unspeakably for deliverance from the power of Alcohol. He knew, none better, that humanly speaking the cause of Total Abstinence could never triumph in the face of the abounding temptations provided at every street corner and from early morn till late at night. . . . He recognized that you cannot solve the Drink Problem by selling Drink, and all proposals which involved the continuance of the Traffic in Drink in any form, however attractive or how-

MALLETT

ever innocuous, met with an uncompromising opposition, which deepened as the years passed.

Malins had been looking forward with a great deal of interest to giving evidence before the Government Committee of Inquiry into Government Control and Disinterested Management, and doubtless his zeal in preparing the case hastened his death. It was well said of him: "The name of Joseph Malins will be written in golden letters in the Temperance Roll of Fame. He left an indelible mark in the temperance history of the British Isles and of the world."

On July 16, 1926, the Joseph Malins Memorial Lodge, No. 5538, of the I. O. G. T. was instituted at Birmingham.

See, also, INTERNATIONAL ORDER OF GOOD TEMPLARS.

MALLETT, MARY LOUISE (HANSEN). American temperance advocate; born near Henderson, Minn., May 2, 1860; educated in the public schools, later obtaining a complete musical ed-



MRS. MARY L. MALLETT

ucation. Miss Hansen was only twelve years old when she began to sing in temperance meetings. In 1878 she joined the Sons of Temperance, in which Order she served as secretary. In the following year she joined the Woman's Christian Temperance Union of Brownston, Minn., where she took an active part in Gospel Temperance meetings on Sunday afternoons, singing and passing pledges wherever she was needed in the work. In 1881 she married Jerome H. Mallett, a hardware merchant, of Cannon Falls, Minn., with whom she removed in 1885 to Groton, S. Dak., and in 1907 to Portland, Ore. She became associated with the W. C. T. U. in Groton (1886-1907), serving as superintendent of Mothers' Meetings, leader of the Loyal Temperance Legion, and local president (1895-1907).

After removing to Portland, Ore., Mrs. Mallett was made president of the Multnomah County W. C. T. U. (1909-14). During this period she was active in three campaigns to make Oregon dry, speaking in the churches, on the streets of the

MALTA

city, in the parks, and wherever opportunity afforded a chance to advocate Prohibition; and she also served as vice-chairman of the Prohibition party of the State which twice nominated her as a candidate for the Legislature. She subsequently served for two years as State W. C. T. U. superintendent of Child Welfare and for two years as superintendent of Medical Temperance. In 1918 Mrs. Mallett was appointed probation officer of the Portland Juvenile Court, and in 1920 she was elected State president of the W. C. T. U., which office she held until 1927.

MALLORCA. (1) The Spanish name of Majorca, the largest of the Balearic Islands.

(2) A beverage made by the people of Ecuador from cane-juice, boiled and distilled. Here, as in several other South-American countries, the name "mallorca" is applied, also, to anisado or anisette.

See ECUADOR.

MALMSEY. A strong sweet wine, originally made at Monemvasia, Napoli di Malvasia, a small fortified town on the southeast coast of Laconia, Greece, the name being derived from Malvasia. The grapes producing this wine are grown on rocky grounds exposed to the full influence of the sun's rays, and are allowed to remain on the vine until overripe. Malmsey is considered one of the finest and most delicious sweet wines. At the present time it is also produced in Spain and the Madeira and Azore Islands.

In the fifteenth and sixteenth centuries malmsey was a favorite wine in England. It is often mentioned by Shakespeare, who considered the wine to be "fulsom." It has been supposed by some that the Duke of Clarence was drowned in a butt of malmsey (see "Richard III," act i, scene 4).

The name "malmsey" was frequently used generically for a number of sweet wines.

See, also, CANARY ISLANDS.

MALT. (1) Grain that has been artificially germinated by heat and moisture.

(2) Malt liquor.

MALTA. The largest of the Maltese Islands, 58 miles directly south of Sicily in the Mediterranean Sea and about 180 miles from the coast of Africa. It is 17 miles long, 8¼ miles wide, and has an area of approximately 92 square miles. Together with the neighboring islands of Gozo and Comino, its total area is 118 square miles. Malta has been made an important commercial depot and valuable naval base, on account of its central location in the Mediterranean and of its magnificent natural harbor formed by a remarkable peninsula on which is built its capital and chief port, Valetta (pop. 48,240). The British Government has provided excellent docks for shipping and has constructed a breakwater which has made Valetta one of the most important coaling-stations and ports of call in the world.

The population of Malta (including Gozo and Comino) in 1921 was 224,859. The inhabitants are of mixed descent, the upper classes being of Norman, Spanish, and Italian origin. All classes speak the Maltese language, which is based partly on Phœnician and partly on Arabic dialects. The use of English in the Islands has been increasing rapidly of late years.

Malta was originally inhabited by a race which probably originated in North Africa and built some remarkable megalithic mounments (proba-

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bly dating back to 4,000 B. C.) still to be seen on the island. Later it was settled by the Phenicians, who were followed by the Greeks and Carthaginians (6th cent. B. C.). During the Second Punic War the island was attached to the Roman Empire, after which it passed through the hands of the Vandals and the Goths. In 870 it was conquered by the Saracens, who controlled it until 1090, when it was taken over by the Norman Count Roger of Sicily. Sicilian rule lasted until 1522, in which year Malta was granted by Charles V, emperor of Germany and king of Spain, to the Order of St. John of Jerusalem. In 1798 the rulers of the Order surrendered to Napoleon, from whom the island was taken by Lord Nelson two years later. With the approval of the Maltese people, the island was finally annexed to the British crown by the Treaty of Paris (1814). It is now a crown colony and is governed by a high commissioner and commander-in-chief and by a military governor. Its local affairs are controlled by an elected Legislature, which is divided into two bodies: a Senate of 17 members and a Legislative Assembly of 32 members.

A considerable portion of the country is covered by vineyards, but the Maltese have generally considered it more profitable to sell the grapes than to convert them into wine. However, a small quantity of wine is produced, which is somewhat similar to that of Spain.

In the latter part of the nineteenth century wine and spirit licenses to the number of 2,209 were issued in Malta and Gozo, according to the Rev. J. Laverack, officiating Wesleyan Methodist chaplain in Malta in 1893. The only restrictions placed on the granting of licenses were that the consent of the neighbors must be secured and the proposed liquor-shop must be established at least 50 paces from any church. Cases of drunkenness were comparatively few, however, owing to the fact that the common beverage was wine of low alcoholic content. In the towns and around the harbors the use of ardent spirits, learned from the English and foreigners with whom the natives were being brought into contact, was on the increase. The same writer stated that "all witnesses agree that drinking and drunkenness are on the decrease in Her Majesty's forces."

In 1911 an ordinance was enacted by the governor of Malta, "to make provision for regulating the manufacture of artificial wine in these Islands and other purposes therewith." It defined artificial wine as wine made otherwise than with the juice of fresh grapes grown in the Maltese Islands, or containing an addition of substances which alter the limits of the composition of natural wine or the relation between the components of natural wine.

In a letter to the STANDARD ENCYCLOPEDIA, under date of April 23, 1918, Mr. Wilbur Keblinger, American Consul at Valetta, writes that "no liq-

MALTING

uors of any kind are manufactured in Malta. The wine that is produced is weak and contains very little alcohol." The Consul estimates that Malta and Gozo manufacture from 80,000 to 100,000 gallons of wine annually. The editors are indebted to the present American Consul at Valetta, Mr. Philip Adams, for the statistics given in the accompanying table.

Consul Adams says:

The native Maltese are in general temperate consumers of wine and beer, while spirits and beer are the main beverages of the British Army and Navy contingents at this post.

It has never come to my knowledge that there are any temperance organizations at Malta.

MALT-DUST. Refuse and spent malt. See MALT-ING.

MALT-EXTRACT. (1) An unfermented extract of the consistency of sirup prepared from malt.

(2) Any one of several dark, alcoholic liquors, usually brewed wholly from malt, which are either thoroughly fermented, containing little extractive matter and a relatively high percentage of alcohol, or are brewed with a high specific gravity containing much extract and little alcohol. Formerly in America they were sometimes medicated, as, under the law, they could not be sold without payment of the special tax of malt-liquor dealers unless they were so compounded that they could be classified as bona-fide medical remedies.

MALTIN. The ferment which converts into starch the diastase contained in malt; also a medicinal preparation derived from malt.

MALTING. An operation in brewing. The raw materials generally used in beer-making are water, barley, and hops, and the first process is the malting of the barley. For certain kinds of beer malted wheat and oats are occasionally combined with barley malt. The grain is soaked in pure, medium-hard water of a temperature as near as possible to 55° F. The water must be relatively free from nitrates, iron, and chlorin com-

Steeping pounds. One hundred pounds of barley require about 36 gallons of water. The steeping period ranges from 50 to 72 hours with two-row and from 36 to 56 hours with the six-row barley, depending on the time of year. About 48 hours is the average period in American malt-houses. The water is usually changed every twelve hours, to aerate the grain and to keep it fresh and sweet.

The barley is thrown from the steeping-vats to the floor, where it lies from 8 to 10 hours to allow the water to drain off. It is then removed to the malting-floor to germinate.

Two systems of germination are used by maltsters, namely, floor malting and pneumatic-drum malting. The former is the old method and was, until recently, the more common one. When germination is accomplished by this process the grain is spread to an even depth of 2 to 4 inches, so that

IMPORTS OF ALCOHOLIC BEVERAGES FOR HOME CONSUMPTION IN MALTA

BEVERAGES	1910	1914 (First 6 mos.)	1919	1924 (liters)
Beer	1,081,638 gals.	389,264 gals.	496,270 gals.	3,296,944
Spirits	14,625 bbls.	6,239 "	125,539 "	265,400
Wine:				
In casks, up to 15°	245,626 "	108,269 bbls.	55,791 bbls.	7,333,134
In casks, over 15°	575 "	367 "	557 "	24,262
In bottles, sparkling	156 "	83 "	96 "	5,146
In bottles, still, up to 15°	150 "	52 "	186 "	36,882
In bottles, still, over 15°	337 "	123 "	492 "	21,277

its surface dries off somewhat. The grain is then formed into a level heap, from 8 to 20 inches deep—the lower the temperature of the grain the higher the heap. The heap is called a “couch,” from a former English practise. Duty was paid on steeped barley which was measured by a Government gager in an open rectangular frame, called a “couch,” designed to hold a certain amount. One end of the frame was removable, and after the gaging the grain was emptied on the floor. The couch is still commonly used in England, but not in the United States, where the German plan is the basis of malting methods.

The temperature of the room and of the grain at the beginning of the couching is below 60° F. The radicle and acrospire of the growing germ begin to develop in 18 to 24 hours after the wet couch is formed. The radicle appears within the first three days. This stage is called “chitting,” and the couch is then described as a “broken couch.”

During the process of germination the temperature gradually rises as the maltose is consumed by the growing germ. This is carefully watched and regulated, to secure slow and regular germination. The grain must not become too warm, and the process must be checked at the proper time. Some varieties of barley germinate more quickly than others, and the maltster's work must be regulated accordingly. Regulation of temperature is secured by thinning out the couches two to four times a day, turning over and respraying the grain to ensure the admission of sufficient oxygen, and varying the light and temperature of the room, and resprinkling the grain with water. This process is technically known as “flooring.” The temperature of the germination-floor ranges from 50 to 75° F., according to the system employed. Germination usually ceases entirely at a temperature above 86 to 95° F. What is called “long malt” remains on the germination-floor for a period of 18 to 20 days at a temperature never exceeding 63.5° F., the object being to develop a high diastatic power.

In English malting the grain is germinated at a lower average temperature than under American methods: it is turned more frequently, and germination requires from 10 to 15 days as compared with 5 or 6 days in American malting.

Malt is called “green” until it enters the drying stage. In the United States it is taken straight to the kiln for drying. In England the malt is kept on the floor until the radicles are “withered.” The acrospire grows but little, if at all, during the withering process. In Germany the malt is often air-dried before it is sent to the kiln.

Several pneumatic processes for controlling germination are now largely superseding the flooring method. In general the principle of these is a uniform sufficient supply of moisture and, especially, air, with a minimum of handling. The air is brought freely to the grain, which results in more complete changes in its flour content.

By the pneumatic-drum process the barley is steeped for 44 hours at a temperature of 50 to 55° F. The water is then drained off and the grain packed into revolving drums, in the

Drum space between the outer wall of the drum
Malting and a perforated channel in the center through which the air passes. The air can be dry, moist, or saturated, as conditions may require. In general the temperature on the first

day is 55° F.; on the second, 60°; and on the third, 65°. During the whole of this time the drum is slowly revolved, making a full revolution only once every two hours. On the fourth day and on the first half of the fifth the temperature is raised to 70° and the time of the revolution of the drum is reduced to one and one half hours. In the second half of the fifth day the temperature is increased to 75°, the drum makes a revolution every 40 minutes, and the grain is air-dried, or “withered.”

After germination by either the flooring or the pneumatic process the malt is sent to the kiln to be dried. The kiln usually has two or more drying-floors made of sheet-iron or woven wire. The germinated grain is spread to a depth, varying according to methods used, of 3 to 18 inches. The temperature, at first 75 to 90° F., is

Kiln-drying gradually raised to the maximum, which varies from 145 to 220°, according to the quality of malt desired. A low temperature produces a malt suitable for the manufacture of the pale ales. Higher temperatures turn the product brown, giving a brown color to the beer. For porter a portion of the malt may be almost charred.

The malt is usually dried in the kiln by hot air. In Great Britain the products of combustion of the fuel are passed through the malt, as it is believed that they impart a desirable flavor, but great care has to be exercised to secure fuel as free as possible from arsenic (see ADULTERATION).

British maltsters spread the grain in the kiln 4 to 6 inches deep, with a temperature on the first day of 95 to 100° F.; on the second day rising slowly to 120°; and on the third day to 140-150°. The fourth day the drying of the malt is finished at a temperature determined by the quality of malt desired. For pale malt, used for pale ales, the final temperature is 185-200°. For high-dried malts, required for dark beers, the final temperature ranges from 200 to 225 or even 230°. Brown, or blown, malt, is dried quickly over a fire of beech- or birchwood. Black malt, used in combination with the lighter malts in porter and stout, is roasted like coffee. Crystal malt is prepared by moistening the malt with a solution of sugar during the kilning process and drying off at a high temperature.

Kilning completes the drying of the grain, makes the radicles brittle so that they are easily removed by screening, and converts into sugar a part of the remaining starch. The nitrogenous constituents are also broken down into products which are necessary elements of the wort for yeast food.

After the kiln process is completed the radicles (comes, combs, or malt-dust) are removed, the malt is polished and dressed by machinery and then stored in dry bins protected against moisture. Well-made malt will keep for a

Special long time. During storing a certain mel-
German lowing takes place which adds to the
Malts value of the malt for brewing purposes.

In Germany special malts are produced for Bavarian, Vienna, Bohemian (Pilsener), and other beers, the differences being secured chiefly by variations in temperature and in the duration of the several processes.

In the conversion of barley into malt, there is some loss of dry substance in the steeping process, by respiration on the floors, in the kilns, and by removal of the comes, besides the loss of moisture. The amount of loss varies with the original

barley and the malting processes used. Brannet says that 220 pounds of barley should yield from 176 to 189 pounds of kiln-dried malt.

In the United States, the weight of a bushel of barley is 48 lbs.; of dried malt with sprouts, 34 lbs.; without sprouts, 33 lbs.

When malt is prepared from corn, the grain is steeped for three days or more, then spread on a dark malting-floor to a depth of 10 inches at a temperature of 70° F., and turned every twelve hours. Germination is stopped just after the acrospire issues from the grain and when the radicle is about 1/50 inch long.

Oat malting requires from 34 to 60 hours for steeping, and about five days for germination. Oat malt is used considerably with potatoes in distilleries, as the husks

Miscellaneous Malts form a coat on the surface of the mash preventing foaming fermentation. Oats were not used for malt in the United States, but are employed locally to a small extent in Germany in both the raw and the malted forms.

Steeping for 24 to 36 hours is sufficient for rye and wheat. They are sometimes mixed with oats and barley to reduce the heating of the couches. The acrospire breaks from these grains much earlier than in barley because of the more tender outer husk.

Rye malt is steeped about 24 hours; very fresh grain, 12 hours. It is heaped 10 to 12 inches deep, and sprinkled every time it is turned. It is used for rye whisky and for pressed yeast.

Wheat malt, much used in Belgium, is steeped longer than rye—from 36 to 48 hours. It is gathered in heaps 6 to 10 inches deep and chits in 24 hours, after which it is left on the malting-floor for three or four days.

In respect of maltose production in the grain, wheat and barley give the largest returns.

The shortage of cereals, due to the World War, intensified the study of substitutes for malt and other grains. It has been found

Malt Adjuncts and Substitutes that the bran layer of the covering of wheat, rye, corn, and barley contains diastase available for producing malt liquors like beer or ale. In Germany potato starch has been used considerably, as corn starch was employed in the United States, and with bran has replaced the combination of barley and unmalted cereals.

Germany experimented, also, with the rhizome of couch-grass, which contains a carbohydrate producing, when treated with diastase or acids, the sugar levulose. It yielded, however, a proportionately small amount of extract, which gave the beer an unpleasant odor and taste.

In France, manioc, or cassava, the plant from which tapioca is derived, has been used, with some special processes to overcome its alkalinity, like rice or corn.

Rice has long been malted in a primitive way in Asia, but the product was used for making arrack and it gave only imperfect results. A German process, invented about 1901, was claimed by the inventor (Eugene C. Schrottky) to produce good rice malt. It consisted essentially in alternately soaking the rice in water at 35 to 38° C. and allowing it to remain without water over night during three successive periods. At the end of five or six days the rice had germinated with sprouts twice as long as the rice grains. It was then floored

at a depth of 12 inches for 12 hours, and at 6 inches or less for 12 hours, after which it was ready to be dried in the usual way.

The malt products of the United States in 1909 were valued at \$38,252,233. The number of malting establishments from 1899 to 1918 was as follows: 146 in 1899; 141 in 1904; 114 in 1909; 88 in 1914; and 81 in 1918. The importations into the United States of barley for malting purposes from 1907 to 1914 were as follows:

Statistics 3,362 bushels in 1907; 2,625 in 1908; 1,592 in 1909; 777 in 1911; 3,771 in 1912; 10,419 in 1913; and 13,472 in 1914. Owing to high duties, importation of malt diminished from 1891 and later it almost disappeared as a factor in the brewing business.

The exports of domestic malt from the United States for 1907 to 1916 were: 414,515 bushels in 1907; 224,991 in 1908; 163,230 in 1909; 156,497 in 1910; 117,882 in 1911; 76,696 in 1912; 370,957 in 1913; 330,608 in 1914; 2,153,060 in 1915; and 3,682,248 in 1916. The value of exported malt in 1916 was \$3,881,700. The exports greatly increased during the World War. Countries receiving over 100,000 bushels from the United States were: France, 163,420 bushels; Greece, 123,246; Italy, 359,493; Holland, 194,579; Switzerland, 203,696; Cuba, 311,052; Argentina, 637,848; Brazil, 736,713; and Japan, 195,431.

See, also, BREWING.

BIBLIOGRAPHY.—*American Brewers' Review and Beverage Bulletin*, April, 1918; John K. Brachvogel, *Industrial Alcohol*, 1907; William T. Brannet, *Practical Treatise on Distillation and Rectification of Alcohol*, 2d ed., 1904; *Brewers' Journal*, February, 1918; *One Hundred Years of Brewing*, 1903; James Steel, *Practical Points of Malting and Brewing*, 1878; Julius E. Thausing, *Malzbereitung und Bierfabrikation*, 1898; Robert Wahl and Max Henius, *American Handy Book of the Brewing, Malting, and Auxiliary Trades*, 3d ed., 1908.

MALT LIQUORS. Alcoholic beverages brewed wholly or principally from malt, especially ale, beer, porter, and stout. The term "malt liquors" continued to be applied to this class of beverages even after new processes of brewing made possible the substitution of other cereals and sugar for a considerable proportion of malt. It is impossible, owing to limitation of space, to enumerate here all of the many kinds of malt liquors, but a reference to the best-known will be found in the articles ALE, BEER, and PORTER.

The ingredients and methods of manufacture of malt liquors are discussed in the separate articles on the respective beverages.

The general characteristics of malt liquors depend upon the materials and processes employed in brewing. Palatableness requires a definite amount of extractives, especially of albuminoids. Life and brilliancy depend upon the amount of carbonic acid. Color and malt flavor are derived from the malt. The oil of the hops gives the hop flavor, and hop resins give the bitter taste. Sugar and maltodextrin give sweetness; lactic acid, a tart flavor.

According to the United States Bureau of Crop Estimates of the Department of Agriculture, the ingredients used in the production of malt liquors in the United States in the twelve months ending June 30, 1917, included malt, hops, rice, corn, cerealine, grape-sugar, glucose, grits, and other materials. The malt used was the equivalent of about 61,755,979 bushels of barley; the aggregate amount of all these materials was estimated at 3,477,526,330 lbs.; and the beer pro-

MALT LIQUORS

duced in the same period amounted to 60,729,509 barrels of 31 gallons each.

The alcoholicity of American malt liquors, which in 1896 had been nearly 7 per cent, gradually declined, in response to a popular demand for beverages of smaller alcoholic content. In 1917 the manufacturers claimed (see *American Brewers' Review*, January, 1918) that the amount of alcohol (by volume) in these liquors was from 3.5 to 4 per cent. Canadian and Mexican lager-beer contained on the average about 4.71 per cent of alcohol.

In European countries the range of alcoholicity of malt liquors at different times was as follows: Belgium (1839-71), 9.71-7.97 per cent of alcohol by volume; Denmark, 5.15-5.37; England (1887-1896), 6.07-8.56; France, 4.42-7.25; Germany (1878-84), 1.03-11.50; Ireland (1879), 6.15-9.03; Netherlands (1874-84), 4-5.62; Norway (1884), 6.17; Spain (1884), 7.91; Sweden (1879-80), 5.49-1.36.

A few years ago an inquiry concerning the production and consumption of alcoholic beverages in the years 1919-22 was undertaken by the International Bureau Against Alcoholism, Lausanne, Switzerland. In January, 1925, Dr. A. Koller, scientific assistant in the Bureau, published the results of the investigation in a booklet (see bibliography below) from which the figures relating to beer given in the accompanying table have been extracted. Where available, more recent statistics are given in the *STANDARD ENCYCLOPEDIA* in the articles on the respective countries.

PRODUCTION AND CONSUMPTION OF BEER IN DIFFERENT COUNTRIES
(In hectoliters. 1 hectoliter equals 26.42 gallons)

Country	PRODUCTION				CONSUMPTION			
	1919	1920	1921	1922	1919	1920	1921	1922
Argentine Republic	1,333,011	1,683,361	1,687,661	1,817,161	1,216,000	1,650,000	1,546,000	1,515,000
Australia (gallons)	2,945,229	3,254,619	3,191,239	3,059,275	2,857,596	3,194,050	3,020,300	2,877,500
Austria	2,696,551	3,416,898	2,379,450	2,367,846	2,771,400	3,431,500	2,378,400	2,378,400
Belgium	9,448,426	10,407,619	12,536,487	15,367,846	9,626,967	10,562,087	12,692,537	15,542,337
Bulgaria	16,018	109,420	114,573	166,071	16,031	109,420	114,532	165,687
Canada	1,192,585	1,680,418	1,644,540	1,751,183	1,184,500	1,674,300	1,612,700	1,732,900
Chile	429,858	450,474	394,019	335,370	460,000	456,000	414,000	441,000
Czechoslovakia	4,419,666	5,888,742	6,553,765	6,122,668	.....	.....	6,925,000	6,099,000
Danzig, Free City of	161,402	79,189	82,582	96,518	161,402	76,935	81,955	88,999
Denmark	2,374,000	2,661,000	2,471,000	2,133,000	2,129,000	2,533,000	2,394,000	2,052,000
Estonia	.....	.....	22,218	65,000	.....	.....	22,218	65,000
France	7,343,000	8,661,000	10,691,000	12,602,000	7,400,000	8,700,000	10,700,000	12,000,000
Germany	29,458,000	23,438,000	33,963,000	31,263,000	29,497,000	23,399,000	33,585,000	30,746,000
Great Britain	36,107,423	44,846,654	46,403,393	34,807,995	35,500,000	44,056,000	39,885,000	34,273,000
Hungary	.....	469,203	558,529	666,697	.....	456,000	553,300	661,300
Iceland	1,080	1,200	1,050	910	3,553	2,678	2,007	1,619
Ireland	2,889,674	4,751,197	5,570,999	.....	.....	.....	.....	.....
Italy	707,266	1,026,524	1,316,616	1,310,486	709,700	1,057,000	1,341,800	1,311,800
Japan	1,221,757	992,366	1,183,738	1,378,876	1,002,700	832,700	1,059,640	1,210,950
Lithuania	.....	.....	160,642	145,000	.....	.....	.....	.....
Luxemburg	100,000	175,300	211,955	275,238	.....	.....	.....	.....
Morocco	.....	ca. 18,000 p.a.	.....	.....	.....	.....	.....	.....
Netherlands	950,936	1,316,137	1,831,957	1,885,553	908,703	1,201,008	1,752,100	1,825,103
New South Wales, Australia (gallons)	1,156,649	1,315,820	1,216,565	1,148,165	.....	.....	.....	.....
New Zealand	629,395	683,850	650,155	568,170	630,100	685,900	651,800	568,700
Norway	582,578	893,573	868,612	847,430	582,900	895,500	869,500	848,200
Peru	75,950	101,190	100,012	83,318	75,000	104,000	101,000	84,000
Poland	.....	.....	1,659,000	.....	.....	.....	.....	.....
Queensland, Australia (gallons)	375,544	404,496	325,725	301,209	.....	.....	.....	.....
Roumania	56,347	215,380	378,087	411,518	41,300	170,000	315,000	366,000
Spain	297,113	392,134	386,036	345,718	287,000	294,200	380,100	?
Sweden	1,569,806	2,021,422	2,072,328	1,765,299	1,515,500	2,011,400	2,064,200	1,766,200
Switzerland	922,491	1,067,883	1,361,772	1,355,996	905,150	1,066,150	1,371,000	1,364,300
Tunis	1,778	2,534	1,880	2,263	3,700	8,900	12,500	14,500
Union of South Africa (gallons)	410,723	428,211	362,522	278,389	400,725	421,250	357,555	275,420
United States (gallons)	31,870,000	10,615,700	10,603,000	7,300,200	32,285,200	10,669,800	10,817,300	7,300,000
Victoria, Australia, (gallons)	952,463	1,027,317	1,011,287	1,017,073	.....	.....	.....	.....
Western Australia, (gallons)	261,106	274,244	235,114	204,278	.....	.....	.....	.....
Yugoslavia	.....	.....	550,000	620,000	.....	.....	568,100	635,900

Note.—No reliable statistics were available for East Indies, Egypt, Finland, Greece, Mexico, South Australia, and Uruguay.

MAMIYA

It will be seen that the leading countries in beer-production are Great Britain, Germany, Belgium, and France. In consumption, also, these countries take the lead.

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MALTOSE. See DEXTRIN.

MALTSTER. One who makes or deals in malt.

MAMERTINUM. A light and highly astringent wine produced in the neighborhood of Messina, Sicily. It is said to have been first introduced at public banquets by Julius Caesar (see Henderson, "History of Ancient and Modern Wines," London, 1824).

MAMIYA, HAMA (HIDA). Japanese temperance leader; born at Yawata-no-Mura, Kamo-gori, Izuno Kuni, Japan, May 4, 1836; educated privately by an aunt with whom she made her home. Despite the respectability of her family, she developed an almost uncontrollable appetite for saké, which she freely indulged for many years. In 1854 Miss Hida married Risaburo Mamiya, a merchant of Yokohama; and, while living with her husband in that city, she came under the influence of Christian teaching and took the pledge of total abstinence. Residing later in the town of Mishima, at the foot of Mount Fuji, where there were numerous saké breweries, she had to face all sorts of opposition, but persisted in active temperance work.

In 1890 she organized the Izuno Temperance Society, which became highly successful under her management. Through her influence a number of temperance societies were established in and around her province, which were ultimately affiliated with the National Temperance League of Japan.

MÄMM. A drink compounded of water, sugar, and rum. Israel Acrelius, writing of it in his "History of New Sweden" (Delaware), says it is "the most common drink in the interior of the country, and has set up many a tavern-keeper."

MAN, ISLE OF. See ISLE OF MAN.

MANATHAN. A drink compounded of light beer, rum, and sugar. According to Acrelius ("History of New Sweden") it was in common use in New Sweden (Delaware).

MANBY. A very slightly intoxicating beverage of British Guiana, prepared by boiling bark and sugar.

MANCHESTER, SALFORD AND DISTRICT TEMPERANCE UNION. An English temperance organization. In one sense it is the oldest total-abstinence organization in the city of Manchester and the district surrounding the city. It originated in the first Manchester Temperance Society, which was instituted in Oak Street in 1834. From the parent society other societies were formed, and in 1863 these were all federated under the title "Manchester and Salford Temperance Union." In 1883 a number of other societies outside the city and borough became associated, and the name was altered to "Manchester, Salford and District Temperance Union"; but it is generally known as the "Temperance Union," and it combines the functions of an association of teetotal reformers and a federation of temperance societies.

The aims of the Temperance Union are "to promote the principles and practice of abstinence from all intoxicating liquors, the formation of a healthy public opinion on the temperance question, and the total suppression of the liquor traffic by legislation and other action." It is expressly provided that "no sectarian religious bias or party political aims foreign to the operations of the Union shall at any time characterise its proceedings," and on its committee Unionist, Liberal, and Labor opinion is represented with the most complete success for the work. Regular meetings are held for the advocacy of temperance; open-air and indoor missions are conducted; homes in the neighborhood of its branches are visited; literature of the best kind available is distributed weekly; and drunkards are rescued and sympathetically helped in their endeavors to lead a better life.

The Union employs 120 regular honorary advocates who speak at various meetings each week. During the year 5,000 meetings are thus addressed, and, as half a million people are reached in this manner, thousands of pledges are secured. Many of the most prominent men of Manchester and its vicinity are members of the Union.

During the World War (1914-18) the Union conducted a Rest Room for wounded soldiers at 3 Tib Lane, Cross Street. There was need for a place in the center of Manchester where the men might find refreshments at a nominal cost, with a warm fire, comfortable chairs, magazines and newspapers, a supply of free material and facilities for writing to their friends, and opportunities for social intercourse and amusement. The desire of

the Union was to diminish the temptations of drink by running such a place on teetotal lines though without any enforced propaganda. A good meal was provided at the low cost of four pence (8 cents). In the first year about 12,000 men visited and were entertained at the Rest Room.

The officers of the Union are: Councilor E. C. Bainbridge, J.P., president; and J. E. McCann, general secretary. Its headquarters are at 20 Cross Street, Manchester. The official organ of the Union is the *Temperance Star*, a monthly.

MANCHURIA. A northern province of China; bounded on the north and east by Siberia, from which it is separated on the north by the Amur River and on the east by the Ussuri River; on the South by the Gulf of Liao-Tung, the Yellow Sea, and Korea (Chösen); and on the west by Chihli and Mongolia; area about 363,610 sq. mi.; population (estimated in 1925) 24,000,000. The chief industry of the province is agriculture. The capital is Mukden (pop. 250,000), and the principal cities are: Newchwang (pop. 65,600); Ying-k'ou (60,000); Antung (72,500); Tsitsihar (30,000); and Tiehling (28,500).

Manchuria was the original home of the Manchus who, in the early part of the seventeenth century, conquered China and established the Manchu Dynasty on the Chinese throne. Successive Manchu rulers governed China until the Revolution in 1911, when they were expelled. For some years previous to that event Russia had been encroaching on Manchuria, which had come under her influence as a result of the Chino-Japanese War (1894-95); and after the Boxer Rebellion (1900) she occupied various parts of the country. Subsequently a treaty was concluded between China and Russia, by which the latter agreed to evacuate Manchuria; she, however, failed to carry out her agreement. Efforts made by an alliance of the British, Japanese, and German governments to guarantee the integrity of China, thus forcing Russia out of Manchuria, were unsuccessful. The refusal of Russia to withdraw brought on the Russo-Japanese War (1901-05), as a result of which she was forced to evacuate Manchuria. Her rights were transferred to Japan, who restored the country to China in 1905. The province has since been under Chinese jurisdiction, being administered by a governor appointed by the Peking Government. The present governor is General Chang Tso-lin.

No statistics are kept concerning the consumption of alcohol in Manchuria. The residents are under the jurisdiction of the several treaty nations in China, according to their nationality, and the burden of compiling statistics is not carried by any one of them. No specific revenue is derived by any government from the production and consumption of alcoholic liquors, though for all imports of such beverages the Chinese Government charges the usual customs duty of 5 per cent. There is no tax on the retail sale of liquors, but Manchus stills are required to pay an annual tax of 300 to 500 taels when in use (1 tael=approximately \$0.75 gold).

The drinking customs of the people of Manchuria are not radically different from those of China proper and MONGOLIA. Rice spirits and strong beer made from Chinese millet are used as well as the milk and macerated flesh wines of the Mongols.

According to information courteously supplied by the United States Consul at Harbin,

No temperance movement has been noted in Manchuria, where the people are unaware of the existence of such a thing. The Chinese continue their immemorial custom of drinking on holiday occasions their light native rice wines, which are, however, consumed sparingly. In May, 1916, the Russian Government and the Chinese Government agreed, and secured the consent of the other Governments involved, to prohibit the production of vodka and raw spirit in the District. Since this the breweries and distilleries of Manchuria have been closed. Chinese rice wines and foreign liquors are imported. . . There are no retail liquor-shops in Manchuria, or other places where alcohol is lawfully sold over the bar, except in the hotels.

A somewhat different opinion from the above concerning the consumption of alcohol by the people of Manchuria is expressed by James in his book, "The Long White Mountain," in which he states: "Much drunkenness prevails on the Chinese New Year and also on other feast occasions."

MANDARIN. A superior kind of rice-wine made by the Chinese. It is extracted from a particular kind of rice, different from that which is commonly eaten. Morewood ("Hist.," p. 217) describes the preparation as follows:

The grain is steeped for twenty or thirty days in water and then gently boiled. When it is quite soft and pulpy . . . it is allowed a considerable time to ferment in proper vats prepared for the purpose, generally of glazed earthenware. . . The yeast employed is made from wheat. . . At the end of several days when the motion, or agitation occasioned by the fermenting process, has subsided . . . it is drawn off into glazed vessels, where, by a second species of fermentation, it clears itself and develops, by the taste and smell, its good or bad qualities. . . The wine is usually so strong that it will keep for a great many years. . . The lees are distilled, and yield a strong, agreeable kind of spirit, like brandy. This is called *shou, choo, sau-tchoo, sam-tchoo*, (literally burnt) or hot wine.

Compare SAMSHU.

MANDEBOCRE. A drink made by the Indians of Paraguay, from a root called by Schemdel the "mandioch pobiore." It has a chestnut-like taste.

MANHATTAN COCKTAIL. A mixture of gum sirup, bitters, Italian vermuth, whisky, and chopped ice. See COCKTAIL.

MANIA À POTU. A medico-legal term, defined in translation as "frenzy from drinking." While formerly it was used as an equivalent of DELIRIUM TREMENS, understanding by it an acute mania with hallucinations, due to chronic alcohol poisoning, it is now applied to a distinctive type of alcohol poisoning, differentiating therefore between mania à potu and delirium tremens. Thus, Francis Hare in "On Alcoholism" (p. 129), and in "The Causation and Treatment . . . of Delirium Tremens" (p. 13), designates mania à potu as "maniacal, hysterical, or pathological drunkenness, depending upon intolerance of alcohol, inherent or acquired, a direct result of the consumption of alcohol, often in quite small quantities," distinguishing it directly from delirium tremens, which "depends upon a tolerance of alcohol that is always acquired, and is a direct result of a sudden inadequacy in the regular supply of alcohol to the blood and nervous system." Norman Kerr, in "Inebriety and Narcomania" (p. 84), describes mania à potu as follows:

The onset is sudden, without warning, and without previous muscular tremor; the pulse is strong and bounding; hallucinations are rare; there are furious but short-lived rage and homicidal impulses, with a complete absence of terror; physical signs of illness, such as nausea and vomiting, are absent or extremely rare; and the patient rapidly recovers his sanity without complications. Mania à potu is extremely unlikely to be complicated by albuminuria.

The remedial treatment of mania à potu usual-

ly consists of hypodermic injections of apomorphin.

BIBLIOGRAPHY.—Francis Hare, *On Alcoholism*, London, 1912; idem, *The Causation and Treatment, Preventive and Abortive, of Delirium Tremens*, 3d ed.n.d.; Norman Kerr, *Inebriety or Narcomania*, London, 1894.

MANICHEANS. Members of a religious sect, founded in Persia by Mani about A. D. 242. The religion of Mani was designed to supersede the old Zoroastrian religion of Persia, and in it Mani professed to blend the teachings of Christ with the old Persian Magism. A student of religion in his own country, Mani traveled extensively for twelve years in other countries, and his religion was a compound of the various religious systems with which he had come in contact. It contained elements borrowed from Christianity, Mohammedanism, Buddhism, Gnosticism, and from the ancient Persian mythology. In proclaiming his doctrines Mani made missionary tours to the countries north and east of Persia, and, although his followers were persecuted and he himself was put to death, the sect spread rapidly in all directions.

The morals of Manicheism are of an ascetic nature, due to the doctrine that man's body is the work of Satan, while the soul partakes of the substance of God and is therefore engaged in an eternal struggle with the body. The Manicheans were required to refrain from all sensual enjoyment, being cut off from it by three seals: (1) *signaculum oris*, which forbade one to tell a lie, to eat meat, drink wine, etc.; (2) *signaculum manus*, which forbade one to kill, to steal, or to engage in any occupation which might interfere with the progress of the realm of light; and (3) *signaculum sinus*, which forbade all kinds of sensual enjoyment, marriage, etc.

Such a strict and painful asceticism could necessarily be practised only by the few; hence the principle of dual morality was adopted, which divided the followers of Mani into two classes: the *Electi* ("Perfect"), and the *Auditores* ("Hearers"). Only the Perfect submitted to all the demands made by their religion. For the Hearers the precepts were relaxed and the morals were made much easier. They were allowed to eat meat, drink wine, marry, have children, engage in trade, and hold public office, so that they were able to live in society without attracting especial attention, and thus escaped persecution.

The Perfect were regarded with great veneration and respect by the Hearers. Fasts and prayers were common to both classes, many fasts being held during the year, and prayers being said four times each day.

The doctrines of Mani flourished from the third to the seventh century, and, despite severe persecution, spread widely throughout the Eastern world. Manicheism is significant as being one of the earliest religions to take a definite stand against the use of alcohol.

MANIERRE, ALFRED LEE. American lawyer and Prohibition advocate; born in New York city May 4, 1861; died in 1911. He graduated (A.B.) from Columbia University in 1883 and was admitted to the bar in 1892. He joined the Prohibition party in 1884, and later became trustee and counsel of the Prohibition Trust Fund Association. In 1896 he became a member of the New York State Central Committee for Scientific Temperance Instruction in the Public Schools, and

aided in securing improvements of the New York law on the subject. In 1897 he married Cornelia Putnam Lockwood, of New York.

He was the Prohibition party candidate for mayor of Greater New York in 1901, and for governor of the State in 1902. In 1903 he was elected a member of the Board of Managers of the National Temperance Society. He served for some years as a member of the State Committee of the Prohibition party. Manierre was a public-spirited citizen, identified with various church and benevolent institutions, an elder in the Scarborough Presbyterian Church, and treasurer of the Red Cross Hospital (later Park Hospital), New York.

MANITOBA. A province of western Canada; bounded on the north by the 60th parallel of latitude, on the west by Saskatchewan, on the south by the United States, and on the east by Ontario and Hudson's Bay. It has an area of 251,832 square miles and a population of about 650,000.

This portion of North America was first visited and settled by the French, who under the Chevalier de la Verendrye built a fort on Lake Winnipeg in 1734 and another at the junction of the Red and Assiniboine rivers in 1738. This latter post, known as Fort Rouge, later became a part of the city of Winnipeg. The French continued to trade in the district until 1763, when Canada was ceded by France to Great Britain. After 1767 a number of rival trading companies were in operation in Manitoba, of which the two strongest were the British Hudson's Bay Company and the French North-West Fur Company.

Early History In 1812 Lord Selkirk, head of the Hudson's Bay Company, founded a Scottish colony near the present city of Winnipeg which was known as Selkirk Settlement, Red River Settlement, or Assiniboia. The Battle of Seven Oaks took place on June 19, 1816, between the two rival trading companies and the Hudson's Bay Company lost its governor and twenty of its attendants. Lord Selkirk then sent new settlers and founded the village of Kildonan, now a part of Winnipeg. In 1821 the rival companies united, and in 1836 the Hudson's Bay Company repurchased from the heirs of Lord Selkirk the same tract of land which had been ceded to his lordship in 1811, and exercised authority over it until 1869, when the territorial rights of the Company were transferred to the Dominion of Canada.

The French half-breeds, known as the "Métis," who were not consulted as to the transfer, rebelled under the leadership of Louis Riel, who was chosen president of a provisional government set up for the avowed purpose of securing the rights of the Métis and coming to an agreement with the Dominion. An armed force of British regulars and Canadian volunteers under Colonel Garnet Wolseley dispersed the forces of Riel, who was forced to flee for his life. Manitoba became a member of the Confederation in 1870.

The province is administered by a lieutenant-governor and a Legislative Assembly of 55 members, elected by adult suffrage for five years. Manitoba is represented in the Dominion Senate by six members and in the House of Commons by fifteen.

The growth of Winnipeg, the principal city, has been remarkable. In 1871 it contained about 241 inhabitants; in 1881 it had a population of 7,985; in 1896, 35,000; and at the present time has about

205,000. Other important cities in the province are Brandon, Portage la Prairie, and St. Boniface.

The agricultural capabilities of the province are very great. The soil is peculiarly adapted to the growth of cereal grains, and wheat possessing a high percentage of gluten is produced. Manitoba flour has made the province famous, and Winnipeg is the leading grain-market on the continent. It has been estimated that the province is capable of sustaining 30,000,000 people.

Dairy-farming is an important industry, and there are large numbers of horses, cattle, etc.

Following the passage of the DUNKIN ACT (1864) Manitoba petitioned to have its scope extended, so that her territory might be included. On March 11, 1879, a provincial branch of the Dominion Alliance was formed at Winnipeg, and this organization in the following year succeeded in bringing about an election on the question of Prohibition in the Marquette district of Manitoba. The result of the election, the first to be held in Manitoba under the Canadian Temperance Act, was 612 votes in favor of the Act and 195 against it. Another election was held in the Lisgar District in 1881, resulting in a vote of 247 for, and 120 against, the Act. These two districts of Manitoba were the only ones to hold elections on the question of Prohibition prior to 1892, when the temperance advocates in the province, confident of success and desirous of demonstrating to their legislators the strength of the sentiment existing

Manitoba Prohibitory League in favor of a prohibitory law, held a temperance convention in Winnipeg, in April, 1892. At this convention a resolution was adopted requesting a plebiscite on the question of Prohibition, to be held at the time of the ensuing general election for the provincial Legislature. The Manitoba Prohibitory League was formed for the purpose of promoting this movement.

The first act of the League was to call a mass-meeting of Winnipeg citizens, at which the proposal to hold the plebiscite was indorsed. A deputation of over 100 members of the League was sent to wait upon the provincial Parliament with a petition for a plebiscite. This petition, bearing the signatures of thousands of the citizens of Manitoba, was presented to Parliament by Mr. W. R. Mulock, president of the Manitoba League. The Government declared that a plebiscite was against the spirit of the British Constitution; but, after being satisfied of the overwhelming sentiment of the people in favor of it, the Leg-

Manitoba Plebiscite of 1892 islature granted the request; and on July 23, 1892, the voters of the province were asked to express by a direct ballot their views as to the enactment of a Prohibition law for Manitoba. The result surprised both the friends and the enemies of temperance, the people declaring for Prohibition by a vote of almost 3 to 1. The actual vote was 19,637 for and 7,115 against the proposal. Instead of responding to the demand for Prohibition, the Manitoba Legislature petitioned the Dominion Parliament to enact complete Prohibition for the entire country. The plebiscite in Manitoba was closely followed by similar elections in three other provinces, with the same result.

After the plebiscite in Manitoba the Liberal party in that province, under the leadership of Premier Greenway, failed to make any substantial

advance in securing the enactment of prohibitory legislation. Although Prohibition had received a large majority, there was much uncertainty as to the extent of provincial power in the matter of liquor legislation; consequently the Manitoba Government sought from the Dominion Parliament authority to grant Prohibition in the province. At that time Ottawa was delaying all action on the question, pending the decision of the courts in the matter of Dominion and provincial jurisdiction. When a decision on the question was finally rendered (1906), it did not remove the uncertainty as to the powers of the provincial Legislatures. The decision was so vague and indefinite that the Manitoba Government itself found it necessary to get a legal interpretation of it. This interpretation also lacked clarity and definiteness, but was taken to mean that the province could prevent the sale of intoxicants only by refusing to grant licenses.

A plebiscite on the Prohibition question, taken in the province of Manitoba Sept. 29, 1898, resulted in 12,419 votes being cast for Prohibition and 2,978 against.

The convictions for drunkenness in Manitoba increased from 529 in 1887 to 725 in 1893; to 965 in 1898; and to 1,227 in 1900.

Delay in the securing of provincial Prohibition in Manitoba was occasioned by the Dominion plebiscite of 1898, and Premier Greenway again requested the Dominion Parliament to grant additional power to the provincial Legislature. No action was taken by the Federal Government in 1899, during which year a notable advance in Prohibition was made in the province by the

Dominion Plebiscite of 1898 adoption of local-option laws. Many towns and villages of Manitoba prohibited the local sale of liquor, and the license law was made additional-

ly stringent, with the result that it was rendered much more difficult for applicants to secure licenses and much easier for householders to prevent renewals. In 1899 the Conservative party came to the aid of the temperance cause, feeling that the sentiment for Prohibition in the province was strong enough to carry the party to victory. The party was reorganized under the leadership of the Hon. Hugh John Macdonald, and a provincial Convention was held in Winnipeg, at which the following Prohibition plank was inserted in the party platform:

That a measure be adopted to give effect to the will of the people regarding the prohibition of the liquor traffic, which measure shall go as far in the direction of prohibition as the power of the province shall allow.

The election, held in December, 1899, resulted in a victory for the Conservative party; and on Feb. 23, 1900, a joint deputation from the Dominion Alliance and the Royal Templars of Temperance waited upon Premier Macdonald and requested him to carry out his pledged temperance policy. Macdonald declared that he would introduce, at the first session of the new provincial Legislature, a bill providing for the prohibition of the sale of intoxicating liquors so far as the law would allow. The bill was introduced by the Premier on June 1, 1900; it was passed with a few amendments; on July 5, 1900, the Act received the assent of the Lieutenant-Governor; and it went into effect on June 1, 1901.

The Manitoba Temperance Act, originally passed as the "Manitoba Liquor Act," was a very com-

plete piece of temperance legislation for the purpose intended, namely, to prohibit the sale (but not manufacture) of liquor in the province. The Act became the type which was followed by most of the other provinces in establishing their provincial Prohibition.

On Nov. 20, 1900, the question of the validity of the Manitoba Temperance Act was submitted to the King's Court of Manitoba, which on Feb. 23, 1901, the court rendered a decision to the effect that in some respects the law went beyond the powers of the provincial Legislature. The Government of Manitoba then appealed to the Judicial Committee of the Privy Council, and in November, 1901, this supreme court of the British Empire reversed the decision of the provincial court and decided that the Act was entirely within the powers of the province.

The highest court in the land having rendered a favorable decision, the people of Manitoba expected that steps would at once be taken to put Prohibition into effect. But Premier Roblin, who had succeeded Macdonald at the helm of the Manitoba Government, refused to give the temperance forces an immediate answer to their request for prompt action, merely saying that the Macdonald Act was the work of

the previous cabinet. It was later announced that the Government would attempt to ascertain the will of the people regarding the Macdonald Act by taking another referendum on the question. The Prohibition advocates in the province were highly indignant at this evasion, and on Jan. 15, 1902, a delegation of 800 representatives of the Dominion Alliance and the Ministerial Association went to the Legislative Chamber to protest against the referendum. The Premier refused to accede to the demand of the delegation that the referendum be not held, whereupon they held a mass-meeting, at which resolutions against the referendum and expressing a lack of confidence in the Government were adopted.

The next event in the struggle for Prohibition in Manitoba was an announcement in the provincial Legislature (Feb. 19) that the referendum would be held on March 27, 1902, followed by an order in Council placing Prohibition in effect on July 1, 1902. But first the following stipulations had to be complied with: (1) The votes polled in favor of the act must amount to 45 per cent of the persons qualified to vote; or (2) 60 per cent of those qualified must vote and at least 60 per cent of those voting must favor the Act; or (3) 62.5 per cent of all the electors voting must favor it.

Premier Roblin defended his action in side-stepping the Prohibition issue by a clever interpretation of the Prohibition pledge of the Conservative party, as follows:

That a measure be adopted to give effect to the will of the people regarding the prohibition of the liquor traffic, which measure should go as far in the direction of prohibition as the powers of the province will allow.

Roblin explained that the will of the people should be ascertained afterward, as was usual in the case of such legislation. Although the majority of the temperance advocates in the province refused to vote on the referendum, enough of them voted to create a division in the temperance ranks, which directly aided the liquor forces.

On the day of voting there was much confusion, and voting conditions were bad. The chairman of

the liquor-dealers' organization secured a legal opinion permitting any man to go into any polling-place in any part of the province, to declare that he was entitled to vote, and to be given a ballot. At St. Boniface more votes were polled against Prohibition than there were adult citizens in the municipality; and in the city of Winnipeg 3,954 persons voted by declaration, their names not being on the lists. When the ballots were counted, it was found that 15,607 votes had been cast for Prohibition, and 22,464 against it.

After the election the *Winnipeg Tribune* carried a story of it under the heading "A Howling Farce."

The Manitoba Government then proceeded to carry out what they termed the "will of the people," and on June 2, 1902, repealed the Macdonald Act by order in Council of the Lieutenant-Governor. Highly indignant, the Dominion Alliance held a convention at Winnipeg, at which it was affirmed that:

We are determined to see, through means of our local organizations, that in every constituency there shall be a candidate who can be definitely relied upon to give his independent support to prohibitory legislation. To this end we urge the immediate and thorough perfecting of our organization in each constituency in the province, with a view to unifying the temperance electorate.

By way of carrying out this policy, temperance conventions were held in various parts of Manitoba, and by Election day there were fifteen candidates definitely pledged to the program of the Alliance. Although none of these candidates was elected, both political parties were compelled to nominate men with strong temperance ideas, and after the election it was found that there was an extremely favorable Legislature. But

Macdonald Act Repealed party politicians discredited the reform movement, and many temperance advocates doubted the Government, with the result that the only temperance legislation enacted in 1905 was the raising of the license fee, the requiring of more extensive hotel accommodation in premises in which liquor was sold, and the prohibition of wholesale licenses in villages.

In February, 1908, the Moral and Social Reform Council of Manitoba was formed by the various religious, social-service, temperance, and labor organizations of the province. The purpose of this body was, first of all, to inaugurate a campaign to secure the abolition of the barrooms, which policy was endorsed by the Provincial Grain Growers' Association. The temperance legislation enacted in 1908 included an increase in the penalties for illegal liquor-selling and added stringency in the regulation of sales. In 1909 the Local-option Law was amended, so as to provide (1) a penalty for personation, (2) that petitions might be filed with the municipal clerk, and (3) that liquor might not be imported into a local-option town.

The temperance forces of Manitoba, under the leadership of the Royal Templars of Temperance, decided to abandon the local-option method and to ask the provincial Legislature to submit the question of the abolition of bars to a vote of the people. In January, 1911, the Moral and Social Reform Council of Manitoba circulated a petition requesting a referendum on the liquor question. Despite unfavorable winter weather, which made the roads nearly impassable, the petition forms were circulated everywhere, and in the following month nearly 21,000 signatures had been secured. Two

days after the forms had been placed in the hands of the Members of the Legislature, a deputation of nearly 2,000 persons—including representatives from every municipality but twelve in the province—called upon the Government in support of the petition.

Although Premier Roblin promised careful consideration of the petition, no action was taken in the four months' session of Parliament which followed.

Where local option brought the veto power into force it gave such satisfaction that attempts to repeal it were practically abandoned, and in 1911 the plan was working well in about 40 municipalities.

In March, 1912, a resolution was introduced in the Manitoba Legislature in favor of taking a referendum on the question of abolishing the bars, and the opposition of the Government led to its defeat by a vote of 20 to 14.

In spite of the Government's protestations of loyalty to temperance ideals, the period 1900-13 was characterized by a steady increase in the number of barrooms licensed in the province.

In 1913 the Federation of Provincial Church Courts circulated an electors' covenant, which was largely signed in many constituencies and which pledged the electors at the forthcoming provincial elections to vote for only those candidates who would promise to support a measure abolishing the barrooms.

In March, 1914, a great temperance demonstration was held in St. Stephen's Presbyterian Church, Winnipeg, at which it was declared that the temperance question should be made the chief issue in the provincial elections, that the abolition of the bars should come into operation on receiving the approval of the electorate by popular vote, that further amendments to the law should be urged upon the Government and the Legislature, and that the local-option provisions should be enlarged to enable the people of any municipality to reduce the number of licenses, to prohibit the use of any kind of license, to limit the hours of sale, and to prohibit the sale of liquor on public holidays.

At its provincial Convention, held in Winnipeg on March 26, 1914, the Liberal party included in its platform a clear statement as to its attitude on the temperance question, and declared its sympathy with the movement. The Convention also pledged the party, if returned to office, to pass a measure abolishing the bars and to submit the said measure to a popular vote. The Liberal party further promised a reduction in the number of liquor licenses, the abolition of proprietary club licenses, the prohibition of liquor-selling

on Christmas day, Good Friday, and Thanksgiving day, and the grant to municipalities of the power to limit, reduce, or abolish any class of liquor licenses and to shorten the hours of sale. The elimination of non-resident votes in local issues and the refusal of licenses in any municipality where local-option was carried, even though quashed by the court, were two other pledges made by the Liberal Convention to the temperance advocates of Manitoba.

The Social Service Council resolved that the temperance stand of the Liberals was satisfactory and decided to support that party in the forthcoming election. On the other hand, the Conservative par-

ty had the undivided strength of the liquor interests. The result of the election was that the Government's majority, which had formerly been 17, was reduced to 2.

Upon the outbreak of the World War, the Social Service Council proposed to send a delegation of 200 persons to ask for the closing of the bar-rooms as a war measure to preserve the savings and the food of the people, but the Premier refused to receive the deputation on the ground that the formal proceedings in presenting the petition had not been carried out. In the fall of 1914 the temperance forces won a sweeping victory in the province. Sixteen places carried the local option by-law; one place had a tie vote; and five recorded adverse majorities. Portage la Prairie went for Prohibition, and Brandon against. The saloon interests brought about one repeal contest, but the local-option by-law was sustained by a majority of over 300.

In August, 1915, the Liberal party won all except 7 seats out of a total of 49, the opposition of the previous Government to temperance reform being a factor in arousing public opinion to rid the province of the misrule under which it had so long suffered. In the same month the new Government requested the Social Service Council

to draft a Prohibition Bill to be submitted to the people in the form of a Prohibition referendum. The Council thereupon submitted the Macdonald Bill of 1900; and on

March 13, 1916, the electors of Manitoba ratified the Macdonald Prohibition Act by a vote of nearly 2 to 1. The total number of electors voting was 76,986; the vote for Prohibition was 50,484; and that against was 26,502.

One month after Prohibition had been in effect in Manitoba the following letter appeared (June 30, 1916) in the *Toronto Star Weekly*:

Thirty days' administration of the Macdonald Act has convinced Rev. J. N. MacLean, Government inspector, that Manitoba has accepted the spirit and the letter of the law almost unanimously. Representatives of other Provincial Governments soon to adopt similar measures, who have been here during June observing the process incident to the change, frankly assert that Prohibition, though reversing a policy of a hundred years, has carried with it but slight business disturbance. Dr. Strong, of Alberta, for his Government, watched the administration of the Act for three weeks, and left for home satisfied that the obstacles had been exaggerated. Even the optimistic advocates of restriction frankly admit they are surprised by the slight friction the law entailed.

The number of arrests for drunkenness in Winnipeg during March, April, and May of 1916 under license was 813. The number during June, July, and August under Prohibition was 161. The *Winnipeg Tribune* declared:

The moral, physical, social, educational, and business benefits from even a month of prohibition are apparent to the vast majority of our citizens.

The *Manitoba Free Press* claimed that the administration of the Macdonald Prohibition Act had been of so diligent and vigorous a nature as to break down the well-organized ring of bootleggers.

As a war measure by order in Council under "The War Measures Act" the Dominion Government of April 1, 1918, prohibited the importation of liquor into Manitoba except for certain permitted purposes. This order remained in force until Dec. 31, 1919.

In 1918 it was reported that there were nearly

200 hotels licensed to operate in the Province of Manitoba and, according to a statement by Hotel Administrator W. J. May, the majority of the proprietors were conducting their houses in a manner that was a credit to the different communities in which they were located. A movement was organized in that year among the hotel men of the province to arrange for their representatives to appear at the coming session of the Legislature and ask that hotel men be given a monopoly of selling temperance beer.

A. E. Boyle, secretary of the Board of Trade, Winnipeg, announced in the Sept. 20, 1918, issue of the *Pioneer* that the phases in which the absence of liquor was most noticeable were in the conduct of strikes and of election tests. C. A. Fraser, a police magistrate of Brandon, Man., in the same issue stated that the beneficial effects of Prohibition had been revolutionary and that the results had been so satisfactory that no reputable people would even think of bringing back the old order of things. T. G. Mathers, Chief Justice Court of King's Bench, Winnipeg, said: "The benefits of prohibition in this province have been most marked . . . the jails at Morden and Minnedosa have been closed, as there is no longer any need for them."

Other prominent men in Manitoba declared that under Prohibition drunkenness had almost entirely disappeared, crime had been diminished, business had been helped, and health and prosperity increased.

On Oct. 25, 1920, one of the largest votes in the history of the province was recorded on the question of the importation of liquor, namely, affirmative, 68,831; negative, 55,056.

As a result, on Feb. 1, 1921, under the Canada Temperance Act, a Dominion statute, Manitoba again became "bone-dry," and remained so until the passage (1923) of the Government Liquor Control Act.

In 1920 the editor of the *Manitoba Free Press* published an article setting forth the hotel situation in the province under Prohibition, and showing that proprietors did not wish for the opportunity to sell liquor again; that places of public accommodation were cleaner and more home-like without the bar; and that business was profitable. The *Woodstock Sentinel-Review* early in 1921 contained the following paragraphs about the Prohibition situation:

Amendments to the Manitoba Temperance Act passed at the 1920 session of the Legislature will become effective February 1, Hon. Thomas H. Johnson, Attorney-General announces. Provisions of the new Temperance Act aim to make Manitoba an absolutely dry province. Doctors are limited to issuance of one hundred prescriptions per month, not to exceed twelve ounces of liquor.

Jail sentences will be imposed on all who infringe the Temperance Act, more than once, and all firms will be liable to a minimum fine of \$1,000 for first offences. A Government vendor's warehouse will be opened at Portage-la-Prairie, with E. A. Gilroy in charge, for the distribution of all liquor in Manitoba.

Convictions for drunkenness and disorderly conduct decreased 84 per cent in the ten-year period 1912-21. In 1921 and 1922 there was a further decrease of 53 per cent in convictions for the same charges. In 1922 it was charged that there was considerable illicit manufacturing and bootlegging in the province, but that it was steadily decreasing.

The convictions for drunkenness in Manitoba during 1913-25 were as follows:

Year	Arrests	Year	Arrests
1913	7,493	1920	2,330
1914	6,193	1921	1,429
1915	4,154	1922	1,483
1916	3,114	1923	1,548
1917	1,085	1924	1,948
1918	1,123	1925	1,948
1919	1,490		

Under the twin banners of the Moderation League and the Beer and Wine League, the wet forces of Manitoba succeeded in the summer of 1923 in forcing a referendum on the question of Prohibition. Two proposals were to be voted upon. The first was "An act to Provide for Government Control and Sale of Liquors," and the second was the "Beer and Wine" measure. The voters of Manitoba accepted the system of Government control by an actual majority of 38,730. This was not because the Manitoba Temperance Act had proved a failure and the province was ready to go back to the old status; for the Act had reduced drunkenness by 80 per cent. But during the two years prior to the election, which was held on June 22, 1923, the Prohibition situation in the province had been much complicated by the development of illicit manufacture, over which the provincial act had no control, and by a degree of slackness in administration resulting largely from the reduction of the appropriation voted for police maintenance and from a lack of coordination in the activities of city and provincial forces. The Moderation League had availed itself of the opportunity to undertake widespread propaganda against the Act, and, thus, operating on a provincial mentality characterized by after-war unsettlement and rendered critical and pessimistic by the pressure of economic difficulty, succeeded in creating the impression that an intolerable situation had arisen and that any change should be welcomed. Combined with this was the promise of relief to the hard-pressed taxpayers in the revenue to be derived from the Government sale of liquor, and hundreds voted unthinkingly in the hope that conditions would be improved. The temperance people of Manitoba were caught napping, a false sense of security having been created by years of Prohibition, and they did not realize their danger until it was too late.

That Manitoba was utterly opposed to a return to the old status, and would have nothing to do with public drinking or anything approaching the character of the barroom, was abundantly proved by the second referendum, in which the "Beer and Wine" proposal was negated by a majority of 38,056. The vote, which was taken on July 11, 1923, was as follows: Affirmative 27,016; negative 65,072.

Government Control, as established in Manitoba in 1923, provided for two main channels of liquor distribution: (1) Government stores, for all kinds of liquor, these stores being operated directly by the Liquor Commission; (2) Brewers' sale of beer from their breweries and from beer-shops which they were allowed to open under permit from the Commission, these being operated by the brewers and their agents without Commission supervision and practically without control.

Instead of being downhearted at their defeat, the temperance advocates immediately set up a

new organization, known as "The Manitoba Prohibition Alliance," which was to devote itself to a strong and constructive program of education for the future. The Alliance had behind it the support of the churches, the Woman's Christian Temperance Union, the temperance fraternities, the Women's institutes, and the United Farmers.

As to the working of Government control of liquor in Manitoba, a glance at the following paragraphs, which appeared in the *Pioneer* for July 4, 1924, will explain much:

The Board of Commissioners appointed by the Government of Manitoba to handle the sale of liquor in that Province began business on the 22nd of September, 1923. Up to the end of the year the sales to permit-holders amounted to \$1,235,242.04. In addition to this a conservative estimate of the beer sold by the breweries was \$546,459.90, making a total of \$1,781,701.94. This means that the people of Manitoba have been spending at the rate of \$17,817 per day on Government liquors used. . . . Of the money paid by the Commission for liquor during the period named, \$479,628 went to European countries, \$1,651.40 to Asia, \$6,588.73 to West Indies, the balance going to Canadian manufacturers. It is not to be wondered at that distillers in the Old World are interested in the campaign of the Moderation League in Canada. Who could blame them, if they forwarded a tidy cheque to the Moderation exchequer? . . .

Although the law has been in operation but a short time, there is abundant evidence that the evils that have become so manifest in other Government control provinces are coming to the front in Manitoba.

The situation in Manitoba illustrated the folly of striving for sobriety while supplying liquor. The electors of the province voted for what they thought would be Government control and voted down the proposition to sell beer by the glass in hotels. Then they found that they were getting beer by the glass, bottle, and barrel, and that the liquor-selling, which the Government was to control, was running wild and creating a condition of almost unparalleled debauchery, drunkenness and law-breaking throughout the province.

The Manitoba Methodist Conference in 1924 condemned the operation of the Government Liquor

Control Act in strong terms, stating that the Act was not reducing the operation of illicit stills, the bootlegging business, rum-running across the United States border, the use of liquor legally bought and consumed, or drunkenness. In view of these facts, the Conference recommended as follows:

That the Liquor Control Act stands condemned as having signally and tragically failed to control or reduce the trade in alcoholic beverages, as having introduced drinking into many homes which previously were free from it, and as having greatly increased drinking among young people:

That the expenditure in liquor (approximately \$6.-570,000 per annum,) is a criminal waste of money, the small net profit accruing to this province is proving an economic handicap and not a benefit, withdrawing, as it does, so much money from more legitimate channels of trade:

That the aftermath of drunkenness, debauched homes, and ruined young people is too high a price to pay, even were the financial returns much greater.

On Oct. 21, 1925, Mayor Ralph H. Webb stated to the Manitoba Conference of the United Church that the liquor situation was the most obnoxious in the province. Infringements of the law were increasing every day.

Attorney-general R. W. Craig, addressing the United Church Conference, said:

I agree that conditions are worse, but not a thousand times worse. Under Prohibition illicit traffic had two difficulties to face; one to get the liquor, the other to sell it. Under the present law one of these difficulties is gone. There is no difficulty in getting

the liquor, only the difficulty of selling it remains. No man need tell me that when one half the difficulty has disappeared there will not be wider breaches of the law.

The brewers' beer-shops increased in number from 24 in 1923 to 37 in 1924, and to 44 in 1925.

Legislative Return No. 9, March 23, 1926, reads in part:

For the year 1925 the available records show as follows: 2,606,235.36 gallons of beer on which gallonage tax of 12½¢ per gallon was paid to the Manitoba Government Liquor Control Commission. The said figures, 2,606,235.36 gallons, show the gross number of gallons of beer sold in the year 1925 by brewers who have a license to manufacture beer in Manitoba.

A writer on Manitoba in *L'Abstinence* of Sept. 15, 1926, says:

Manitoba has 650,000 inhabitants. It cultivates considerable wheat, and its capital, Winnipeg, is the distributing center of the prairie region. Its Governmental system of control knows not the enticing fronts of saloons, as is the case in British Columbia, Alberta, and Quebec. The liquor stores of Saskatchewan hide their merchandise from the view of their clients. Manitoba itself has no saloons. One finds there nine order bureaux to which clients pass their orders, being assured that, whatever the liquid they prefer, the order will be executed within 24 hours. The Government makes its deliveries only at the domiciles of customers. The permit system is more complicated than elsewhere, and requires that a citizen certify the good faith of those who give the orders. The Government limits purchases to 12 quart bottles of whisky and 48 pint bottles of beer per week. There is no limit to the quantity of wine one may purchase. The local breweries have not to operate by the mediation of the Government, and they are not subjected to an effective control. All of them, during the past year, have been convicted of having violated the law, and 23 convictions have been recorded. Six of the seven breweries existing in the province had a conviction in January of this year.

Writing in the December, 1926, issue of *Current History* on "Canada's Control of the Liquor Traffic," Pierre S. M. Pont speaks favorably of the Manitoba plan, which requires those desiring the privilege of buying intoxicating liquors to take out an annual license. Further, in Manitoba, licenses for taverns to sell beer by the glass are not issued.

On the other hand, Deets Pickett, discussing the same subject, in the same magazine, quotes Judge I. St. George Stubbs, of Winnipeg, as saying that "the enforcement of liquor laws in the Province of Manitoba is a colossal farce." Attorney-general R. W. Craig, he avers, agrees that the present conditions are worse than under Prohibition. Mr. Pickett quotes the *Winnipeg Tribune* as saying that "Crime records in the Province of Manitoba show that 1925 exceeded the record of the past twenty years for the number of persons in the jails of the Province, the total having been 1,650."

In September, 1926, petitions were circulated, ostensibly through a Veterans' Committee, working for a law opening 10 channels for the sale of beer other than the Government stores and beer-shops then in operation. These included (1) Manitoba brewers, (2) brewers from outside Manitoba, (3) hotel dining-rooms, (4) hotel guest-rooms, (5) railway dining-cars, (6) grocery-stores, (7) hotel beer-parlors, (8) banquets, (9) clubs, (10) summer-resort hotels. The Committee soon found, as they afterward admitted, that a voluntary petition would not go far enough to show that there was any real demand for sale of beer by the glass. They then secured the services of Mr. A. E. Burns, secretary of the Western Brewers Association, who took charge of the campaign. Over \$20,000 was spent in securing signatures to the petition,

80 per cent of which came directly from the brewers. On investigation their petitions were found to contain thousands of forged signatures; and the bill which, in pursuance of the petition, had been introduced in the Legislature, was afterward killed by the House—not a single vote being cast in its favor. In spite of this, the pressure for beer by the glass continued insistently; and at last, late in the session of 1927, a bill was passed providing for a referendum.

At the same time the Legislature enacted a number of very definite restrictions upon the operations of the brewers, and increased the penalties for violations of the provincial liquor laws.

The Referendum was held June 28 and included the following three questions:

1. Do you favor any extension of the present facilities of the sale of beer?

2. If a majority answers "yes" to Question No. 1, which do you prefer—

(a) Beer by the glass

or

(b) Beer by the bottle?

3. Are you in favor of abolishing the right of the brewers to sell beer direct to permit holders?

The official returns of the voting, as reported to the Legislature, were:

Majority in favor of extension 15,642

" " " " beer by the glass 9,819

" " " " continuing the brewers' privilege 2,198

A bill (The Government Liquor Control Act) was introduced repealing all existing legislation on the liquor question and presenting a system with the extension of the sale of beer as required by the Referendum. At the time of writing the Legislature has adjourned, leaving the bill with the committee.

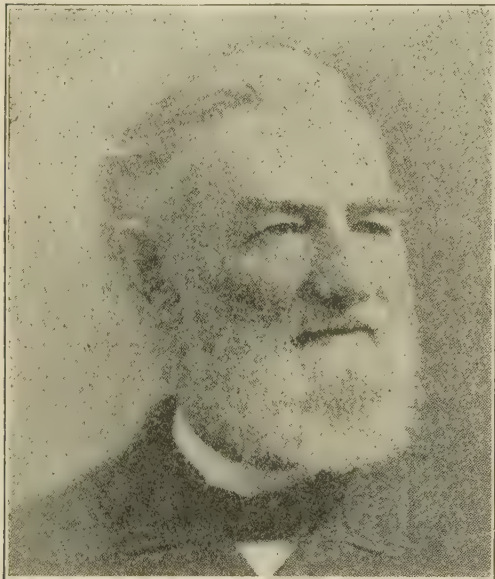
In spite of the votes on Question 3 of the Referendum, the bill does not provide for the continuance of the brewers' privilege. The restriction and safeguards placed around the sale and delivery of liquor are much more rigid than those existing during the past four years under so-called "Government Control."

The proposal (contained in the bill) to give the Government power to establish breweries and distilleries is not regarded as of particular significance. No one imagines that the Government will do anything of that kind in the immediate future.

Among the prominent workers for the temperance cause in Manitoba the following should be mentioned: Sir James Albert Manning Aikins, author of the Manitoba Temperance Act; A. S. Bardal, for many years head of the Good Templars; Dr. G. A. Brown, the Rev. D. S. Hamilton, and F. C. Hamilton, prominent in Royal Templar work; W. W. BUCHANAN, for some years secretary of the Social Service Council; the Rev. C. W. Gordon (Ralph Connor), president of the Social Service Council, and leader in the Presbyterian Church, and, later in the United Church; Sir HUGH JOHN MACDONALD, leader of the Conservative party in 1900, when it was returned to power on the Prohibition issue; the Rev. D. B. Harkness, M.A., Juvenile Court judge, and secretary of the Social Service Council; the Rev. J. N. Maclean, secretary of the Social Service Council, and afterward Commissioner under the Manitoba Temperance Act; and W. R. Wood, secretary of the Manitoba Prohibition Alliance.

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MANN, DELOS H. American physician and Prohibition advocate; born at Franklin, N. Y.; died May 8, 1905. He was educated in the public schools of Meredith, Pa., and at Delaware Academy. At eighteen years of age he graduated from the Academy and began the study of medicine and surgery in the office of his father, an able and successful physician. He completed his course at Albany Medical College (M.D.) and the Medical University of New York. For a year he served as assistant to his father, and then located successively at De Lancey and Delhi, N. Y. The latter place was his home for 30 years, and early in that period he built up a large practise. In 1887 he removed to Brooklyn, N. Y., where he resided up to the time of his death.



DELOS H. MANN

Mann's interest in philanthropy and temperance reform was an outstanding feature of his whole career. He quickly gained a reputation as an able and entertaining public speaker. He served for many years as president of the Delaware County Temperance Society, and in 1874 he was the leading spirit in the great campaign which made Delhi a no-license town. He was from early life a member of the Sons of Temperance and of the Independent Order of Good Templars, serving for many years as Grand Councilor of the Grand Lodge of New York. He was then elected Grand Chief Templar, to which office he was for many years re-elected. Among his temperance publications were: "Mann's Digest of the Marshal's Drill," and "The Juvenile Catechism."

Dr. Mann was twice married: (1) to Miss Abigail H. Briggs (d. 1866); (2) in 1870 to Miss Mary G. McIlvaine, of Brooklyn.

MANN, EUGENIA FLORENCI (SHULTZ) ST. JOHN. American evangelist and temperance lecturer; born in Kane County, Ill., in 1847; educated in the public schools of her native county. After graduating from high school at the age of

fourteen, she spent several years in teaching. In 1869 Miss Shultz was married to the Rev. CHARLES HENRY ST. JOHN (D.D. 1900), of the Methodist Episcopal Church, and with him took up the duties of the Methodist itinerancy in Bloomington, Ill. In 1878 her husband's health failed and he was for some time incapable of pulpit and pastoral work. At the request of the several churches of the circuit, Mrs. St. John was given authority to take up his work; and she preached regularly three times every Sunday, besides meeting the other engagements of the pastorate during the week. She was, also, active in mission work, serving as secretary of the Woman's Foreign Missionary Society of the Illinois Conference of the M. E. Church for four years.

Mrs. St. John early enlisted in the temperance cause, joining the Woman's Christian Temperance Union and the International Order of Good Templars, and engaging in active temperance work. In 1879 she became a Prohibitionist, and in the same year Frances E. Willard appointed her State president of the W. C. T. U. of Illinois. She was one of the 31 delegates chosen to present to the Legislature of that State the local-option petition of 110,000 names, secured by the W. C. T. U. Later she removed with her husband to Denver, Colo., and affiliated with the temperance organizations in that State. She was made State lecturer for the W. C. T. U. and for the I. O. G. T., and in 1883 she was elected delegate to the Right Worthy Good Templars' Lodge of the World, held at Washington, D. C. At this time she entered the national work of the I. O. G. T., under the Eastern Lecture Bureau, speaking for 39 summer assemblies, including those of Canada, New York, and Pennsylvania; and she returned to these encampments five years in succession. She took the W. C. T. U. theological course, and in 1885 was admitted by Miss Willard and the Union board as a national evangelist.

In 1887 Mrs. St. John transferred her membership to the Methodist Protestant Church, took the theological course of that church, was ordained a minister in the Kansas Conference, and in 1892 was elected to the General Conference, being the first woman who ever sat as delegate in the General Conference of that denomination in the United States. She served pastorates in Kansas for over ten years at Emporia, Neosho Rapids, and Kansas City. She lectured in 127 towns in that State, organized 87 Unions, children's temperance societies, and 10 White Cross bands, and, with her husband, aided in the conversion of over 4,000 persons who united with various churches. In 1889 she and her husband attended the World's Sunday-school Convention held in London, both of them being delegates from Kansas Sunday-schools. She was one of the speakers at the Woman's Congress of the World's Exposition, held at Chicago in 1893, and traveled and lectured throughout Europe and America. Mrs. St. John was a delegate to the National W. C. T. U. Convention many times, and was for some years a national evangelist and lecturer for the Union. In the campaign for Prohibition in Nebraska she traveled more than 900 miles and delivered 63 addresses. She also campaigned for Prohibition in Illinois, Washington, Idaho, Montana, Colorado, California, Wyoming, South Dakota, and Ohio. During the World War she served as camp mother in the Base Hospital

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at Fort Riley, Kans., under appointment of the State W. C. T. U.

When over 60 years of age Mrs. St. John took up a homestead of 320 acres in Colorado, and with-out assistance improved the land, and proved up on her claim, which she later sold to advantage.

Dr. St. John died in 1894. In 1920 Mrs. St. John



MRS. EUGENIA F. ST. JOHN MANN

was married to Francis W. Mann, of Devil's Lake, N. D., who had been a playmate of hers in Illinois, and with him settled at Long Beach, Cal.

MANN, HAROLD HART. British chemist, author, and temperance advocate; born at York, England, Oct. 16, 1872; educated at the Elmfield School in York, Victoria University, Manchester (B.Sc. 1892; M.Sc. 1902), at Yorkshire College, now the University of Leeds (D.Sc. 1905), and at the Pasteur Institute, Paris, France. In 1895 Mann commenced his professional career as chemical assistant for research to the Royal Agricultural Society of England, being stationed in London and at Woburn, Bedfordshire; and in 1898 he was made resident chemist to the Woburn Experimental Farm, at Ridgmont, Bedfordshire, in which work he was engaged for two years. He was made a Fellow of the Institute of Chemistry in recognition of his work in the field of agricultural chemistry. About the same time he was elected to the Linnean Society of London.

In 1900 Mann went to India as scientific officer to the Indian Tea Association, Calcutta.

In 1907 Dr. Mann was appointed professor of chemistry and principal of the Agricultural College of the University of Bombay at Poona, and at the same time he became agricultural chemist to the Government of the Presidency. On Oct. 25, 1913, he was married to Miss Katharine Collicie, of Cloughton, Birkenhead, England. In 1918 he was appointed director of agriculture of Bombay, and was reappointed in 1921. He was specially honored in 1917 when he received the Kaiser-i-

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Hind Medal of the First Class, awarded for public service in India. In 1927 he retired and returned to England. In 1928 he again went to India, locating in Secunderabad.

Since early boyhood Dr. Mann has been an ardent supporter of total abstinence, having joined the Band of Hope movement as a lad in England. He labored for six years (1898-1904) in both England and India for the Band of Hope Union and other similar organizations. For three years (1904-07) he served as president of the Calcutta Temperance Federation, and from 1907 he was actively associated with the Poona Temperance Association. Shortly after his arrival in India he affiliated himself with the Independent Order of Good Templars, in which organization he soon became prominent. Since 1909 he has held the following offices in the Order: Grand Officer of the Grand Lodge of India (1909-24); Grand Chief Templar of India (1913-23); International Guard (1920-23); and Deputy I. C. T. (1923).

Mann has also written a number of timely articles on the progress of the temperance movement in Bombay which have had a wide circulation in India and elsewhere. His most widely read work is "The Drink Problem in Calcutta," in four parts, written between 1904 and 1906.

MANN, HORACE. American lawyer, educator, and Prohibition advocate; born at Franklin, Mass., May 4, 1796; died at Yellow Springs, Ohio, Aug. 2, 1859. His father was a farmer of limited means, and the boy Horace was compelled to procure the rudiments of an education by his own exertions. He earned his schoolbooks by braiding straw, and up to his twentieth year his schooling was irregular, amounting to only a few weeks in a year. By diligent application, however, he was able to enter Brown University, Providence, R. I., graduating in 1819. After serving for two years as tutor in Latin and Greek at Brown he entered the Litchfield (Conn.) Law School, and was admitted to the bar in 1823. Opening an office at Dedham, Mass., he built up an extensive practise, and was elected to the Legislature in 1827. Removing to Boston in 1833, he formed a partnership with Edward G. Loring, and during the same year was elected to the State Senate, becoming president of that body in 1836. In the following year he was chosen secretary of the Massachusetts Board of Education, retaining that office until 1848, and rendering invaluable service to the cause of education.

In the spring of 1848 Mann was elected to Congress as a Whig, to fill the vacancy caused by the death of John Quincy Adams. He took active part in the antislavery movement, and in 1850 was engaged in a controversy with Daniel Webster in regard to the extension of slavery and the fugitive-slave law. Owing to this difficulty Mann lost the support of Webster's friends and was defeated for renomination by a single vote in the next nominating convention. He then appealed to the people as an independent antislavery candidate, and was reelected, serving from April, 1848, till March, 1853. In 1852 he was nominated for governor of Massachusetts by the Free Soil party, and on the same day he was chosen president of Antioch College, Yellow Springs, Ohio. Failing of election as governor, he accepted the presidency of the College, and continued in that position until his death. In his legislative career he consistently battled

for antilottery and antisaloon legislation, and in 1830 stood alone in the Legislature for a statute prohibiting Sunday sales of liquor. Seven years later, while he was president of the Senate, the Sunday law was passed. On that occasion, replying to a letter from a friend, he wrote:

You asked me some time since what I meant by the triumph of the temperance reform, and whether we must not always see excess. What I meant... was the entire Prohibition of the sale of ardent spirits as a drink, the abrogation of the laws authorizing the existence of public places for its use or sale—thus taking away those frequent temptations to men whose appetites now overcome their resolution. There are thousands and tens of thousands of inebriates who never would have been so, had the tavern and the dram-shop been five miles from their homes.—Mary Mann, "Life of Horace Mann," p. 56, Boston, 1865.

The same work quotes from his "Journal," of the year following his selection as secretary of the Massachusetts Board of Education, as follows:

The annual meeting of the Massachusetts Temperance Society took place this evening. . . The cause progresses. I used to feel a faith in its ultimate triumph, as strong as prophecy. The faith is now in a forward state of realization; and what a triumph it will be!

The Maine Law, passed in 1851, occasioned no small tumult throughout the nation. Horace Mann acclaimed it as the greatest forward step ever taken in the solution of the drink problem.

MANN, JOHN. English engineer and temperance worker; born about 1824; died in London June 13, 1913. For more than 30 years he was a member of the Lambeth Board of Guardians, and of the Lambeth Vestry. For many years he was associated with the Maudsley Engineering Works, and by his temperance and industry raised himself to a good social position and a sphere of great usefulness. He was a cofounder of the Temperance Permanent Land and Building Society and one of the first officials of the Working Men's Metropolitan Teetotal League (1862). For several years Mann was chairman of the London auxiliary of the United Kingdom Alliance. He served, also, on the Board of Management of the London Temperance Hospital.

MANN, JOHN. English Methodist preacher and temperance reformer; born about 1813; died Sept. 12, 1872. Originally a farrier, he became a minister and, ultimately, president of the United Free Methodist Churches. He lived for many years in Sunderland, Durham, where he was a popular, zealous, and fearless advocate of total-abstinence principles.

MANN, WILLIAM HODGES. American ex-governor, educator, and Prohibition advocate; born at Williamsburg, Virginia, in 1843; died at Petersburg, Va., Dec. 12, 1927. He was educated at the Brownsburg (Va.) Academy. At the age of sixteen years he was chosen deputy clerk of Nottoway County, Va., which office he retained for two years. Upon the outbreak of hostilities between the North and South he enlisted as a private in a company of Virginia infantry, and served until he was obliged to retire from active service on account of an injury received while acting as a scout in the operations around Petersburg, in Dinwiddie County, Va. He was admitted to the State bar in 1867, and after practising law for three years was elected judge of Nottoway County, Va., serving in that capacity for 22 years and finally resigning in 1892. For a number of years Mann was an active campaign speaker and a member of the Democratic State Executive Committee. In 1899 he was elected to the Virginia Legislature,

and he served as a member of the Senate Committee appointed to revise the laws of Virginia. He was governor of Virginia from 1910 to 1914. As a Senator he was patron of the High School Bill, passed in 1906, under which some 350 high schools were erected in the State.

Ex-Governor Mann was for many years one of the vice-presidents of the Virginia Anti-Saloon League. He was the author of the Mann Law, which closed about 800 saloons in the country districts where there was no police protection. Mann was a Presbyterian and resided at Petersburg, Va.

An obituary well said of him:

Virginia has produced no higher type of citizenship than that represented by Judge William Hodges Mann. . . The pages which his life and work have added to the history of his great state will abide as a fountain of inspiration to coming generations.

MANNING, HENRY EDWARD. English cardinal archbishop; born in London July 15, 1809; died Jan. 14, 1892. He was educated at Harrow and Oxford, took Anglican orders, and became



CARDINAL HENRY EDWARD MANNING

archdeacon in 1840. Eleven years later (1851) he joined the Roman Catholic Church; was appointed archbishop of Westminster in 1865; and was made a cardinal in 1875. Among his works are "The Unity of the Church" (1843); and "The Temporal Sovereignty of the Popes" (1860).

Cardinal Manning was an active temperance worker. In 1866 he appointed a committee which reported in favor of the formation of a church society pledging its members in various ways against the use of strong drink, but recommending total abstinence only for those who were habitual drunkards. In 1867 the Cardinal attempted to initiate a movement pledging men and women not to enter a public house on Saturdays and Sundays. In 1871 he spoke in behalf of the Permissive Bill, and in 1872 took the total-abstinence pledge. In 1873 he formally inaugurated the Catholic Total Abstinence League of the Cross (see LEAGUE OF THE CROSS), which became a strong organization. In his eightieth year he said: "I have for years, I

say it openly and boldly, been a fool for Christ's sake in the matter of intoxicating drink; and so I hope to die." On his deathbed he charged the doctors to give him no alcohol ("Temperance Speeches of Cardinal Manning," London, 1894).

Manning made his position in regard to temperance work perfectly clear: while heart and soul for temperance, he denounced temperance fanatics.

Addressing the Holy Family Confraternity at St. Mary's and St. Michael's, London, in 1875, the Cardinal said:

I will go to my grave without tasting intoxicating liquors, but I repeat distinctly that any man who should say that the use of wine or any other like thing is sinful when it does not lead to drunkenness, that man is a heretic condemned by the Catholic Church. With that man I will never work. Now, I desire to promote total abstinence in every way that I can; I will encourage all societies of total abstinents. But the moment I see men not charitably attempting to trample down those who do not belong to the total abstinents, from that moment I will not work with those men.

I would have two kinds of pledge—one for the mortified who never taste drink, and the other for the temperate who never abuse it. If I can make these two classes work together, I will work in the midst of them. If I can not get them to work together, I will work with both of them separately.

On another occasion he said:

The Catholic Church has always taught the lawfulness of using all things that God has made, in all their manifold combinations, so long as we use them in conformity to the law of God. Drunkenness is not the sin of the drink, but of the drunkard. Nevertheless, in every utterance of the Church, and in every page of Holy Scripture, wine is surrounded with warnings. The extreme facility of its abuse, its subtle fascination, its overpowering spells, and its stealthy imposition of bondage on the intellect and the will from the lowest to the highest natures, are all set forth in the word of God, "as by the hand of a man writing upon the wall."

In the same speech he stated:

We are all pledged to temperance by our baptism, and with all those who labor to make that pledge a reality in themselves and in others I will always heartily work. But there are multitudes for whom a sharper discipline and a more complete removal of all occasions and temptations to excess are vitally necessary. So long as a man who has been in the habit or danger of intoxication continues to drink, he will go to places where drink is sold; so long as he goes to places where drink is sold, he will be habitually in the company of associates who will easily overpower his best resolutions. For such men I believe total abstinence to be almost the only hope.

In St. Mary's Catholic Church at Middlesbrough, Aug. 13, 1878, he made the following appeal:

I do not ask you to be temperate, for you are baptized into Christianity, and are bound by your vows to be temperate. The men and women who can not keep that promise will not keep a new one; but I urge you to pledge yourselves to abstain, if not alone for your own salvation, at least for the sake of your weaker brethren.

At Greenock, June 1, 1881, he spoke thus of the evil results of sending children to the public house:

Let me tell you that more ruin comes to the men and women who have learned when they were boys and girls to go and fetch their father's beer from the public house, and more wreck and ruin, more bad language has been learned, and more terrible knowledge of that of which they might have been ignorant, than we are aware of. It is there the first temptation has been given to them from the folly and wickedness of those that they have met in the public house.

In a speech delivered at Newcastle-on-Tyne Sept. 4, 1882, he expressed his views of local option in the following words:

Self-defence is the first law of nature, and Local Option, or Popular Veto, is nothing more nor less than giving to every locality throughout the United Kingdom the power of self-defence and to protect itself against the great Drink Traffic. . .

What is Local Option? I will give you an example. A rich man who has an estate has the control of every

house on that estate and will not let a house to a publican. If he hears that without his knowledge one of his tenants has applied for a licence he soon sees the back of that tenant at a distance. The rich man has absolute lordship over his property. He will not allow a public-house to be put up against his garden gate. If his property be in the good city of Newcastle he will not allow a public-house to be put up next door to his home; no, nor in the same street. And if he be the possessor of the land and of the houses in that street, he will soon clear away the nuisance. How is it with the poor man? What can the poor man do to protect his home? Can he sweep away the public house? He has no power over it. Local Option, or Popular Veto, then is this—that the mass of the people shall have by law what the rich man has by property. Nothing can be more constitutional than this. Equality before law is the very foundation of our English Commonwealth. Nothing can be more just. Who suffer most through drunkenness? The workmen and their families, and, above all, the sober. . . The evil ought not to be permitted to grow in order that the police may be called in to repress it. Prevention is not only better than cure, but prevention is a duty, and cure is a lame, halting attempt to undo an evil which we have wilfully permitted. That is Local Option; that is the popular veto.

The Cardinal was an ardent supporter of the United Kingdom Alliance. In his Newcastle speech, from which the foregoing extracts are quoted, he said:

I have to thank the United Kingdom Alliance for having roused my attention to this subject. Fifteen years ago (1867), when, after a long life already spent, and believing myself to know the condition of the people, for the first time I came to a knowledge of their real condition, and the real demoralising power of this drink traffic. I came to this knowledge through a deputation of good men—members of the United Kingdom Alliance—who wrote to me and requested an interview. They came to my house, and the arguments they laid before me aroused my attention, and from that day I trace the knowledge and intense feeling of indignation which I now possess, and the resolve, so long as life lasts, never to spare word or deed to help the United Kingdom Alliance to the utmost of my power.

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MANNING, WALTER JAMES. Australian stock and real-estate salesman and temperance advocate; born at Adelaide, South Australia, Nov. 17, 1876; educated in the Grote Street Government public school, Adelaide, and at Prince Alfred College. On June 17, 1908, he married Miss Everal May Toop, of Cornwall, England. He is a well-known business man of South Australia, having been a land agent and auctioneer for a number of years.

Ever since he was eight years of age Manning has been actively interested in the cause of temperance reform. In 1910 he was chosen District Chief Ruler of the South Australian District, No. 81, of the Independent Order of Rechabites. For ten years he has been treasurer of the South Australian Temperance Alliance, and is at the present time a member of the Australian Prohibition Council. He resides in Adelaide.

MANRIQUE, AURELIO. See MEXICO.

MANSEL, JAMES. American business man and Prohibition advocate; born in Lycoming County, Pa., May 20, 1847; educated in the public schools, at Dickinson Seminary, Williamsport, Pa., and Bucknell University, Lewisburg, Pa. For four years he taught in the public schools of his native county; later he was with several lumber companies for some years, and then he established a hard-wood lumber business of his own at Williamsport, Pa., and has continued in that line ever since. His interest in reform movements, the temperance question in particular, led to his nomination and elec-

tion as mayor of Williamsport, in 1896, on a straight Prohibition ticket. The improvement brought about in various departments of the city government under his administration led to his nomination by the Prohibition party for Congress. This nomination was seconded by the Democratic Convention; but he failed of election, though polling a large vote. About 1877 he married Miss Margaret Harts-wick.

In recent years his business interests have been greatly varied, extending through various States and to countries south of the United States; but his eager interest in the Prohibition cause has known no decline, and at four score he has the satisfaction of witnessing the triumph of the cause to which he has devoted so many years of effort. He is officially connected with the boards of various State and other institutions, and is president of the Board of Trustees of Pine St. Methodist Episcopal Church at Williamsport, in which town he resides.

MANUFACTURE AND BUSINESS COMMITTEE. See ANTI-SALOON LEAGUE, p. 184.

MANU, INSTITUTES or LAWS OF. See BRAHMANISM.

MAORI. The aboriginal inhabitants of NEW ZEALAND.

MARA, DENIS. Irish carpenter and temperance advocate; born at Skibbereen, County Cork, Ireland; died about 1862. He was working at his trade in Skibbereen in 1817, when the local community, shocked at the increasing ravages of the drink evil, was roused into active measures to stay the tide of ruin. Mara, with Jeffrey Sedwards, James White, Peter O'Donoghue (Donohoe), and others, about a dozen in all, formed a club, and then a larger body, known as the "Skibbereen Total Abstinence Society." The Society grew until it attained a membership of 500, and it held meetings in Skibbereen and other towns. A destructive fire in 1854 consumed the building, the library, and also the records, so that the statistics and the earlier incidents of the founding of the Society can not be recalled in all their details; but a memorandum-book, preserved by Mara, shows that there was a "sinking fund," accumulated by small weekly subscriptions, by which provision was made for sick or distressed members. The rules prescribed that "No person can take malt or spirituous, or distilled waters, except prescribed by a priest or doctor."

MARAMBAS. A male idol worshiped in parts of Loango, on the west coast of Africa. According to Morewood ("History of Inebriating Liquors"), it is carried before the chief ruler wherever he goes; and, when he eats or drinks, the first piece of food or first cup of wine is offered to him.

MARASCHINO. A liqueur made from the marasca cherry. The juice of the cherry distilled yields the spirit, which is flavored with the broken kernels. Sirup is added. The center of the maraschino trade is Zara in Dalmatia.

MARC. Same as MURC.

MARCH-ALE. An ale, formerly brewed by the gentry in England, which was not touched until it was two years old. It was more or less richly compounded with spices and various dainties. Often it was warmed and sweetened. Sometimes toast or a roasted crab-apple was added to it, and even it was known, also, as LAMB'S-WOOL.

MARCOBRUNNER. A white, dry, slightly astringent, still wine, of a fine flavor, produced at Marcobrunn in the Rheingau, Germany, a district stretching along the north bank of the Rhine from Bingen on the west to Mainz (Mayence) on the east.

MAREIYA. The same as GAUDI.

MAREOTIC WINE. An ancient Egyptian wine, sometimes called "Alexandrian," from the neighboring territory, and taking its name from the town of Marea, which stood on a peninsula south of Lake Mareotis. Athenaeus described it as a white wine of excellent quality, sweet and light, with a fragrant bouquet, and not affecting the head. It was exported to Rome in large quantities.

MARIANAS, MARIANNES, or LADRONES. A group of seventeen islands, situated in the north-western Pacific Ocean, east of the Philippines and the Caroline Islands. A channel divides the islands into two groups. Those in the north are of volcanic origin and are very rugged, while those in the southern group are low and flat. The climate is temperate and salubrious. The Marianas, which have an area of approximately 420 square miles, are very picturesque, as they are densely wooded and are covered with a perpetual verdure.

The archipelago was discovered by Magellan on March 6, 1521. The name "Islas de los Ladrones" ("Islands of the Thieves"), was given them by Magellan's men, on account of the thieving propensities of the inhabitants; and the islands are still commonly called the "Ladrones." They received the name "Las Marianas" in 1668, in which year they were occupied by the Spanish Government, in honor of Maria Anna of Austria, widow of Philip IV of Spain. By the treaty of Feb. 12, 1899, the entire archipelago (except GUAM), with the Caroline and Pelew Islands, passed (Oct. 1, 1899) from Spanish to German possession in consideration of a payment of £837,500. They were occupied by the Japanese in 1914. Under the Treaty of Versailles, Japan was appointed mandatory for the Marianas.

Guam, the southernmost and largest of the islands, was ceded to the United States by Spain on Dec. 18, 1898. The next most important are Saipan, Tinian, and Rota, all members of the southern group. Sipan is the seat of government.

The population of the islands is about 5,000, the Japanese inhabitants numbering about 2,000 and the natives about 3,000. The population of the Ladrones at the time of their discovery by Magellan numbered about 60,000.

The principal products of the islands are coconuts, rice, maize, wheat, cotton, sugar, tobacco, and indigo. The commerce is unimportant.

According to Samuel Morewood, in his "History of Inebriating Liquors" (p. 249), a liquor called "touba" was in use in the island of Guam, prior to its being taken over by the United States Government. The natives seemed to be extremely fond of this beverage.

MARILLIER, LÉON. French temperance leader; date of birth unknown; died November, 1901. He was chairman of lectures in the École des Hautes Études, Paris, and secretary of the commission appointed in 1898 by the Minister of Public Education to study the methods of combating alcoholism.

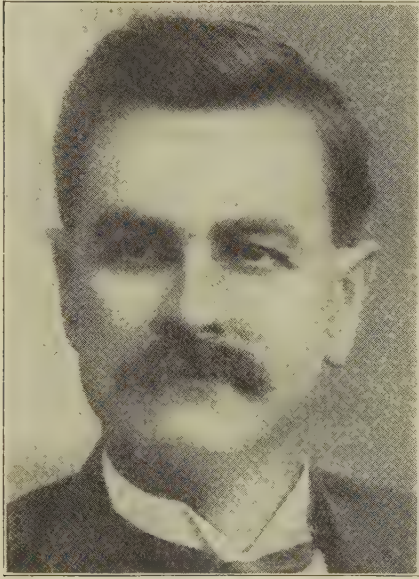
At the time of his death Marillier was vice-president of the French Antialcoholic Union (*Union Française Antialcoolique*) of which he had been

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one of the founders. He was an orator of great power and exerted considerable influence upon the French temperance movement of his day.

MARION, JAMES ALEXANDER. Australian temperance leader; born at Millicent, South Australia, Oct. 2, 1879; died at Duntroon, N. Z., Feb. 25, 1921. He commenced his education in the public schools, but found it necessary to seek gainful employment at eleven years of age, and his further studies were pursued under private instruction.

Early enlisted in the temperance cause, Marion's first public efforts in South Australia were in con-



REV. JAMES ALEXANDER MARION

nection with the campaign to secure six-o'clock closing of liquor-bars. He also took part in the six-o'clock closing movement in Tasmania. He had an active and leading part in every general movement in Australasia from 1907. He toured New Zealand in 1911 and in 1914 in the interest of Prohibition. In March, 1913, he was appointed general secretary of the New South Wales Alliance. The first year of his leadership was signalized by a memorable local-option campaign. At that time, because of the unfair and overwhelming handicap of the three-fifths majority requirement, and because of depleted finances, the temperance forces were greatly discouraged. The Alliance deliberately launched out with a policy of concentration. A number of electorates were considered so backward as to be hopeless, and the whole of the temperance forces were concentrated on the more hopeful places. Results justified this campaign method, as nine electorates were carried for Prohibition by a bare majority, as compared with four in the campaign of 1910. Secretary Marion learned many things during the progress of the campaign, among them, the urgent need of a more thorough education of the backward electorates on temperance issues. To this end a speakers' team was organized and trained to meet the

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special needs of the various localities. Open-air meetings were found to be popular and effective. After the publication of Arthur Mee's famous book, "Defeat," and until its further circulation was prohibited by the Government, 90,000 copies had been sold by the secretary and his agents. This and other telling literature not only proved valuable from the educational standpoint, but the sale of it helped to replenish the treasury; the campaign of public speaking creating a demand for the printed pages from which the orators had quoted such amazing incidents affecting the army and navy. Encouraging success also attended the determined efforts of Marion to secure better law-enforcement. He won cases against strongly entrenched concerns that never dreamed of being interfered with. The "Bondi case" became famous. It occupied the court for thirteen days, and 88 witnesses were examined. The Alliance won, and defeated a second and a third attempt to have the case reopened. The Coledale case and the Great Western Coffee Palace case were scarcely less notable, the former occupying the court for eight days.

In 1919 Marion visited the United States of America and was one of the signatories (at Washington, D. C.) to the Constitution of the World League Against Alcoholism. He embodied the observations made by him on this American tour in a very effective lecture, entitled "Uncle Sam Sobers Up."

After seven and a half years of most valuable work with the N. S. W. Alliance, Marion decided, much to the regret of the Alliance Committee, to transfer his activities to New Zealand. About 100 of his friends gave him a royal send-off at the Y. M. C. A. Hall, Sydney, on Nov. 2, 1920; and on their behalf, in appreciation of his valuable services and in token of their good wishes, Archdeacon Boyce presented the retiring secretary and Mrs. Marion with handsome gifts, including a check. In New Zealand Marion took charge of Prohibition work in the Otago district, with Dunedin as the center. He had hardly, however, settled to his work in the new field when his career was cut short. He was taken ill while addressing a meeting, and died early the next morning. His death was an irreparable loss to the Australasian temperance movement.

MARISI. An intoxicant in general use among the native tribes throughout the Sudan. It is brewed chiefly from durra, the grain of the sorghum, which is placed in earthen jars and, after water has been poured upon it, is allowed to sprout. When clean and perfectly dry it is ground between two stones or crushed by pounding. The sprouted grain is then mixed with flour or crushed fresh grain and put into earthen jars to ferment, a little water being added daily. When well fermented the compound is filtered through a grass funnel or sieve, and on the following day is ready for use. Marisi will keep good for about ten days, but after that time it becomes unpalatable. Usually marisi is drunk while it is a mild stimulant. Its intoxicating qualities increase up to the tenth day. In its strongest state it is known as "bull-bull" (nightingale), and is much in evidence at dances, marriages, and feasts.

In 1795 Sultan Abd-er-Rahman promulgated an edict suppressing the use of marisi under pain of death. The women who made it were exposed to

every degradation, including the shaving of their heads. The habit of drinking was not however entirely overcome.

MARISKINO. Same as MARASCHINO.

MARITIME TEMPERANCE SOCIETY. A London (England) association to which reference is made by Winskill ("Temperance Movement," i. 109) in the following paragraph:

On the 28th of May, 1833, a public meeting was held at the London Tavern, to organize a Maritime Temperance Society, when Sir R. Stopford presided, and urged the importance of the subject. Admiral Sir Jaheel Brenton; Mr. Thomas Chapman, shipowner and underwriter; Charles Saunders, a coalwhipper; Lord De Saumarez; J. S. Capper; James Silk Buckingham, and others, addressed the meeting.

It will be noticed that it is not stated that the Society was actually organized.

Burns ("Temperance History," i. 72) says:

On May 28, a Maritime Temperance Society was formed at a meeting over which Sir H. Stopford presided.

No other reference to the Society is made by either of these historians.

MARK. Same as MURC.

MARKET WINE. In the north of England, a bottle of wine given as a reward to the farmer bringing the first sample of newly threshed wheat to the market. The custom was still in existence about 20 years ago at Richmond, Yorkshire, and Darlington, Durham. A Mr. Mewburn, writing in the *Larchfield Diary*, said:

On Monday, August 30th, 1847, William Walters, of Firth Moor, claimed of me, as Chief Bailiff, the customary reward of a bottle of wine for the boll of new wheat which had been sold in Darlington market that day.

MARKGRÄFLER. A white, light, and sweet still wine made in South Baden, Germany.

MARKHAM, OSMAN GRANT. American educator and Prohibition advocate; born at Loudonville, Ohio, Aug. 21, 1865; educated in the public schools of Ohio and at Baldwin-Wallace College, Berea, Ohio (A.B. 1886; A.M. 1889). In 1893-94 he took a postgraduate course at the University of Chicago. He holds honorary degrees from Baldwin-Wallace (Litt.D. 1909) and from Baker University, Baldwin, Kan. (LL.D. 1924). In 1886-87 he taught in the public schools of Smithton, Mo., and in 1887 was appointed principal of the academy of Baker University, holding that position until 1893, when he became professor of Latin at the same institution. On Aug. 23, 1894, he married Miss Socia Buckingham, of Leavenworth, Kan.

Markham was appointed dean of the University in 1905 and continued to serve in that capacity until 1924, when he became a publishing agent of the Methodist Book Concern, of Chicago, Ill. He was acting president of the University in 1921-22. For six years (1905-11) Markham was a member of the Kansas State Board of Education, and he has been a lay delegate to a number of General Conferences of the Methodist Episcopal Church. He is a member of the Classical Association of the Middle West and South and (since 1908) a director of the Kansas Historical Society.

Markham became first president of the Kansas Anti-Saloon League in December, 1916, serving in that capacity until 1924, and during most of that period he was also a member of the Board of Directors of the Anti-Saloon League of America.

MARKHUS, KNUT. Norwegian educator and temperance leader; born at Markhus, Skaanevik, Norway, Nov. 7, 1878; educated for a teacher and graduated from one of the training-schools. He taught for some years in the common schools, and was then appointed head master of the Sunnhordland High School.

Practically a total abstainer all his life, he in 1896 joined the Norwegian Total Abstinence Society and the Independent Order of Good Templars. He has held a number of important offices including those of District Chief Templar and Grand Superintendent of Juvenile Work of the Norwegian Grand Lodge. He was a delegate to the International Supreme Lodge at Christiania in 1914. He was for many years leader of Haugesund Temperance Federation, and has been a number of times a delegate to the national total-abstinence conventions in Norway. In 1911 he was a delegate to the First Scandinavian Prohibition Convention, held at Stockholm, Sweden. He has, also, been a teacher at a number of temperance institutes.

MARONEAN. One of the earliest of Greek wines of which there is any distinct account. Henderson ("History of Ancient and Modern Wines," p. 74) thinks it was probably produced in the territory of Maronea "on the coast of Thrace, or of Ismarus, near the mouth of the Hebrus, where Ulysses received the supply which he carried with him on his voyage to the island of Cyclops."

It was a black, sweet wine, upon the virtues of which Homer enlarges in the "Odyssey" (ix. 248). He describes it as "rich, unadulterate, and fit drink for the gods." It was so potent that it was usually mixed with twenty parts of water.

Pliny mentions that the growths of Maronea were still in high estimation in his time.

MARQUESAS ISLANDS. An archipelago in the South-Pacific Ocean, belonging to France. It extends over 250 miles from southeast to northwest, and has an area of 490 square miles. The Marquesas are divided into two groups: the southern, or Mendaña Islands; and the northwestern, or Washington group. There are four islands in the southern group and seven in the northwestern. The whole archipelago is of volcanic origin and is covered with mountains, rising in some cases to about 3,500 feet above sea-level.

The Marquesas were discovered by Alvaro Mendaña, a Spanish navigator, on July 21, 1595, and were named after the viceroy of Peru, Marquesas de Mendoza, who was patron of the voyage. The archipelago was later visited by Captain Cook, Captain Ingraham, Captain Marchand, Lieutenant Hergeest, Krusenstern, Commodore Porter, and Rear-Admiral Dupetit-Thouars. In May, 1842, after Roman Catholic missionaries had prepared the way, the archipelago was annexed by France, and it is now administered by a French resident.

Nearly all of the islands have several narrow valleys, in which the bulk of the population live. The soil is rich and fertile, the climate hot, but healthy. The principal products are bananas, breadfruit, yams, plantains, wild cotton, bamboos, sugar-cane, coconut, and timber.

At the time of the French occupation, the population of the Marquesas was 20,000, but at the present time (1928) there are fewer than 3,000 inhabitants. These are of the same race as those of the Society and Sandwich Islands. The natives

are perhaps the finest race of Polynesian stock. Though courteous, they are cruel and revengeful.

As in the Friendly, Society, Sandwich, and other islands in the Pacific Ocean, the beverage which is generally used by the natives is KAVA, prepared from the root of a species of pepper-plant.

MARRIAGE AND DRINK. Weddings have always been occasions for joyful festivals. When laws and customs were applied to marriage and its ceremonies, men had progressed far upon the road of so-called civilization. Women had ceased to be a chattel to be stolen by men; barter had become fixed between parent and wooer. And man lived no longer from hand to mouth: he saved and laid by for seasons when the fields would not yield sufficient for the daily needs. The communistic idea disappeared and individual possession took its place. The possessor became proud of his wealth, which allowed him luxuries that others could not afford; and he took pride in showing his possessions when occasions arose, such as the celebrations of special festivals. Then it was his custom to treat himself, his family, and his friends to the best his house could afford, whether these festivals were given in honor of the deity or of some particular saint. Among the home festivals marriage and birth took the highest places. So it came about that these celebrations were made the occasions for indulging in eating and drinking, and as the line between satiety and gluttony is easily overstepped, these festivals often became wild orgies.

Mural pictures of ancient Egypt, songs of the papyrus rolls, decorations on vases excavated in Crete, in the islands of the Mediterranean, in Greece, and in Italy, inscriptions of Mesopotamia, and narratives in the Old Testament referring to Jews, Babylonians, Persians, etc., wedding-songs of the Indus and the Ganges, all depict drinking, dancing, feasting, and the general enjoyment of life at weddings. In a few cases these are the only evidences of a culture which has otherwise entirely disappeared. Even the nations that held high standards of the philosophy of life, as the Greeks of Pericles' time, and severely condemned over-indulgence in drinking, condoned inebriety on such festive occasions. From the New Testament it is known that wine was served at weddings of the Jews; see, for example, the account of the marriage at Cana in Galilee in John ii.

At about the same period as the Cana wedding the Latin poet Ovid sang of drinking at marriages, at his exile near the shores of the Black Sea, and painters decorated the walls of private residences in the small country town of Pompeii with drinking scenes from weddings.

With the downfall of the political power of the Roman world-empire, morality also declined and the formerly sober Romans became heavy drinkers, evidencing their love for Bacchus and his products at every possible occasion, especially at weddings. The barbarians of Gaul, Spain, Germany, and England, by nature not abstemious, followed the example set by their Roman rulers. Even a Christian bishop in the fifth century, on a visit to a village near Metz, found it necessary to admonish his German parishioners to avoid heavy drinking at weddings.

In the Middle Ages many an edict was promulgated in the countries of Europe, intended to curb the extravagance and over-indulgence in eating

and drinking at festivals, especially marriages; and the chronicles of the cities of England, Germany, and France, then the richest countries, had for nearly every decade of the fifteenth and sixteenth centuries a new ordinance regulating the celebration of marriages. The seventeenth century saw war and poverty and pestilence, but the eighteenth century began with increased wealth, which was to end in the upheaval of the French Revolution. The nineteenth century found a more serious population, and the World War (1914-18) and the years following the armistice witnessed the disappearance of many jollifications, among them the drinking customs at marriages.

Progressive so-called civilization has done away with many of the old ceremonials at weddings of which drinking was one. In the United States such ceremonials are not now to be found, and in Europe only in out-of-the-way places, in mountainous and isolated regions; and even here the World War shows its after-effects. In Australia the custom of drinking at marriages never had a foothold; in Asia it is still observed in some countries; and the wild peoples of Africa and Oceania still adhere to it.

The reason for serving drink at the marriage ceremony is thus explained by Edward Westermarck in his "History of Human Marriage" (which work has been largely drawn upon in the present article):

That this rite [*i. e.* drinking together], like that of eating together, is in the first place a symbol of, or a means of strengthening, the union of the couple, is beyond doubt; but, like the latter rite, it may at the same time serve some other purpose, that is, a symbol of fertility. This rite of drinking together, sometimes out of the same vessel, is not only found among the wild tribes but also in Europe from Italy to Norway, from Brittany to Russia; and there are traces of it in Scotland, too.

Of wild and uncivilized peoples Westermarck writes:

Besides, and sometimes combined with, the rite of eating together there is the rite of drinking together ... Among the Brazilian Indians they drink brandy together. ... Among the Hos and Lepchas the bride and bridegroom drink beer together, or out of the same cup. ... Among the Jansens, one of the Kuki tribes, a glass of liquor is handed to the husband, who drinks half, and gives the rest to his wife. ... Among the Tipperahs of the Chittagong Hills, again, the girl's mother pours out a glass of liquor and gives it to her daughter, who goes and sits on her lover's knee, drinks half of it, and gives him the other half. . .

Armenia. Lucy M. J. Garnett in the *Argosy*, January-April, 1900, p. 347, remarks:

At the moment of the arrival at home from church of the wedded pair and their guests a sheep is sacrificed on the threshold of the house, over the blood of which the wedding party steps into the house. The bridegroom seats himself on a sofa, specially provided for this occasion, and places the bride on his right hand. A gold or silver cup is filled with wine and blessed by the priest, who presents it to the couple in turn. The guests meanwhile chant a hymn, after which the repetition of the Lord's Prayer terminates the religious ceremony.

Bulgaria. From Dr. V. I. Shopoff ("International Folk-Lore Congress," Chicago, 1893, p. 417) it is learned that in Bulgaria

the bride and groom are led to a little table set before the altar, on which are bread and wine.

The author does not say whether they partake of it or not; but he remarks that the guests "indulge heavily in wine before and after the ceremony."

China. In China, at present, the couple before the consummation of the marriage

drink wine, or a mixture of wine and honey, alternately from two goblets, which are sometimes tied together

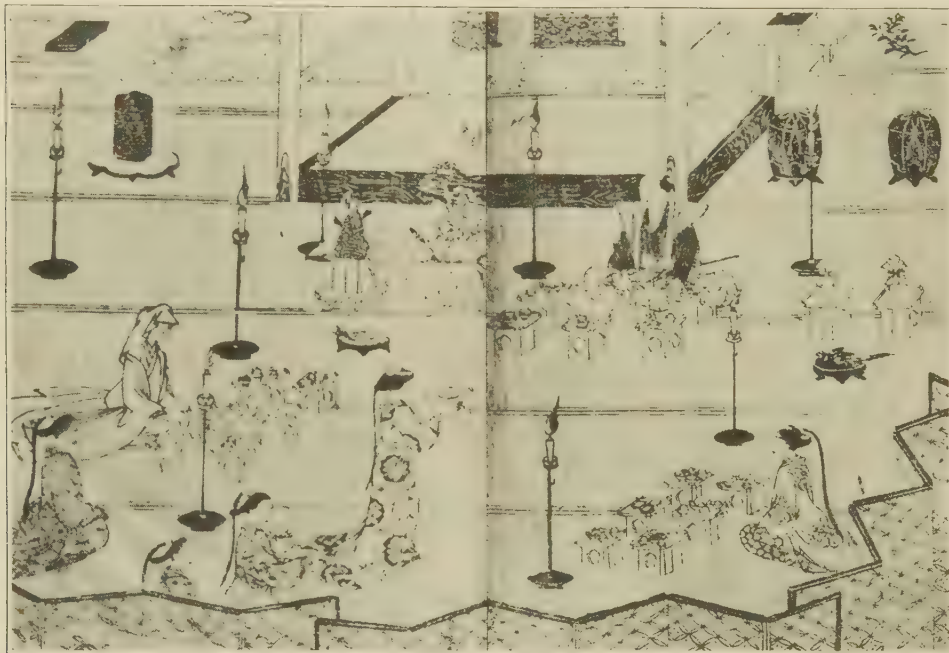
MARRIAGE AND DRINK

by a red string, the bridegroom, after having sipped from his goblet, handing it over to the bride, and the bride handing hers over to her husband, and so repeatedly.

Westermarck, who is the authority for this statement, does not say in what part of China this custom is to be found.

Paul Carus in the *Open Court*, xx, p. 741 (1906) in a well-illustrated article entitled "Betrothal and Marriage in China," remarks:

Having arrived at their new residence, the young couple worship heaven and earth. Then the bride is seated on a divan and drinks some wine with her husband out of a loving-cup, consisting of two bowls welded into one.



JAPANESE WEDDING CEREMONY: THE DRINKING OF SAKÉ IS AN IMPORTANT FEATURE

The writer of this article was informed by a highly educated Chinaman that the drinking of tea by the newly married couple after the first prayer in their future home, also belonged to the ceremonial.

Ecuador. H. S. Dickey gives the following account of the marriage ceremony among the Yumbos:

Each tribe of Yumbo is governed nominally by the chief known as the "Guaynaro"... The suitor for the maiden's hand has first to present the Guaynaro with rare gifts, after which he must prostrate himself before the Guaynaro and recite a seven-hour discourse, in which all the Guaynaro's merits are set forth. The young woman then is informed of her impending nuptials... she is eleven years old; it is time she had a husband. Old maids among the Yumbos cast an especial stigma upon a family.

The day then is set for the marriage ceremony. This ritual begins with a feast in which all the neighboring families take part. At dawn they gather around huge bowls of a nauseous concoction known as *chica*, which is a fermented and highly intoxicating drink made from the fruit of the *chonta* palm. While the drinking is going on the bride is being dressed. All her clothing is removed—a short process—and she is provided with a new skirt of blue cloth which reaches almost to her knees. Around her shoulders are tied two red bandana handkerchiefs and across her forehead a red ribbon.

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Thus attired the bride goes to the house of the bridegroom, and together they proceed to the Guaynaro, who officiates at the marriage. Hand in hand they listen to the old man talk for several hours. When he tires he dismisses them. This concludes the ceremony, and the dance then commences.

England. Drinking wine in the church at weddings was enjoined in the Hereford missal; and the Sarum missal directs that the wine, the cup that contained it, and the sops immersed in it, be blessed by the priest. The wine was partaken of by all the bridal party. Coates, in his "History

of Reading," gives the following extract from the accounts of the Parish of St. Laurence, for the year 1561:

"Bryde past. Item, received of John Radleye, VI^s, VII^d."

It is stated in a note that the word "past" probably means wafers, "which, together with sweet wine, were given after the solemnisation of the marriage."

In the "Compleat Vintner," which was printed in the year 1720, are the following lines referring to this custom:

What priest can join two lovers' hands
But wine must seal the marriage bands;
As if celestial wine was thought
Essential to the sacred knot,
And that each bridegroom and his bride
Believed they were not firmly tied
Till Bacchus, with his bleeding tun,
Had finished what the priest begun.

A distinct survival of this custom, although in a debased form, was observed toward the close of the last century. In 1892 a paragraph went the rounds of the north-country newspapers respecting the maintenance of an old wedding custom at the parish church of Whitburn, near Sunderland.

From the days of old to the present time it has been the practise to send to the church porch, when a marriage was being solemnized, jugs of spiced ale, locally known as "hot pots." A Whitburn gentleman supplied Mr. Henderson with the following particulars of his wedding, for insertion in "Folk-Lore of the Northern Counties" (London, 1879) :

After the vestry scienie, the bridal party having formed a procession for leaving the church, we were stopped at the porch by a row of five or six women, ranged to our left hand, each holding a large mug with a cloth over it. These were in turn presented to me, and handed by me to my wife, who, after taking a sip, returned it to me, and so on in the same form to all the party. The composition of these mugs was mostly, I am sorry to say, simply horrible; one of two were very fair, one very good. They are sent to the church by all classes, and are considered a great compliment. I have never heard of the custom elsewhere. Here it has existed beyond the memory of the oldest inhabitant; and an aged fisherwoman, who has been married some sixty-five years, tells me at her wedding there were seventy hot pots.

Drinking wine and ale at church weddings is by no means a local custom, as suggested by Mr. Henderson's correspondent. Many of the older poets refer to the practise. In the works of John Heywood, "newlie imprinted 1576," is the following passage:

The drinks of my brydecup I should have forborne.
Till temperance had tempered the taste before.
I see now, and shall see, while I am alive,
Who wedth or he be wise shall die or he thrive.

Old plays contain allusions to this custom. In Dekker's "Satire-Mastix" occurs the following line:

And when we are at church, bring the wine and cakes.

In Beaumont and Fletcher's "Scornful Lady" is this reference:

If my wedding smock were on,
Were the gloves bought and given, the licence come.
Were the rosemary branches dipt, and all
The hippocras and cakes eat and drunk of.

An account of the magnificent marriage of Queen Mary and Philip, in Winchester Cathedral, in 1554, states that

The trumpets sounded, and they both returned hand in hand, to their traverses in the quire, and there remained until mass was done, at which time wyne and sopes were hallowed and delivered to them both.

Many other references similar to the foregoing might be given, but sufficient have been cited to show how general was the usage in bygone times in England.

The Rev. W. Carr, in his "Glossary of the Craven [Yorkshire] Dialect," gives an illustration of the custom lingering in another form in the nineteenth century. In his definition of "Bride-ale," he observes that after the ceremony was concluded at the church, there took place a foot- or horse-race. The first to arrive at the dwelling of the bride

requested to be shown the chamber of the newly-wedded pair; then, after he had turned down the bed-clothes, returns, carrying in his hand a tankard of warm ale, previously prepared, to meet the bride, to whom he triumphantly offers the humble beverage. The bride, in return for this, presents to him a ribbon for his reward.

Bride-ale, bride-bush, and bride-stake were synonymous terms derived from the custom of the bride selling ale on the wedding-day, receiving whatever price the assembled friends of the contracting party would give. Brand says that the cost of the ale was probably borne by relatives of the wedded couple, when the latter were not

in circumstances to bear the cost of the wedding dinner. What followed may be learned from "The Christian State of Matrimony," printed in 1543, in which it is stated that

when they come home from the church then beginneth excess of eating and drinking, and as much is wasted in one day as were sufficient for the two new married folks half a year to live upon.

Scotland. Concerning the "penny weddings," formerly so popular among the peasantry beyond the Tweed, the "Statistical Account of Scotland" says:

A penny wedding is when the expense of the marriage entertainment is not defrayed by the young couple or their relations, but by a club among the guests. Two hundred people of both sexes will sometimes be convened on an occasion of this kind. . . . When a pair were contracted they, for a stipulated consideration, bespoke their wedding at a certain tavern, and then ranged the country in every direction to solicit guests. One hundred, two hundred, and even three hundred would convene on these occasions to make merry at their own expense for two or more days. This scene of feasting, drinking, dancing, wooing, fighting, etc., was always enjoyed with the highest relish, and until obliterated by a similar scene, furnished ample materials for rural mirth and rural scandal.

Ale and whisky were presented to the guests on their arrival at the scene of the festivity, but after the ceremony that was the excuse for it each paid for his own drink.

Ireland. Among the marriage customs of the Irish peasantry at the same period Valancey mentions that the parents and friends of an engaged couple met in the open air to make arrangements, when,

they drink the agreement bottle, as they call it, which is a bottle of good usquebaugh [i. e. whisky, the Irish aqua vitæ, and not what is now understood by usquebaugh], and this goes merrily round.

After wedding notices in newspapers in England it is almost universal to say "no cards"; but the following announcement in connection with a wedding appeared in the *Quebec Morning Chronicle*, of Nov. 7, 1868: "No cards. No cake. No wine."

Esthonia. Dr. L. von Schroeder in "Die esten als Bewahrer altindogermanischer Hochzeitsgebrauche," Dorpat, 1886, states (p. 11) : "They [the Esthonians] follow the old German custom that bride and groom empty together a goblet," but does not say what the goblet contains, whether water, spirits, beer, or wine.

Japan. In Japan bride and groom drink saké together, exchanging cups nine times: "this constitutes the entire ceremony, after which the couple are introduced to relatives and friends at a wedding dinner" (Westermarck). This statement, the writer of the present article is informed, should not be generalized for Japan, as the customs and habits change not only in different provinces, but in the towns and villages of the same island.

Jews. Wine plays a part also in the weddings of Jews. The marriage service commences with a prayer in which the rabbi, holding a glass of wine, mentions among the attributes of Jehovah that of "Creator of the fruit of the vine," after which the bridegroom and the bride drink. Then the ring is placed on the bride's finger, and the marriage contract is read, after which the married couple drink again, and the ceremony concludes with another prayer. The wedding feast is held in any large room available, often in the club-room of a public house, the number of guests being, as a rule, very large. Although Westermarck states that among the Jews the practise of drinking together

forms part of the nuptial ceremony, Dr. Max Greenwald in his article "Marriage Ceremonies," in the "Jewish Encyclopedia" (1904, viii) does not mention this as a general custom. He, however, writes (p. 342):

Thus Rinman tells of the White Jews at Cochín. . . the elder takes a cup of wine and drinks to the health of the pair, the others present drinking likewise. . . On the Sabbath the groom spreads a feast for his friends . . . At the end of the Sabbath the bride is led to the house in which the ceremony is to take place, and there the people eat and drink until after midnight. . .

On the evening of the following Tuesday the bridal party is led to the synagog. The groom sits down opposite the bride with his two best men.

The chazzan thereupon fills a golden cup with wine and gives it to the groom, receiving in return 7½ francs; and the groom, reciting the first blessing, drinks part of the wine and gives some to the bride. . .

On the following Sabbath there is another festival. After the service every one gathers in the house of festivity, "the men eat, drink, and dance, and then all sit down to dinner." This description seems to indicate either a marriage of a rich couple or the general affluence of the Jews in Cochín.

In Ceylon, Greenwald states (p. 344):

Then the groom himself pronounces the first blessing over a cup of wine, to which a silver ring is attached by a white thread. He tastes the wine, takes off the ring, and gives the cup to the bride. After drinking, she gives the cup to some one in the circle. . . Songs follow, the bride is unveiled and placed in a litter, and cups of wine are given to the groom and the rabbi, who pronounces the seven blessings. The ceremony ends with a song.

In another part of Ceylon the ceremony differs somewhat.

Then the groom pronounces one blessing over a cup of wine, and the others over a second cup; he takes a ring, and coins of gold, copper and (chiefly) silver, and says to the bride in Aramaic: "Be hallowed and be betrothed unto me. . . by this cup of wine and by this coin. . ."

Russia. In Russia the drinking together has been adopted into the rites of the Greek Church, where the priest blesses a small silver ladle, called the Common Cup, which contains wine mingled with water, and then holds it to the lips of the pair, who sip it alternately each three times, as a sign that the husband and wife must share everything in joy or grief. (Westermarck.)

Ruthenia. The Ruthenians drink a great deal of strong liquor (*Branntwein*) while inviting the guest to a wedding, as well as before and after the ceremony. When delivering the invitation the inviter receives a bottle of liquor from those invited, if they can afford it. After the ceremony the groom and the bride salute every guest, to whom the bride offers a glass of liquor from which she first drinks a few drops, while the guests sing a certain rime (B. F. Kaindl, "Die Hochzeitsfeier bei den Rathener" in *Globus*, lxxxv. 281, 1904).

See, also, **ATHOL-BROSE**; **BRIDE-ALE**.

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MARS. A Belgian beer. See **SELF-FERMENTATION**, under **BREWING**.

MARSALA. A sweet, white wine of the Madeira type, produced in the neighborhood of Marsala in the island of Sicily. It takes its name from the town from which it is exported. There is a con-

siderable trade in this wine with Great Britain.

MARSH, JOHN. American Congregational clergyman, author, and temperance leader; born at Wethersfield, Conn., April 12, 1788; died in Brooklyn, N. Y., Aug. 5, 1868. He was educated at Yale College, graduating in 1804, studied theology under his father, and began preaching in 1809 as an ordained minister of the Congregational Church. In 1818 he became pastor of the First Congregational Church of Haddam, Conn. It was during that pastorate that he became a leader in the movement to promote temperance reform. In his book: "Temperance Recollections," published in 1866, he gives not a few graphic pen pictures of the drinking customs and the rapid spread of the drink habit among even the best people of that period. He writes:

The town [Wethersfield] was settled, as were most of the towns in Connecticut, with hard drinkers. Some large families, fathers and sons, had nearly all filled drunkards' graves; and one huge man with a modern unshaven face, a notorious cider drunkard, who often appeared in our back kitchen to beg a mug of cider, was my great terror. In the summer, my business was the supplying of the hay-field with the bottle of New England rum. . . The lessons then taught never faded from memory.

Only once did Marsh fall under the evil influence of the prevailing custom. It was during his college days at Yale, when the students were having a Fourth of July celebration, to which he refers as follows:

At the dinner in the College Hall, a barrel of wine was elevated on a table and none were expected to leave the Hall until, amid shouts and songs, and harangues of all descriptions, the barrel was emptied. The result was *lo Bacche*, the triumph of *Bacchus*. But for that I should have escaped a common maxim in days gone by, that there was no man to be found who had not been drunk at least once in his life. The sensation has not been forgotten. As I went out of the Hall I saw the buildings moving round and discharged the contents of my rebellious stomach.

Speaking of his experiences as a pastor at East Haddam, he makes the following note:

In my arduous labors, preaching almost daily and conversing from house to house, I had pressed upon me the best of drinks which the people could afford; but I invariably declined excepting where, in some humble family, it would have caused grief, as not sufficiently good in my estimation. My greatest foe was the hard cider. . . but it was the only drink then upon the dinner table, and used freely at all times.

Speaking of an ordination where one of the ministers had imbibed to such an extent that he could not get home, even though one of the leading clergymen had tried to restrain his excessive indulgence, he says:

At length one of the Fathers, provoked beyond measure by this universal stop put to the drinking customs said, with a loud voice:

"Mr. C., do you let Brother K. alone and let him have his drink; you are a real pest, a genuine black-guard."

The author adds, however, "But that was the last ordination in that district of country at which liquor was provided."

In 1828 Marsh became one of the officers of a county temperance association, and the next year was chosen secretary and agent of the Connecticut Temperance Society, which had just been organized at Hartford. His work was to visit the various communities, deliver lectures, and organize societies wherever practicable. A temperance speech delivered by him at Pomfret, Conn., Oct. 28, 1829, entitled "Putnam and the Wolf," was printed and 150,000 copies of it were sold. In 1831 he was employed by the Baltimore Temperance So-

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ciety to conduct a three-months campaign in that city and in Washington. One of the developments of this engagement was the famous temperance meeting, held in the Hall of the National House of Representatives Dec. 16, 1831. It was presided over by Lewis Cass; and among the speakers were Daniel Webster, Ex-President John Quincy Adams, Senators Theodore Frelinghuysen and Felix Grundy, and Representatives J. M. Wayne and Isaac C. Bates.

Marsh was one of the secretaries of the First National Temperance Convention, that met in the city of Philadelphia May 24, 1833. During the same year he was appointed agent for the American Temperance Society, with headquarters in Philadelphia, and within a year he succeeded in securing the adoption by that body of a pledge requiring total abstinence from all intoxicants. In 1836 his reports were published in a volume which took the name of "The Permanent American Temperance Documents," which had a wide circulation. In 1852 he received the honorary degree of D.D. from Jefferson College. His work during his connection with the American Temperance Union was so conspicuous and devoted that James A. Briggs declared in 1865:

Dr. John Marsh for the past 25 years has *been* the American Union—its body, its soul, its spirit, its president, its executive committee, its energy and its everything.

Marsh was feeling the weight of years when the Civil War came on, yet he was still active in temperance work among the soldiers. Besides holding temperance meetings among them, he circulated a vast amount of helpful literature. Among his books are the following: "Temperance Hymn-Book and Minstrel"; "Half Century Tribute to the Cause of Temperance"; "The Temperance Speaker" and "Temperance Recollections"—an Autobiography (1866).

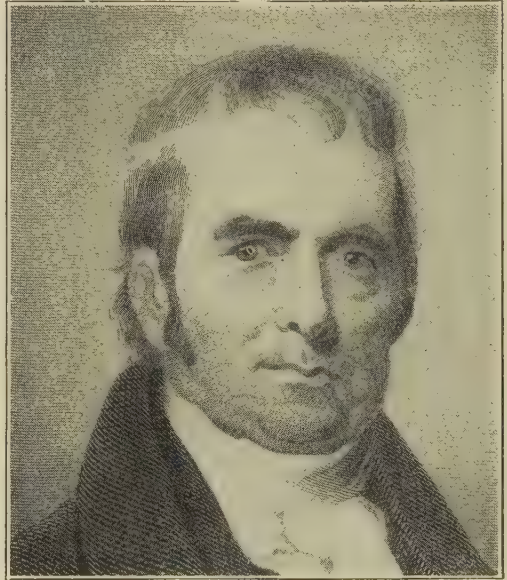
MARSHALL, JOHN. American jurist and Prohibition advocate; born at Logansport, Indiana, April 11, 1858; educated in the public schools and at the University of Kansas, Lawrence, Kan. On Nov. 2, 1882, he married Addie Florence Jenks, of Racine, Wisconsin. He commenced to practise law at Howard, Kan., in 1883, upon being admitted to the State bar, and soon achieved success in his chosen profession. He entered the political field and was elected mayor of Howard, serving in 1887-88. For fifteen years (1885-1900) he was city attorney at Howard, and he also served for four years (1895-99) as attorney for Elk County, Kan. In 1904 he removed to Winfield, Kan., where he was for two years (1905-07) city attorney. In 1907 he went to Topeka, Kan., where he still resides. Marshall was assistant attorney-general of Kansas in 1907-11 and attorney for the Public Utilities Commission of Kansas in 1911-13. Since 1915 he has been a justice of the Supreme Court of Kansas. For many years he was a member of the board of education of Howard. Justice Marshall is the author of "Kansas Trial Brief" (1905), and "Kansas Probate Law" (1906).

While serving as city attorney of Winfield, Marshall made a remarkable fight for law enforcement which won him friends throughout the State. His aggressive campaigns against the liquor traffic in Kansas led to his employment by the Kansas State Temperance Union as their attorney, and his success in this capacity was described as follows in the *Kansas Issue* for December, 1908:

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Mr. Marshall has done much of the work in evicting joints and brewing agents from the State. He had a large part in the first municipal ouster suit which took place during the term of Attorney General C. C. Coleman. These were proceedings against city officials and the cities of Pittsburg, Junction City, Leavenworth and Wichita. . . . His brilliant work while connected with the Union attracted the attention of Attorney General Jackson who appointed him as his first assistant.

Among the great services rendered the Prohibition cause by Marshall during his association with the State Temperance Union were his repeated visits to those counties of the State in which saloons were operating in open violation of the law and where for years juries had failed to convict in liquor prosecutions. In a number of those coun-



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ties his arguments convinced the juries of their duty to convict in all cases where testimony established the guilt of the offender. After a few juries had returned verdicts of guilty, it was no longer difficult to secure other convictions. To aid in this work of law enforcement, Marshall wrote a book on the law of intoxicating liquor in Kansas for the use of prosecuting attorneys. He lectured much from Chautauqua platforms to good advantage during various State campaigns for law enforcement and, as one of a committee of five, selected by the Anti-Saloon League of America to formulate a bill removing protection given intoxicating liquors under interstate commerce laws, he went to Washington, D. C., to defend the bill before the Congressional Committee in charge of it. It was said of his speech on that occasion that it was a "great speech on a great question by a great speaker from a great State."

MARSHALL, JOHN G. Canadian judge and temperance advocate; born in Nova Scotia about 1786; died there in April, 1880. For twelve years he practised as a barrister in Nova Scotia, and then was raised to the bench, serving as resident judge in the island of Cape Breton for eighteen years.

Judge Marshall was one of the most devoted friends of temperance in Canada. He became a total abstainer in 1824 and about 1832 cooperated with some friends in organizing a temperance society. His professional standing and experience enabled him to form a correct opinion as to the merits and demerits of total abstinence, and in 1841 he was persuaded to become a platform advocate of that principle. He became so interested in this work that in the spring of 1842 he arranged a long temperance tour; and, starting from his home in March of that year, he traversed on horseback rough roads in stormy weather to keep his speaking appointments. His tour covered nine counties, in which he addressed 38 meetings, formed or revived a number of temperance societies, and enrolled 685 members. These temperance tours were repeated for four years, and were extended into neighboring provinces. To help the work he designed a special carriage, in which he traveled throughout the country, free from exposure to inclement weather.

In 1847 Marshall visited Great Britain, and lectured on temperance subjects in various parts of England and Scotland. Upon his return to Nova Scotia he published an account of his tour in a book of 204 pages, entitled "An Impartial View of Causes and Effects in the Present Social Condition of the United Kingdom." Later he lectured throughout Newfoundland and other sections of British North America. In 1857 he made another visit to England, where he addressed a number of temperance meetings, especially a series held in London in May of that year. In 1862 he read at the International Temperance and Prohibition Convention in London a valuable paper on the "Liquor Traffic in Nova Scotia."

Marshall was the author of a number of pamphlets on the subject of temperance, two of which were: "No Bible Sanction for the Use of Intoxicating Liquors," and "Personal Narratives" (1866).

MARSHALL, THOMAS. Canadian clergyman and temperance advocate; born in Nottingham, England, Jan. 3, 1851; educated in English schools and privately. In 1871 he emigrated to Canada, where he settled in New Brunswick and entered the Methodist ministry, being ordained three years later. In 1876 he married Annie E. Baird, of Woodstock, N. B.

For several years Marshall was assistant secretary of the New Brunswick Methodist Conference, of which he also served as secretary (1888-91) and president (1896). He was a representative to the General Conference of the Methodist Church of Canada in 1883-84, when the union of the Methodist churches was formed, and also from 1890 to 1894. For eighteen years he was the Conference representative to the General Mission Board of the Methodist Church and for four years (1908-12) he was Superintendent of Missions for the Maritime Conferences, New Brunswick, Prince Edward Island, Nova Scotia, and Newfoundland. Besides holding many other church offices, he has served pastorates at Knowlesville, Benton, St. John, Dorchester, Chatham, Woodstock, Pt. de Bute, Pt. Stephen, and other places. He retired from the ministry in 1922 and now resides in Montreal.

Marshall became interested in temperance reform in 1871, when he joined the Independent Order of Good Templars, and he has since been con-

tinuously engaged in temperance work. He has filled all the offices in the Subordinate Lodge and was for some years an officer in the District Lodge, also serving several terms as Grand Treasurer and Grand Chaplain. He was elected Grand Chief Templar in 1888, declined reelection, and was made Grand Secretary in 1893. He was a delegate to the sessions of the International Supreme Lodge at Saratoga (1887), Chicago (1889), Stockholm (1892), Des Moines (1893), and Zurich (1897). He has also been active in other temperance organizations and has served as president of the New Brunswick Temperance Federation (1905) and of the Prince Edward Island Temperance Alliance (1913), as well as vice-president (1915-21) and secretary (1923-26) of the New Brunswick Temperance Alliance.

MARSHALL, THOMAS FRANCIS. American lawyer, Congressman, and temperance orator; born at Frankfort, Ky., June 7, 1801; died at Versailles, Ky., Sept. 22, 1864. He was educated under private tutors, studied law in the office of John J. Crittenden, and in due time was admitted to the bar. After practising for some years in Versailles he was elected to the Legislature of Kentucky, where he became prominent in debate. With an intermission of two years he served in that body during the period 1832-39, being elected to Congress in the latter year as a Whig. At the end of his Congressional career he devoted himself to the lecture platform, and his tours covered widely extended areas in the northern and eastern States as well as in the South. Besides the temperance question, his popular lectures dealt with history and geology.

Marshall's earlier career was beclouded by indulgence in strong drink, and it was not until he became a member of Congress that he signed the pledge of total abstinence. Dr. John Marsh, in his "Temperance Recollections," page 88, gives the following account of Marshall's sudden and even spectacular change of attitude:

The reformed men of the city [Washington], thankful for their deliverance, and feeling deeply for others, yet victims to the cup, held nightly public meetings, which were often attended and addressed by members of Congress. Of those, one, a highly talented gentleman, Hon. Thomas F. Marshall, of Kentucky, nephew to the distinguished chief justice, was fearfully awakened to his own condition, as on the very brink of ruin, while admonishing others. Entering the House, on the evening of Jan. 7, 1842, he found himself nervously affected to a degree that alarmed him, as the sensation was accompanied by a raging thirst for strong drink. Terrified at his condition, he called for Mr. Briggs of Massachusetts to bring him a pledge, that he might sign it at once and place himself in a condition of safety. Mr. Briggs came with a pledge, which he signed on the spot. But he said he must go to the temperance meeting, make a public confession, and put himself beyond the power of temptation. Mr. Briggs and others accompanied him. The meeting was at the Medical College. "I was present," said Dr. Sewell, in a letter shortly to me, "and saw him sign the pledge of total abstinence, after which he made a most touching speech. Several other members followed his example. Mr. Marshall's step has astonished Congress. There is no man who compared with him in debate." The *National Intelligencer*, the next morning, spoke of the occurrence as one of the most interesting which ever took place in Washington.

Soon after that event Marshall began one of his public addresses in the Congressional Temperance Society with this characteristic epigram:

Mr. President: The old Congressional Temperance Society has died of intemperance, holding the pledge in one hand and the champagne bottle in the other.

He assisted in the reorganization of that soci-

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ty on a total-abstinence basis, and continued to urge the same change upon the old moderation and antispirit societies, whose failure had become evident in the lapse of so many of their members into the old habit of life.

MARSHALL TEMPERANCE FRATERNITY. The name adopted by the seceding members of the Sons of Temperance in 1845 for the society which was afterward reorganized as the Temple of Honor.

MARTER, GEORGE FREDERICK. Canadian legislator and temperance advocate; born at Brantford, Ontario, Canada, June 6, 1840; died in Toronto May 10, 1907. He was educated in the public schools of his native place and early engaged in mercantile pursuits. For some years he was clerk of the Township of Windham, and later he was elected councilor of Waterford. He afterward removed to Muskoka, and was elected reeve (bailiff) of Gravenhurst. In 1886 he was elected to the Ontario Legislature as a representative of Muskoka, and became one of the provincial leaders on the Conservative side. He was reelected at the general election of 1900, and about a year later he removed to Toronto, where he engaged in the insurance business.

In 1894 Marter was returned to the Legislature as a representative of North Toronto. In October of that year, Sir William Ralph Meredith, leader of the Conservative Opposition, was made Chief Justice of the Court of Common Pleas, High Court of Justice, Ontario, and Marter was selected to succeed him as leader of the Conservative Opposition. Among his legislative efforts was a bill in 1891 to prohibit the retail sale of intoxicating liquors. This was the first attempt made in the provincial Legislature to abolish the liquor traffic, and the bill did not pass; but the fact that the leader of the opposition should introduce such a bill was considered equivalent to serving notice on the liquor dealers that his fight on them was not ended by his elevation to power. In 1902 he was elected first vice-president of the Ontario Branch of the Dominion Alliance, and later he became chairman of the Executive Committee. He held this position during the trying and strenuous period of the Ontario Referendum, and to his ability and unflagging zeal the big majority for the abolition of the barroom was largely due. In 1903 he was elected president of the Ontario Branch, and was reelected to that position up to the time of his death.

Interested in every phase of social service, and working on many lines to secure decent government and promote the welfare of his fellow men, Marter did not hesitate to style the temperance issue "the supreme reform." It is from this viewpoint that his whole life work is best understood.

MARTHA WASHINGTON SOCIETIES. Temperance associations of women, formed in connection with the WASHINGTONIAN MOVEMENT in the United States of America.

MARTIN, (ALEXANDRE) CHARLES. Swiss clergyman and temperance leader; born at Malagnon, Geneva, Switzerland, July 4, 1843; educated privately and at the University of Geneva (B.Litt. 1860; B.Sc. 1862; B.Th. 1869); holds an honorary D.Th. degree from Glasgow University (1909). In 1868 he married Mlle. Pauline Duval, of Geneva. Ordained to the ministry of the National

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Protestant Church, he held pastorates at Sufey, Geneva (1869-79) and Fustorie, Geneva (1879-1910).

Martin took the abstinence pledge in 1888, and in the following year became president of the Geneva (city) section of the Blue Cross Society, which he held until 1900 and from 1902 to 1918. He has since been vice-president of the section, and in 1908-09 he was a member of the central committee of the Swiss Society of the Blue Cross. He has been a member of the central committee and secretary of the International Federation of the Blue Cross from 1909 to the present time. He was also vice-president of the Fifth International Congress Against Alcoholism, held at Basel in 1895, and of the Sixth Congress, held at Brussels in 1897. Although past fourscore, his interest in temperance matters has continued undiminished.

MARTIN, JESSE ELMORE. American lawyer and temperance worker; born at Bedford, Indiana, May 6, 1873; educated in the public schools of Bedford, Bethany College (B.A. 1900), and the National University Law School, Washington, D. C. (LL.B. 1903). On June 18, 1903, he married Goldie Mable Scott, of McClellantown, Pa. From 1903 to 1905 he served the Government in a legal capacity at Washington, D. C., and for a year he practised law at Terre Haute, Ind. Since August, 1906, he has been practising at Indianapolis, Ind. During the World War he served for one year (1918) in France in connection with the Young Men's Christian Association.

In February, 1914, he began speaking in connection with the Anti-Saloon League of Indiana, and he has continued the practise of making weekly speeches for the cause of temperance ever since, with the exception of the year when he was in France. For the past eight years he has been a zealous member of the Indiana A.-S. L., serving as a trustee representing the Christian Church, and also rendering valuable aid in the legal department of the League. His efforts along temperance lines have not been confined to serving with the League, however, as he is a member of the Board of Directors of the American Temperance Board, the temperance organization of the Christian Church, otherwise known as the "Disciples of Christ."

MARTIN, JOHN ALEXANDER. An American editor and governor; born at Brownsville, Pa., March 10, 1839; died at Atchison, Kan., Oct. 2, 1889. As a young man he learned the printer's trade, and subsequently he became editor of the local newspaper. In 1857 he removed to Atchison, Kan., where he purchased the weekly paper *Squatter Sovereign*, and continued its publication, renaming it the *Champion*, and thereafter exercising through its columns a powerful influence on the political development of the State. He was secretary of the Wyandotte Convention which framed the State Constitution in 1859, and in the same year he was elected State Senator. In 1861 he was made postmaster at Atchison.

At the outbreak of the Civil War Martin entered the army as lieutenant-colonel of the 8th Kansas Infantry. For a time he served as provost-marshal of Leavenworth, Kan., and on Nov. 1, 1862, he was promoted colonel of his regiment. A month later he was made provost-marshal of Nashville, Tenn., in which capacity he served for

six months. He subsequently took part in the principal engagements of the Army of the Cumberland, commanding a brigade at Chickamauga and for several months thereafter until he was mustered out (Nov. 17, 1864), when he was brevetted brigadier-general for his services during the War.

Returning to his home, Martin resumed the management of his paper, making it a daily, and in 1865 he was elected mayor of the city. For the rest of his life he was active in Republican politics, being a delegate to numerous national conventions, and serving as national committeeman. He was, also, a member of the United States Centennial Commission in 1876, and in 1878 he was made a manager of the National Soldiers' Home. He was elected governor of Kansas in 1884, and reelected two years later.

Martin was a vigorous opponent of the prohibitory amendment to the State Constitution of Kansas when it was first agitated (1879-80), but he became converted to the cause of Prohibition by the results of the law. In a letter to the Associated Press, dated July 12, 1887, he declared:

During the past two years and a half I have organized 17 counties in the western section of the State, and Census-takers have been appointed for four other counties, leaving only two counties remaining to be organized. The cities and towns of Kansas, with hardly an exception, have kept pace in growth and prosperity with this marvelous development of the State. Many of them have doubled their population during the past year. And it is a remarkable fact that several cities and towns languished or stood still until they abolished their saloons, and from that date to the present time their growth and prosperity has equalled, and in some instances surpassed, that of other places with equal natural advantages. Summing up, the facts of the Census (State Census of 1886) confute and confound those who assert that the material prosperity of any community is promoted by the presence of saloons. So far as Kansas and all her cities and towns are concerned, the reverse of this assertion is true. The most wonderful era of prosperity, of material, moral and intellectual development, of growth in country, cities and towns ever witnessed on the American Continent has been illustrated in Kansas during the six years since the temperance Amendment to our Constitution was adopted, and especially during the past two years, the period of its most energetic and complete enforcement.

In his farewell message to the State Legislature (January, 1889), Martin also testified to the benefits of Prohibition, saying:

Fully nine tenths of the drinking and drunkenness prevalent in Kansas eight years ago has been abolished. . . . Notwithstanding the fact that the population of the state is steadily increasing, the number of criminals confined in our Penitentiary is steadily decreasing. Many of our jails are empty, and all show a marked falling off in the number of prisoners confined. The dockets of our Courts are no longer burdened with long lists of criminal cases. . . . These suggestive and convincing facts appeal alike to the reason and the conscience of the people. They have reconciled those who doubted the success and silenced those who opposed the policy of prohibiting the liquor traffic.

MARTIN, SAINT. Roman monk; born at Sabaria, Pannonia, about 316; died about 397. He was the son of a military tribune, who forsook the army to retire into monastic seclusion, whence he emerged, in 371, to become bishop of Tours. He carried on war against paganism, destroyed many of the temples, and fought against the Arian creed. He founded the monastery of Marmontier. He was canonized, and became the patron saint of France, and his festival is celebrated on November 11.

St. Martin has been made the hero of folk-lore, miracles, proverbs, and phrases, and has been prominent in the traditions of Christian nations.

He is the patron of drunkards, whom he saves from accidents. This attribute of the Saint arose through no fault of his own. St. Martin's Day (November 11) was formerly the Vinalia, or Feast of Bacchus; and Bacchus, being merged into St. Martin, on the adoption of Christianity, handed over his reputation to his successor.

Since the Feast of Martinmas occurs at the time when the harvest has been gathered in and the cattle have been slain for winter use, it followed that St. Martin became the embodiment of festivities. The Danes and Saxons made St. Martin's day the occasion of a special carouse. Many churches have been named after the Saint in London, and Bacchus and St. Martin are painted and sculptured in the hall of the VINTNERS' COMPANY in London. On Martinmas the new wine was first tasted; hence a habitual toper was termed a "Martinsman."

In Halle the children believe that St. Martin has power to change water into wine. They therefore fill their jugs with water, and kick them, singing

Martin, Martin,
Change the water to wine.

The parents then secretly empty the jugs and fill them with wine, placing a Martin's horn, or cake baked in the shape of a horn, on top. The jugs are then hidden and hunted for. At Dunkirk, France, a popular demonstration is held on the evening of St. Martin's day, when the citizens parade through the streets and hold a carnival.

Many survivals of heathen customs in Europe are connected with St. Martin. St. Martin's bird is a rooster, whose blood is shed "sacrificially" on Nov. 11, in his honor. The raven and, especially, the goose also share the honor of being called after him. St. Martin's summer corresponds to the Indian summer of America.

Martin made rules for most of the monks in Gaul, whose monastic institutions were founded upon total abstinence from intoxicants.

MARTIN, WILLIAM. An Irish philanthropist and temperance reformer; born in 1767; died in Cork in 1853. He was a Quaker merchant, and was known as "Honest Will Martin." In 1830 he became affiliated with an Irish moderation temperance society, but after a short time decided that the only true temperance was total abstinence from all intoxicating beverages. Accordingly, he became a teetotaler, and about 1832 organized the first total-abstinence society in Cork, the Cork Temperance Society.

Martin was far in advance of the temperance sentiment of his time, as evinced by the fact that when he spoke in favor of total abstinence at a tea of the Cork society (March 17, 1835), many of the members present were deeply offended.

Martin's greatest claim to distinction in the field of temperance history is the part he played in the conversion to total abstinence of Father THEOBALD MATHEW, the famous "Irish Apostle of Temperance." Father Mathew became associated with Martin in a number of philanthropic enterprises, and a deep attachment grew up between them. In 1838 the executive of the Cork Temperance Society appointed three of its members—of whom Martin was one—to attempt to win Father Mathew to their cause. Due to the friendship existing between the two men, Martin was the chief pleader, and to his joy he finally succeeded in persuading Mathew to sign the teetotal pledge (April

MARTIN-DRUNK

10, 1838). For that act Martin has been accorded by temperance historians the title of "Grandfather of the temperance movement."

MARTIN-DRUNK. See WINE OF APE.

MARTINI COCKTAIL. A drink compounded of bitters, gin, and Italian vermouth. Sometimes sherry is added.

MARTINIQUE. An island of the French West Indies, situated 25 miles south of Dominica and 20 miles north of St. Lucia. It is 40 miles long, with a maximum width of 21 miles, and has an area of 385 sq. mi. It has a population (1921) of 244,439, the bulk of which consists of Creole negroes and half-castes of various grades. The capital is Fort-de-France (population about 40,000), located on the western side of the island on a bay of the same name, and having a fine and well-defended harbor.

Martinique was probably discovered by Columbus in 1502, although some authorities place the date earlier (1493), and was originally inhabited by Caribs who had expelled or incorporated an older stock. In 1635 a French company took possession of the island, and it was settled in that same year by Pierre Belain, Sieur d'Esambuc. In 1654 welcome was extended to 300 Jews who had been expelled from Brazil, and four years later there were at least 5,000 inhabitants on the island, exclusive of the Caribs, who were soon after exterminated. At one time Martinique was the property of the West Indies Company, but in 1674 it became part of the royal domain. The island was captured and held twice by the British, but since 1814 it has been in undisputed possession of the French.

Martinique is administered by a governor and a General Council. There are also a number of elective municipal councils. The island is represented in the French Parliament by a senator and two deputies.

The staple products of the island are sugar, rum, and cocoa. Other important products are coffee, tobacco, pineapples, and bananas. About 15,000 hectares are under sugar-cane and other crops. Tobacco culture is under special regulations. There are 15 sugar-works, with 15 distilleries attached, 117 agricultural distilleries, 4 industrial distilleries, and 17 industrial establishments. The output of sugar in 1923 was 22,933 tons, and 281 tons of coco-beans were exported in that year.

Closely allied with the sugar-cane industry is the manufacture of rum, the only intoxicant produced on the island. The total quantity of rum produced in 1915 was 7,231,410 gallons, and in the following year 7,800,000 gallons, of which 890,000 gallons were retained for domestic purposes. In 1925 more than 3,700,000 gallons of rum were exported to France. One-half of the output is requisitioned by the French Government, and exportation to foreign countries is prohibited. Rum is manufactured in Martinique by distilling molasses and various grades of cane-juice. The standard fixed by law for rum is 60 degrees alcohol at a temperature of 15 degrees C.

According to Mr. Thomas R. Wallace, American Consul at Fort de France, no temperance organizations exist in Martinique.

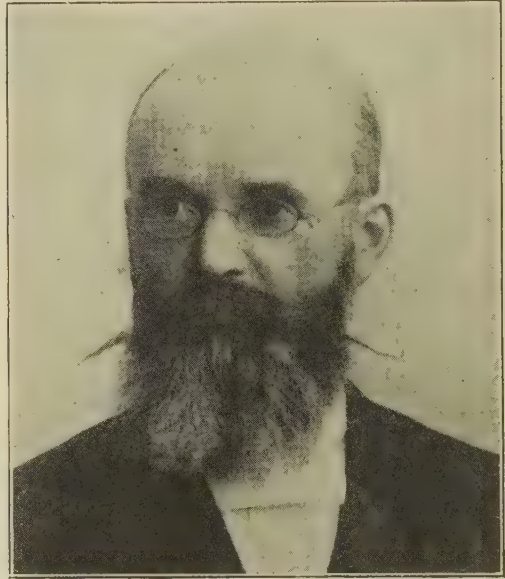
MARTINMAS. See MARTIN, SAINT.

MARTIUS, WILHELM ALBRECHT JOHANNES. German educator, Evangelical clergy-

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man, and temperance writer; born at Ersleben, near Magdeburg, Saxony, Feb. 13, 1846; died at Ilfeld April 26, 1914. He was educated in the Gymnasium at Magdeburg and at the University of Halle (Ph. D.). After teaching for a time in the free schools of Magdeburg and Altenburg (1871), he became (1873) head master of a boys' high school at Kelbra, in Saxony; and in 1875 he was appointed principal of a girls' higher school at Barmen, Prussia. In 1876 he married Minna Alexandra Hübner, of Bergä.

Martius a few years later became an Evangelical pastor, and served the parishes of Osnabrück



WILHELM A. J. MARTIUS

(1881), Domnitzsch, near Torgau (1885-95), and Freienbessingen (1895-1910). Ill health caused him to give up the pastorate in 1910 and he retired to Ilfeld, South Harz.

While teaching and preaching in various sections of Germany, Martius had many opportunities to observe the evil occasioned by the excessive use of alcohol. In 1883, while military chaplain at Osnabrück, he signed an appeal which later resulted in the establishment of the German Society Against the Abuse of Spirituous Liquors (*Deutscher Verein gegen den Missbrauch geistiger Getränke*). After the organization of the Society he labored strenuously in its behalf, lecturing in many cities, writing newspaper articles, issuing temperance pamphlets, and delivering addresses at national and international conventions. In 1894 he was chosen a member of its executive committee. In 1899 he established the Conference on Homes for Inebriates in German-speaking Countries (*Conferenz der Trinkerheilanstalten des deutschen Sprachgebietes*) acting as its president until 1903, when it became an independent organization. Martius also took a very active part in the work of the German League of Blue Cross Societies of Evangelical Churches (*Deutscher Bund evangelische Kirchliche Blaukreuz Vereine*), and

established and managed a branch office for their publications until they were able to maintain a bookstore of their own.

Martius took special interest in spreading the principle of temperance among his fellow clergymen and in the various parishes of the Evangelical denomination. He was also concerned with the condition of the inebriate, and on one occasion remarked:

The drunkard should be restored to his own family. Unfortunately, a drunkard is considered a fallen creature and is treated with contempt, instead of with a view of saving him. This is not the right way to save a soul. If women become members of a temperance society, they are not infrequently sneered at; but such jeering is altogether out of place, for a woman who complains that her husband is addicted to drink should be advised that she herself ought to lead an absolutely sober life, so as to encourage her husband to conduct himself properly. We should feel it our duty always to lend a hand and render assistance whenever we can to combat successfully such a crying evil as intemperance.

His two books "Handbuch der Deutschen Trinker und Trunksuchtsfrage" (Manual on German Inebriates and Drunkenness) and "Die Rettung der Trinker und die Bekämpfung der Trunksucht" (The Rescue of Drunkards and the Fight Against Drunkenness) created quite a sensation. Other works of his were "Der Kampf gegen den Alkoholmissbrauch" (The Fight Against the Abuse of Alcohol); "Die speciellen Aufgaben der inneren Mission in dem neuerwachten Kampf gegen die Trunksucht" (Special Problems of the Home-Mission in the Recently Awakened Fight Against Drunkenness); "Die zweite deutsche Mässigkeitbewegung" (The Second German Temperance Movement); "Das Rote und das Blaue Kreuz" (The Red and the Blue Cross); "Die jetzte deutsche Mässigkeitbewegung" (The Present German Temperance Movement); "Die christliche Nüchternheit" (Christian Temperance); "Was sagt das Blaue Kreuz von sich selbst" (What the Blue Cross Says of Itself); and "Ersatz für Branntwein und andere starke Getränke" (Substitutes for Brandy and Other Strong Drinks).

As the official delegate of the German Society Against the Abuse of Spirituous Liquors, Martius attended the Fifth International Congress Against Alcoholism, at Basel, Switzerland, in 1895. At the Eighth International Congress, held at Vienna in 1901, he spoke on the need for temperance propaganda among the German soldiers and sailors and on the danger of alcohol to the industrial youth and what should be done to avert that danger. He was also a delegate, with his wife, to the Ninth International Congress, held at Bremen in 1903.

Like many temperance reformers of his time, Dr. Martius was opposed to the total-abstinence movement. In 1902 he wrote:

It would be a great loss and absolutely harmful to the German antialcohol movement, if "Deutscher Verein gegen den Missbrauch geistiger Getränke" were converted into a total-abstinence society. A really serious remedy against alcoholism is out of the question without the cooperation of law, the administrators of the army and navy, the Government, the church and school authorities, and the educated and wealthy classes. This cooperation can never be attained by the total-abstinence societies, which are endeavoring to abolish all alcoholic drinks, without sufficiently considering the existing economic conditions.

MARTYRS. See **TEMPERANCE HEROES AND MARTYRS.**

MARVERS. A form of social club in Abyssinia. These clubs consist of about twelve persons

who meet for friendly intercourse, and they afford opportunity for immoderate drinking. There are men's clubs and women's clubs, which meet about once a month, and if a married member is unable to attend a meeting the place is often filled by the husband or the wife, as the case may be. Each club has a priest who opens the meeting by saying the Lord's Prayer, which the members repeat together. Food and drink are furnished to the priest free of cost; and he is frequently, on these occasions, the most inebriated person of the party.

MARYLAND. One of the thirteen original States of the United States of America, situated on the South-Atlantic coast; bounded on the north by Pennsylvania; on the east by Delaware and the Atlantic Ocean; on the south by Virginia and West Virginia; and on the west by West Virginia; area 12,327 sq. mi., of which 2,386 are water surface; population (est. 1925) 1,537,085; capital, Annapolis (pop. 13,100). The largest city is Baltimore (pop. 819,000).

The territory now contained in Maryland was settled by English Catholics sent out by Lord Baltimore under a patent, granted by King James II of England, authorizing him to found a Roman Catholic colony in America. A brother of Lord Baltimore was appointed governor of the new colony; and, with a party of 200, he sailed to America, landing on Blackstone's Island in the Potomac River in February, 1634. In the following month a settlement was made at St. Mary's, which later became the capital, and the colony was named

"Maryland" in honor of the English Queen. Some years previously (1631) a settlement had been made on Kent Island in Chesapeake Bay by Capt. William Claiborne with a band of traders from Virginia, and these settlers refused to recognize the jurisdiction of the Maryland colony, as a result of which they were driven out. Claiborne then stirred up a rebellion of the Indians and made war upon the colony. In 1642 a party of Puritans who had been driven out of Virginia settled in Maryland at Providence (now Annapolis) and they also showed resistance to the authorities, joining the other malcontents in the insurrection known as "Claiborne's Rebellion," in which they drove out the governor and council, seized the reins of government (1645), and held them until 1647, when order was restored and the governor returned to his office.

For the next 40 years the province of Maryland was in continual disturbance, caused by civil and religious disputes between the Puritans and the Catholics, friction between the governor and the Parliament, and by political disturbances in England. In 1685 the colony had trouble also with the Quakers, under William Penn, over the question of the boundary between the two settlements, which was settled by the establishment of the Mason and Dixon line (1763-67). At this time, as a result of the Revolution in England, religious disputes brought on civil war in the colony, and the Puritans seized the government (1689), holding it for two years when the King settled the quarrel by taking over the colony as a royal province (1691). In 1694 Annapolis was made the seat of the new Government and it has since remained the capital of the State. Later the proprietary rights of Lord Baltimore and the original form of gov-

ernment were restored and remained down to the Revolution.

During the Revolution Maryland was invaded and Baltimore unsuccessfully besieged, as was also the case in the War of 1812. It was during the attack by the British on Baltimore in the latter struggle that the national anthem, "The Star-spangled Banner," was written by Francis Scott

**During
the Revolution
and the
Civil War**

Key, who was a prisoner on a British boat at the time. In the Civil War Maryland remained loyal to the Union, although secession sentiment was strong in some parts of the State. It suffered three invasions during the War, and the battle of Antietam was fought on its soil (Sept. 16-17, 1862).

Liquor Legislation. Colonial liquor legislation aimed only to prevent drunkenness and the sale of liquor to the Indians. At first the penalty for drunkenness was a fine of 100 pounds of tobacco, or confinement in the stocks if the offender was unable to pay (1642). Later the same penalty was exacted for the first offense; public whipping, or a fine of 300 pounds of tobacco, was imposed for the second offense; and the third-time offender was adjudged infamous and was disfranchised for three years (1658). The Act of

Early Liquor Legislation 1662 was designed to encourage people to set up ordinaries by giving them an easy way to collect their bills, and by that of 1666 the ordinary charges were regulated. For carrying liquor to Indian towns a fine of 5,000 pounds of tobacco was exacted (1715), and a fine of 3,000 pounds of tobacco was imposed for the sale of more than a gallon of spirits a day to Indians. The laws of 1746 and 1780 regulated the granting of licenses.

After Maryland became a State further liquor legislation provided for a penalty of £6 for selling without license, such fines to be given to the University. Merchants selling more than 10 gallons at a time were exempted from the law. Selling on Sunday was punishable with a fine of 40 shillings, and persons selling without license were fined \$24 in Baltimore, one half going to the informer (1816). Licenses were to be issued by the Clerk of the County Court at a cost of \$12, with \$4 additional in Baltimore; and the Grand Jury was authorized to decide whether a license should be issued or not (1827); no person could sell spirituous liquors in a quantity of less than one pint without a license as an ordinary-keeper, under penalty of \$50 (1845).

In 1846 and 1854 laws restricting the issue of licenses in certain districts were enacted. From this time local license acts and acts prohibiting sales, submitting Prohibition to the vote of districts, towns, or counties, multiplied, leaving the general license laws less developed than in many other States.

Later the cost of a license varied with the amount of business done, and ranged from \$18 for a retail liquor business of \$500 to \$150 for a business worth \$30,000. Any person conducting a shad, herring, or alewife fishery could obtain a license to sell liquor during the fishing season on the payment of \$6; and a license to sell liquor at horse-races cost \$4. No license could be granted to a minor or a married woman without a special order of a judge.

Maryland has passed no uniform local-option law, and the drying up of her territory was accomplished by special acts of the Legislature. During the period 1889-1909 10 out of the 23 counties of the State voted dry, three others voted out the saloons from the entire county with the exception of one place in each, and all the others but three secured some dry territory, even the city of Baltimore driving the saloons from a number of residence districts.

At this time the temperance forces of the State started a fight for a State-wide local-option law, securing the introduction of such a bill in the legislative session of that year (1909), but it was defeated by 13 votes. The bill was presented again in the following year, when the majority against it was reduced to 2. In the same year a high-license bill went into effect, which reduced the number of saloons in Baltimore by 248, and one more county (Cecil) was added to the dry column.

The legislative campaign of 1911 was fought on a straight local-option issue, the temperance forces securing a majority in favor of local option in both houses of the 1912 Legislature. In Baltimore of the five Republican candidates who declared openly for local option, in the Second and

**Local Option
Lost by One
Vote** Third districts, four were elected, although each of those districts was normally Democratic by 3,000 majority. Of the seven other candidates in the same two districts who ignored the local-option issue, not one was elected. In the legislative session of that year the local-option measure was finally beaten—by fraud and treachery it was said—by one vote in the Senate after the House had passed it with a slight amendment.

In the election of 1913 the landslide in favor of the United States Senatorial candidate, whose election was asked by the Wilson Administration, swept some hostile and unpledged men into the State Legislature from counties strongly in favor of local option, which the liquor sympathizers construed as a repudiation of local option instead of a mere indorsement of the national administration. The temperance organizations of the State then dropped local option and began a campaign for a State-wide Prohibition amendment, and a prohibitory bill was subsequently introduced in the Legislature. It was defeated, however, by a vote of 57 to 42 in the House, and in the Senate it did not reach a vote. Special acts, passed by the Legislature in the same year, provided for a vote in Charles, Garrett, Carroll, and St. Mary's counties, and in the following elections all four counties voted dry. During the next year Cecil County voted to remain dry, the vote in 1914 increasing the 1910 majority of 854 to 1,102. By the elections in these counties 105 saloons were closed.

As a result of a campaign in 1915 to elect a Legislature pledged to submit the question of license or no-license to a State-wide vote, a measure for State-wide Prohibition with referendum attached was introduced in the legislative session of 1916. The majority of the members of both houses were pledged to support the measure; but, as finally passed, it was amended so as to provide for the submission of the question to Baltimore and to other wet sections as separate units. During this year, also,

**State-wide
Prohibitory
Law**

Frederick and Washington, two of the richest and most populous counties in the State, and Havre de Grace, the only wet spot in Harford County, were added to the dry column, making a total of 17 dry counties and closing 113 saloons.

The number of saloons in the city of Baltimore was reduced during the years 1907-17 from 2,411 to 1,193. This was due partly to the increase of the license fee from \$500 to \$1,000.

In 1917 there were operating in Maryland 19 breweries, producing 1,164,121 barrels of fermented liquors, and 22 distilleries, producing 24,965,320 gallons of spirits. In addition, 4,328,479 gallons of spirits were rectified. No less than 432,759 bushels of grain and 30,580,667 gallons of other materials were used in distilling. Although 18 of the 23 counties of the State were dry at this time, 3,106 persons held Federal liquor tax-receipts.

A State-wide measure was introduced in the Legislature during 1918 to prohibit the manufacture and sale of intoxicating liquor for beverage purposes, the use of liquor in clubs or houses of public resort, and the advertising of liquor in any form. In the same year the Federal Prohibition Amendment was ratified by the Legislature by a vote of 58-36 in the House and 18-7 in the Senate, making Maryland the sixth State to ratify. At the same session the Legislature passed bone-dry laws for Somerset and Caroline counties, and closed the saloons at Chesapeake Beach, Calvert County, owned by the Chesapeake Railway Company, which increased its business by offering a round trip to Washington for 25 cents. During the year Annapolis was made dry by an order of the Navy Department, and Highlandtown and Canton by act of the Federal Government.

Since the Federal Prohibition Law went into effect several attempts have been made to secure the enactment of a State enforcement measure, but all have failed. For a good many years the elections in various counties hinged on the question whether or not members of the Legislature would make the county or certain sections of the county, dry. It was the custom in Maryland for members to be granted the passage of any law which they sponsored and which applied only to their districts; and this custom became almost a law. In this way many men in the Legislature voted for local measures to accommodate other members, when they would not vote for a State-wide proposition dealing with the liquor traffic; and it was in this manner that a large part of the State was voted dry.

In the legislative session of 1922 an enforcement measure was introduced by Assemblyman R. J. Funkhouser in the House and by Senator David A. Robb in the Senate, and, after one of the most spectacular fights ever seen at Annapolis, the House passed the bill and sent it to the Senate. After several days' discussion, with much dealing and trading and repeated threats and efforts at coercion on the part of liquor sympathizers, the Senate adopted a fake referendum feature and returned it to the House, where it was rejected and the bill killed.

Although Maryland has passed no law for the enforcement of Federal Prohibition, it is one of the States which expressly asserts in its Con-

stitution that the Constitution and laws of the United States shall be the supreme law in its territory, anything in its own Constitution or laws notwithstanding. For this reason the temperance people of Maryland felt that the State should take a definite stand in upholding the Federal Constitution, and therefore a State-wide Prohibition bill was presented to the 1924 Legislature. Under the domination of a wet governor the bill was defeated. Strong enforcement laws were passed, however, for Frederick and Montgomery counties; but in the rest of the State enforcement is still largely in the hands of the Federal Prohibition Bureau at Washington.

Prohibition sentiment is undoubtedly gaining strength in Maryland, as evidenced in the change in the political complexion of the Legislature. For many years the eastern shore of the State sent a large proportion of liquor sympathizers to the Senate; now its Senators are dry. Alleghany also shows the change in sentiment: a few years ago a dry member of the House from that district would have been a curiosity; but the district now sends a solid dry delegation, one Senator and six Assemblymen, every one elected on a dry platform.

Maryland is now (1928) represented in Congress by 2 drys and 4 wets, this proportion being the same as in the preceding Congress.

Temperance Movement. The fight against liquor has been waged as long and severely in Maryland as in any State of the Union. For many years the temperance forces fought for the right to determine whether or not the sale of intoxicating liquors should be permitted in certain units; and this struggle led to the outlawing of the saloon in many ways—by towns, districts, and, in a few instances, by a law prohibiting saloons within a certain distance from certain designated points. The local laws by which this result was accomplished have, legislatively speaking, been the curse of Maryland, for the State has always been willing to surrender its authority to grant what every local community wanted. Each community worked to secure legislation for its own peculiar needs, without regard for the needs of its neighbors, and this custom hindered the development of State-wide Prohibition sentiment and proved a great factor in preventing the enactment of any State-wide liquor laws. The greatest problem in controlling the liquor traffic in the State has always been the city of Baltimore, where the liquor interests early developed a strong organization and were supported by the wet press and the circles of the underworld. The aim of the liquor interests until recent years was to prevent the people of any unit from taking a vote on the liquor question.

Peculiarities of the Fight Against the Liquor Traffic JONATHAN K. TAYLOR, a well known Prohibition advocate, spent many years trying to cultivate a sentiment in the State for giving the people the right to vote on the question. So successful were the early advocates of temperance that a well-defined sentiment for Prohibition was finally created in every section of Maryland.

One of the first temperance organizations in the field was the Maryland Woman's Christian Temperance Union, which was formed as a direct outgrowth of the interest created by the Woman's Crusade in Ohio. The leader in this movement



MARYLAND WORLD WAR MEMORIAL BUILDING, BALTIMORE

MARYLAND

was Mrs. James C. Thomas, who, in the spring of 1874 called the women of Baltimore together for a meeting in the Aisquith Street Presbyterian Church to take counsel and to seek Divine guidance on the question of the fight on the saloon. Other leaders in the movement were Mrs. E. B. Murdoch and Catherine Talbot. Great interest was manifested, and the meetings were continued from day to day. The result was the organization of the Baltimore Union, which began almost immediately to deal with local problems of the saloon and its associated evils.

In the following year the State Union was organized, with Mrs. Frances Crook as president; and its first activities included the circulation of petitions, one against the sale of intoxicants on the Centennial grounds, and another to Congress asking for a committee to investigate the liquor traffic in its economic and moral aspects. The services of the press were enlisted, and a remarkable series of prayer-meetings for business men was held in Baltimore in a crowded business district day after day. These noonday prayer-meetings were continued for many years.

W. C. T. U. After three years Mrs. Crook was succeeded by Mrs. Thomas, who held office for the next ten years, during which much aggressive work was accomplished. Meetings were held in various parts of the State in cooperation with the churches; regular services for the soldiers at Fort McHenry were conducted and a reading-room was opened; a free kindergarten was maintained in which temperance was taught to the children; and a campaign was conducted for "cleaning up" the city of Baltimore. The Union also secured the enactment of laws forbidding the sale of tobacco to minors under fifteen, providing for police matrons in station-houses, and requiring scientific temperance instruction in the public schools.

In 1888 Mrs. Summerfield Baldwin was made president, and branch Unions were formed in most of the counties. At this period a headquarters building was purchased, and the work of the organization enlarged in many ways, including special work among young people. Mrs. Baldwin was succeeded in 1894 by Mrs. Mary R. Haslup, who is still (1928) in office.

The present (1928) officers, other than the president, are: Vice-president at large, Mrs. E. Lauman Warner, Pikesville; corresponding secretary, Mrs. Annie D. Starr, Roland Park; recording secretary, Mrs. Lillian J. Brown, Baltimore; treasurer, Mrs. Katherine A. Lips, Baltimore; Y. P. B. secretary, Mrs. Roberta D. Carnes, Baltimore; L. T. L. secretary, Mrs. Nannie Snyder, Baltimore, editor, *White Ribbon Herald*, Miss Rebecca T. Miller, Ashton. The present membership is 5,530, and the headquarters are at 903 St. Paul St., Baltimore.

In January, 1905, W. C. T. U. of Maryland No. 2, a colored Union, was formed at Baltimore, which has actively engaged in every State effort along lines of education and legislation. It has also done splendid work among the young, especially in the city of Baltimore, where more than 125,000 negroes live. Its membership is about 350; its headquarters are at Knoxville; and its operations cover the entire State of Maryland. The present officers are: President, Mrs. Margaret Peck Hill, Knoxville; vice-president at large, Mrs. A. J.

MARYLAND

Greene, Baltimore; corresponding secretary, Mrs. Violet Hill Whyte, Baltimore; recording secretary, Mrs. Amaza Faulkner, Baltimore; treasurer, Mrs. Melissa Miner, Baltimore; Y. P. B. and L. T. L. secretary, Mrs. Violet Hill Whyte.

Another organization which was prominent in creating temperance sentiment in the State was the Maryland Temperance Alliance, formed Aug. 27, 1877. William Daniel was its first president, and he remained its leader for twelve years. S. E. NICHOLSON was superintendent from Dec. 1, 1899. Doctor Brand, J. K. Taylor, and John Cornell (secretary) were active in the Alliance. The organization was merged into the Maryland Anti-Saloon League in 1900 (see below).

The Prohibition party of Maryland was organized in 1884 with William Daniel as chairman, and polled a vote of 2,827 in the Presidential election of that year. In the State election of 1886 a vote of 7,195 was polled, and in the Presidential election of 1888 a total of 4,767 votes were cast. In 1896 the party nominated Joshua Levering of Baltimore for President, and he received 5,918 votes in Maryland.

The Maryland Anti-Saloon League was formed in Baltimore in 1900, and its headquarters were located on Mulberry Street in a building which had been purchased by the committee of the Maryland Temperance Alliance, and was held by the committee (incorporated under the name "Maryland Temperance Alliance") even after operations of the Alliance had been merged with those of the Anti-Saloon League. The Alliance still (1928) functions, but only to hold property. The president is Thomas B. Hull; the secretary, Charles K. Abrahams.

Mr. Nicholson was State superintendent of the Anti-Saloon League until Dec. 31, 1903. He was succeeded by Dr. Rice, WILLIAM H. ANDERSON (Feb. 1, 1907-Jan. 1, 1914), the Rev. T. M. HARE (Feb. 1, 1914-17), and GEORGE W. CRABBE (1917-). Besides Mr. Crabbe the present officers are: William F. Cochran, president; Henry S. Dulaney, treasurer; the Rev. B. Franklin Auld, assistant superintendent.

The League immediately entered upon a fight to secure a State-wide local-option law for Maryland and sponsored such a measure through many legislative sessions, but were unable to secure its enactment. An important indirect benefit which resulted from the local-option campaign, however, was the reduction of the liquor licenses in Baltimore from 2,411 to 1,403, a reduction of over 1,000, or 42 per cent, from the number in 1907, this having been accomplished by laws passed in an effort to head off the League's legislative program. After the defeat of the local-option program in 1912 the League pledged itself, in case the bill was again defeated in the Legislature, to drop that issue and to start a campaign for a State-wide Prohibition amendment. Accordingly, when the measure was beaten in 1914 the League turned its attention to the election of a Legislature pledged to submit a Prohibition amendment, with the result recorded above. The organization secured the enactment of 28 local temperance bills. It was also active in securing the enforcement of temperance laws; and in one year brought 430 cases against dive-keepers in the State who had vio-

Anti-Saloon League

MARYLAND TEMPERANCE ALLIANCE

lated the provisions of the antiliquor laws, most of which resulted in convictions.

At the present time (1928) the League is active in securing the enforcement of the Federal Prohibition Law and is conducting a campaign of education among the people by means of literature, and a motion-picture entitled "Lest We Forget."

For several years Delaware was incorporated with the Eastern Shore counties of Maryland in the "Peninsula District" of the Maryland League, and even after the Delaware Anti-Saloon League was formed (June, 1909) the union continued. On Jan. 1, 1911, however, it was decided by the two Leagues that it would be best to discontinue this joint arrangement. In 1916 reunion took place, and it is in existence at the present time (1928). The Peninsula District, comprising, as formerly, Delaware and the Eastern Shore counties of Maryland, is under the direction of the Rev. E. C. Prettyman of the Maryland League, with headquarters at Wilmington, Del.

Maryland has, for many years, had a well-defined temperance sentiment. The State presents the idea of local self-government carried to the extreme. Some counties of Maryland have been dry for as long as 50 years. Under the idea of local self-government the people of a county were allowed to vote out the saloon. In recent years, however, the city of Baltimore has contained more than half the population, and refuses local self-government on the liquor question to units outside of the city.

When the Eighteenth Amendment became operative the only wet spots in the State were Baltimore city, Baltimore County, and two districts of Anne Arundel County, Ellicott City, and Allegany County in which is located the city of Cumberland. The old county local-option laws are obsolete, and, as a rule, only attempt to stop the sale of liquor at public places. The influence of Baltimore city has prevented the enactment of a State Prohibition code.

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MARYLAND TEMPERANCE ALLIANCE.

See MARYLAND.

MASAKHAUW or **MACHIKO**. A rice wine made in Formosa. After being chewed and boiled the rice is placed in a vessel, to about two thirds of its capacity, and covered with water. The vessel is then sealed and buried seven feet in the ground, where it remains for a year, when it is taken up and the liquor pressed from the grain with the hands. It is allowed to ferment for about eight days, by which time it settles and becomes a clear beverage, equal to the strongest wine. It is said to keep for 20 to 30 years. Wealthy people are accustomed to store it in great quantity in their cellars; and parents often prepare the beverage at the birth of a child and preserve it for its marriage.

Another drink of the Formosans is Cuthay, which is nothing more than the second washings of pressed rice.

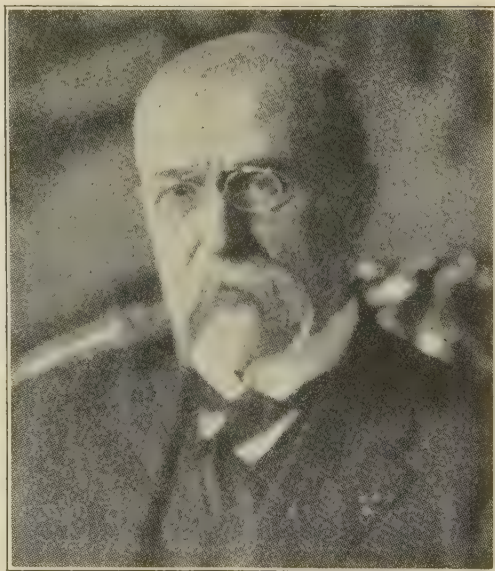
MASARYK, THOMAS GARRIGUE. First president of Czechoslovakia; born at Hodonin, Moravia, March 7, 1850; educated in the Latin school at Vienna and in the universities of Vien-

MASARYK

na and Leipzig. In Leipzig he met his future wife, Miss Charlotte Garrigue (d. 1923).

As a youth he learned the trade of a blacksmith, but left that work to secure an education and become a teacher. He became privat-docent in philosophy at the University of Vienna in 1879, and professor at the new Bohemian University at Prague in 1882. He afterward became a leader in the Realistic movement in philosophy, literature, and politics in his country and founder of the critical journal *Athenaeum* (1883) and of the monthly review *Naše Doba* ("Our Epoch") (1883). In 1891 he was made a member of the Austrian Parliament, but resigned his seat in 1893 in order to devote his entire time to the moral education of the nation. In 1907 he was chosen as deputy, in which capacity he opposed the encroachment of Germany on Austria and the aggressive policy of Austria in the Balkans, especially as concerned the annexation of Bosnia.

At the outbreak of the World War (1914) Masaryk fled from his political enemies to Italy, Switzerland, and, finally, to London, England, where he became a lecturer in King's College. He also



THOMAS GARRIGUE MASARYK

spent some time traveling in America. He organized the Czechoslovakian movement for independence and led it to a successful termination, for which he was honored by being chosen (1918) the first president of the new nation Czechoslovakia. He is the author of many books on philosophical and sociological subjects. In 1923 he was made an honorary D. C. L. of Oxford.

Masaryk became interested in the temperance reform in his own country many years ago, and he has since been an active advocate of total abstinence and Prohibition, the temperance cause in Czechoslovakia having been greatly strengthened by his attitude. He first spoke as an abstainer at the Eighth International Congress Against Alcoholism, held at Vienna in 1901, at which he discussed the question of why men drink.

MASATO

Masaryk was, also, one of a group of distinguished European savants who signed an international appeal to the people of the State of Maine to retain and improve their Prohibition Law, when an attempt was being made to repeal that law in 1911. A few years ago (1921) he made the following declaration:

I myself used to drink; but my own experience prompted me to accept the principle of abstinence. I am healthier, I can do much more work, and in short I enjoy and use life better than I did when drinking. I hope the war has strengthened the habit of not drinking. I may add that I do not believe in moderate drinking—that is self-deception—and I do not believe in stopping drinking gradually; stop at once, that is the only way. I wish our whole country were dry!

In his lecture on "Ethics and Alcoholism," Masaryk said:

... The question is not of objects,—wine, beer, spirits,—but of the drinking subject, of the whole psychic habit of the drinker. Drinking or not drinking signifies today a decisive choice between two wholly different ways of looking at life. Alcoholism stands for a chronic process of degeneration of the whole interior life, and represents, obviously, a sub-ethical, unethical and anti-ethical state of the individual and of society....

The combat against alcoholism has to do essentially with the moral decision for one of two ways of estimating life; it represents the war on ethical and social indifference.

From this point of view the abstinence movement has its great significance and justification... It is not merely a concern of mechanical abstinence, but of the progress of mankind to a higher development and to higher ideals.

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MASATO. A fermented liquor used in Peru. It is made by boiling ripe plantains until they are soft, after which they are beaten to a pulp. This is placed in a basket lined with leaves, and left to ferment for several days. When ready for use, the mixture is put into a fruit-shell or perforated vessel, and water is added. The whole is then compressed, and the filterings are collected in another vessel. The beverage has a subacid flavor.

MASCAUX, ÉMILE, Belgian miner and temperance worker; born at Jumet, near Charleroi, June 20, 1830; died July 28, 1902. His life was passed in the industrial region where hundreds of chimneys of glass-works, coal-mines, furnaces, and numerous factories present themselves to the gaze of the passer-by. While working in the mines he became possessed by an uncontrollable desire to go out into the world and help others. In the field of temperance he had the pleasure of seeing one of his sons sign the total-abstinence pledge. Two months later another son signed, and the father pledged himself on May 23, 1886. From this time onward until his death he was a militant advocate of the cause of total abstinence.

For more than seventeen years he was one of the principal pillars of the Charleroi section of the Blue Cross, and was continually holding meetings and giving addresses with a view of forwarding the movement. It is impossible to say how many hundreds of different meetings were held under Mascaux' hospitable roof, nor how many discouraged and miserable unfortunates found in his home the food and cheering word of which they had need to help them on their way; but to all the latter he emphasized the necessity of their adoption of total abstinence.

MASON

MASH. In brewing, the ground or crushed grain or malt, or a mixture of it, infused to produce wort. See **MASHING**.

MASHING. The mixing of the crushed malt with hot water in the production of the wort. The mixture is known as the mash. In the brewing of beer the solution, or wort, is drawn off from the residue for fermentation.

For purposes of distillation fermentation may be allowed to take place in the mash itself. In sweet-mash whisky fermentation is started by introducing yeast. In sour-mash whisky a portion of previous fermenting mash is added to the new mash, so that no yeast is required after the first fermentation.

MASHONALAND. See **RHODESIA**.

MASON, HUGH. British Member of Parliament and temperance advocate; born at Staleybridge, Lancashire, England, in 1821; died at Ashton-under-Lyne, in the same county, Feb. 2, 1886. His education was for the most part secured at a night-school. At the age of thirteen he entered the Ashton branch of the Manchester and District Bank, where he was employed for five years. About 1840 he began to learn cotton-spinning in a small mill owned by his father, which later was enlarged to keep pace with an increasingly prosperous business. Subsequently Hugh was taken into partnership, and he established the Oxford and Mason's mills. He was very successful in business and obtained wide prominence as a philanthropist, especially in the treatment of his employees. For two years (1858-60) he was mayor of Manchester, and for a time he was president of the Manchester Chamber of Commerce. He was a justice of the peace and deputy-lieutenant for Lancashire, besides holding other important public offices. In April, 1880, he was elected a Member of Parliament for Ashton-under-Lyne.

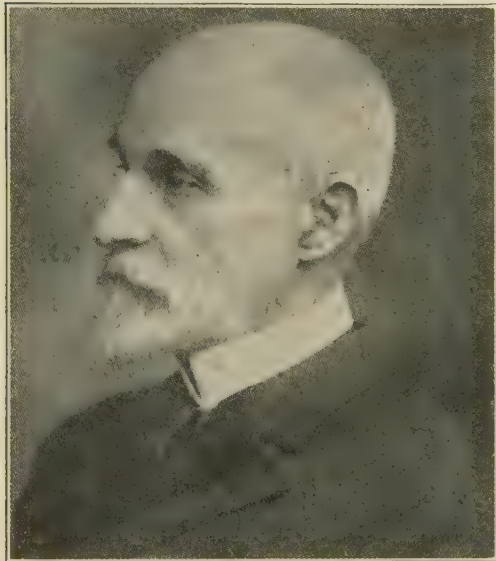
A firm believer in Prohibition, Mason was much in demand on the temperance platforms of his county, especially at the annual meetings of the United Kingdom Alliance, of which organization he was a vice-president and generous supporter. He was also actively interested in the Band of Hope movement and various other organizations for the promotion of temperance.

MASON, LEWIS DUNCAN. American physician and pioneer specialist on inebriety; born in Brooklyn, N. Y., June 20, 1843; died June 12, 1927. A son of Dr. THEODORE LEWIS MASON, he was educated at New York University and Long Island College Hospital (M.D. 1866), becoming in succession attending surgeon in the Out-Door Department, adjunct surgeon in the In-Door Department, and chief of surgical clinic. From 1875 to 1882 he was surgeon on the hospital staff and instructor in surgery. In 1883 he married Mrs. Mary Frances Dickson. He was visiting physician of the Fort Hamilton (N. Y.) Inebriates Home from 1866 to 1882 and consulting physician from 1882 to 1894. He was a member of the American Medical Association, Fellow of the New York Academy of Medicine, and member of the (British) SOCIETY FOR THE STUDY OF INEBRIETY and of the British Medical Association, London. He was one of the original members of the AMERICAN ASSOCIATION FOR THE STUDY AND CURE OF INEBRIETY, and in 1901 its president. He was, too, for several years, ending with 1913,

MASON

president of the AMERICAN MEDICAL SOCIETY FOR THE STUDY OF ALCOHOL AND OTHER NARCOTICS, and later its honorary president. He was a vice-president of the Colonial and International Congress on Inebriety, held in London in July, 1887.

Mason both spoke and wrote very extensively on the effects of alcohol upon the human system and on the treatment of inebriety. One of his



LEWIS DUNCAN MASON

most significant papers was that on "Differential Diagnosis of Alcoholic Coma from other forms of Coma, with especial reference to the care of unknown persons found by the police on the streets in a comatose or semicomatose condition" (*Virginia Medical Semi-Monthly*, Dec. 23, 1910). At the Forty-second Annual Meeting of the American Society for the Study of Alcohol and Other Narcotics, held at Washington, D. C., Dec. 11-12, 1912, Mason read an important paper on "The Present Status of the Results of the Study of Alcohol, in Relation to Medicine in America." In the course of it he said:

There is a class of persons which should demand our utmost sympathy and respect and assistance. They belong to the class known as "Potential Inebriates." They are not drinkers, they have not touched alcohol in any form, but they are fighting a diathesis, a tendency, and their principal ambition is to live sober lives and die sober deaths.

Dr. Mason had always lived in Brooklyn, N. Y.

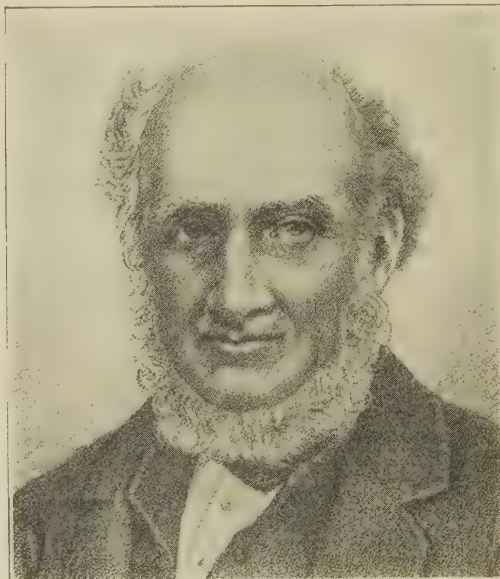
MASON, MARY (CRANSTON). A Scottish social worker and temperance leader; born in Edinburgh April 22, 1846. She is a daughter of Bailie Cranston, of Edinburgh, who was one of the temperance pioneers of Scotland. Sir Robert Cranston, formerly lord provost of the city, is her brother. On June 12, 1872, Miss Cranston married Mr. George Mason, a Glasgow merchant.

Born in the atmosphere of total abstinence and of organized opposition to the liquor traffic, Mrs. Mason came by inheritance into those convictions and activities which led the Scottish women into concerted movement for the defense of home and

MASON

loved ones. She is a foundation member of the Ladies' Auxiliary of the Scottish Permissive Bill and Temperance Association. After serving in different capacities, she was president of that organization from 1903. For a still longer period she was a prominent member of the Glasgow school board, having supervision of the temperance lessons taught in every school within the board's authority. Mrs. Mason served, too, on the Juvenile Delinquency Board, and in this and other capacities she surrounded the children of Glasgow with a network of wholesome and helpful influences. Under the auspices of the Ladies' Auxiliary, social meetings are held in the schools every winter. Refreshments are served and are followed by an entertaining and instructive program in which the insidious nature and ruinous effects of alcohol are portrayed. The Auxiliary, with Mrs. Mason at its head, has taken an active part in all the local and national movements by which Scotland has sought to release itself from the clutches of the liquor traffic.

MASON, ROBERT GRAY. English Wesleyan Methodist clergyman, missionary, and temperance advocate; born at March, in the Isle of Ely and county of Cambridge, England, Nov. 18, 1797; died at Bolton, Lancashire, Aug. 31, 1867. When he was fourteen years of age he was apprenticed to a carpenter and builder at Nordelph, Norfolk. At the close of his apprenticeship he went to Cambridge, where he became a local preacher, after which he served as a Wesleyan Methodist minister for six or seven years at Burslem, Staffordshire, and elsewhere. For several years he engaged in missionary tours throughout the coun-



REV. ROBERT GRAY MASON

ties of Stafford, Chester, and Shropshire, later becoming assistant minister and traveling secretary to the British Seaman's Society of London. While busy in these activities, he met and became acquainted with the temperance reformer, James

Silk Buckingham, and affiliated himself with the British and Foreign Temperance Society. Becoming an ardent champion of the temperance (moderation) cause, he spent the next few years in a lecture-tour of Ireland, where his endeavors met with such success that he won the commendation of Father Mathew, the famous Irish apostle of temperance.

In September, 1836, he went as an itinerant preacher and temperance lecturer to Scotland, where in the course of a few years he became one of the most prominent figures in the temperance history of the country, his success earning for him the sobriquet of the "Father Mathew of Scotland." Prior to his visit to Scotland, Mason had been an advocate of the moderation type of temperance reform, but while he was in Dumfries—during the first year of his stay in Scotland—he became intimately acquainted with a John Macintosh, who converted him to the cause of total abstinence, and thereby rendered a great service to the movement in Scotland. From that time until 1843 Mason preached the doctrine of total abstinence with considerable success throughout the northern counties of the country. That his efforts were appreciated is evidenced by the fact that for his work in connection with the Saltcoats (Ayrshire) Temperance Society, he was presented with an address and a rare Bible; and the Edinburgh Total Abstinence Society gave him a silver medal in recognition of his invaluable services as agent for their organization. In 1841 one of his lectures on the "Genuine Principles of the Reform" was published and widely circulated by the local temperance societies.

During the winter of 1841 Mason visited the Orkney and Shetland Islands, where he lectured on total abstinence with such success that the membership in the local temperance organizations increased to 7,000 in a population of approximately 60,000. In December, 1843, he began his English temperance career in Cambridgeshire, where he met with his usual success. Later he went to Yorkshire and Cornwall as an agent of the British Association for the Promotion of Temperance, and until his death he remained in active temperance work for that organization.

MASON, THEODORE LEWIS. American physician; born at Cooperstown, N. Y., Sept. 30, 1803; died Feb. 12, 1882. He received his medical degree from the College of Physicians and Surgeons in 1825 and then practised medicine at Wilton, Conn., and Brooklyn, N. Y. At the time of his removal to Brooklyn, there was no hospital in the city for the poor. In 1839 a small city appropriation was made for the Adams Street Hospital, and Mason became senior surgeon and president of the Board of Management. A change in municipal legislation occurred, and the Hospital was closed, but public sentiment having been aroused and the need of a hospital demonstrated, Mason's services were sought in the establishment of a city hospital which was made possible by the philanthropy of a Brooklyn citizen. Mason was influential in framing the charter, and in the selection of the directors and the medical staff, and he himself served as senior surgeon until failing health obliged him to resign. He was president of the Kings County Medical Society in 1842 and 1843.

As early as 1866 Mason's attention was directed to the fact that inebriety, to be successfully

treated, should be dealt with as a disease. He was actively interested in the establishment of the Inebriates Home of Kings County, was one of the founders of the American Association for the Study and Cure of Inebriety, and from 1875 was its president for several years. One of his addresses, "Inebriety a Disease," was extensively circulated not only in the United States, but in England, also. Mason was a member of the American Medical Association, and resident Fellow of the New York Academy of Medicine.

He was the father of Dr. LEWIS DUNCAN MASON.

MASS. (1) The celebration of the Eucharist or Lord's Supper, with special reference to the Eucharistic service as conducted in the Roman Catholic Church. See EUCHARIST.

(2) A German measure. According to Dr. Eugen Blocher, editor of the *International Monatschrift*, writing in the issue of that paper for May, 1908, the word "mass" is understood in Munich, where Liebig lived, to mean a vessel holding 1.069 liters, or practically one quart.

MASSACHUSETTS. One of the thirteen original States of the United States of America, lying along the North Atlantic Coast; bounded on the north by Vermont and New Hampshire, on the east by the Atlantic Ocean, on the south by Rhode Island and Connecticut, and on the west by New York; area 8,266 sq. mi., of which 227 sq. mi. are water; population (State census, 1925), 4,144,205; capital, Boston (pop., estd. 1927, 793,100).

The first European explorations in Massachusetts of which there is definite knowledge were made in the early part of the seventeenth century, Bartholomew Gosnold landing at Cape Cod Bay, which he so named, in 1602, and Samuel Champlain (1604) and John Smith (1614) exploring the coast and making maps of the regions visited. It is probable that the region had been previously visited by the Northmen in the beginning of the eleventh century, by Sebastian Cabot in 1498, and by Verrezano in 1524. The first permanent settlement in its borders, however, was made by a group of English Puritans who left their homes because of religious persecution and who, after a period of exile in Holland, secured from the Plymouth Company in England the right to found a colony in America and sailed thither in the ship "Mayflower," landing on Plymouth Rock, in Cape Cod Bay, Dec. 22, 1620. The Puritan band consisted of about 100 men, women, and children who before landing drew up a democratic compact of government, the first written constitution in history, and chose John Carver as the first governor of the colony.

During the first winter nearly one half of the colonists died of sickness and exposure, but the colony was reinforced by the arrival of 36 new settlers in 1622 and 96 in the following year, after which the communal system was abolished and the colony severed its relations with the London Company, becoming a corporate colony with its authority vested in the whole body of freemen convened in the General Court. Later, when other settlements joined Plymouth Colony, the representative form of government was adopted. On the death of Governor Carver, in 1621, William Bradford was chosen his successor. As the colony was found to be within the jurisdiction of the New England Council, it secured from that body in 1621 a grant

of the land which was renewed under Governor Bradford in 1629. During the following years the colony exerted every effort, but unsuccessfully, to secure for itself a royal charter.

Other Puritan settlements were made under authority of the royal charter of the Massachusetts Bay Company, one expedition, led by John Endicott, settling at Salem in 1628, and another, under John Winthrop, at Boston in 1630. Winthrop

was chosen governor of the new colony and served in that office almost continuously until his death in 1649. Under its charter the colony was granted absolute power over all subjects settling in its territory, and it proceeded to set up a theocratic government, basing its laws on the Bible, making the suffrage dependent on stringent religious tests, and exacting from all of its members strict conformity with Puritanic religious principles. The synods of 1637 and 1647 in Cambridge formally established the principle of State control in religious matters, and thereafter other forms of religion were persecuted. Legislation was passed against the Baptists (1644-78); and persecution of the Quakers was carried on (1656-62) to the extent of scourging, mutilation, and even in some cases of execution, of those found guilty of forbidden forms of worship. Theological and political differences caused the banishment of certain members of the colony, some of whom settled in Rhode Island and others in Connecticut. The witchcraft delusion also kept the colony in a state of disturbance, especially at Salem, and resulted in the execution of 32 persons during the period 1646-97.

The subsequent history of the Massachusetts colonies is one of continual struggle, now with the Indians, at other times with the royal authority. The Indian troubles brought on the Pequot War (1637) and King Philip's War (1675-76), in which a great many settlers were killed and many homes destroyed. Disputes with the Crown started very early in the assumption by the colonies of powers which the Crown disputed and was continually trying to curb; and they culminated, after the lapse of about 50 years, in the annulment of the colony's charter (1684), after which Sir Edmund Andros was sent over as governor to unite New England and New York under one government.

Massachusetts had grown too independent to consent to this change, and in April, 1689, the citizens of Boston deposed and imprisoned Andros and restored their old charter. In 1691 a new charter was granted to the Massachusetts Bay Colony, after which Plymouth united under it, rather than accept the alternative of being annexed to New York. Under the new charter there followed continual conflicts between the Legislature and the governor, the popular majority keeping alive a feeling of opposition to the royal authority. The quarrels were forgotten during the wars with the Indians and the French, but were renewed in times of peace. From 1697 to 1701 Massachusetts was again united to New York under one governor.

Massachusetts also took the leading part in the opposition to the royal authority in the events which led up to the Revolution, and in fact was the backbone of the Revolutionary War. Samuel Adams, James Otis, John Hancock, and other Mas-

sachusetts citizens led the opposition to the Stamp Act (1765) and to the importation of taxable goods from England; instituted the Committees of Correspondence with the other colonies; and were responsible for the Boston Tea Party (1774), when English tea was thrown overboard in Boston harbor to prevent the collection of the hated tax on tea, in retaliation for which England blockaded the port of Boston and stationed troops in the city. The first bloodshed of the War took place in Boston: the "Boston Massacre," and the early battles of Lexington, Concord, and Bunker Hill, all took place on Massachusetts soil. It was during the march of British troops on Lexington and Concord that the famous ride of Paul Revere to arouse the patriots of the country occurred. After the British troops evacuated Boston the War was conducted outside of Massachusetts, but State troops took an active part in it until the end.

A State Constitution was adopted by Massachusetts in 1780, and John Hancock was elected first governor of the State. The Federal Constitution was ratified by a small majority Feb. 6, 1788, after which Massachusetts became a strong Federalist State.

Massachusetts has exerted a great influence on the American people through her intellectual activity, and can boast of a long roll of names famous in every line of effort. The State was especially devoted to education from the beginning, the first printing in America having been done at Cambridge in 1639, the first newspaper, the *Boston Newsletter*, having been started at Boston, and the first institution of higher learning, Harvard College, having been established at Cambridge in 1648.

Liquor Legislation. Before a government was set up in Massachusetts orders were sent by "the Governor and Deputy of the New England Company for a Plantation in Massachusetts Bay" in London, to "the Governor and Company for London's Company in Massachusetts Bay" to see to it that, though strong waters were sent for sale, measures should be taken against the excessive use of them, and that if any person did drink to become drunk, it was hoped his punishment would be made exemplary for all others.

After the receipt of the charter granting legislative powers the General Court ordered (1633) that "no person shall sell either wine or strong water without leave from the Governor or Deputy Governor," also that "noe man shall sell, or (being in a course of trading) give any strong water to any Indian."

In the sister colony of Plymouth it was ordered (March 2, 1636) that "no one shall retail wine, strong water or beers, either within doors or without, except in inns or victualling houses," and that "no beere be sold in any place to exceed in price two pence the Winchester quart." Persons who allowed themselves to "drink drunck" or who allowed others to do so in their houses were to be "enquired into," and punished, fined, or both "by the discretion of the bench." Between the date of this order and 1682 the Plymouth

records contain ten other orders with penalties aimed to check drunkenness: one disenfranchises drunkards, and another forbids any tavern-keeper to allow children and servants to spend their time in his hostelry. These and laws for the punish-

ment of drunkards were renewed as they expired. The sale of liquor and cider to Indians was forbidden.

The liquor legislation of Massachusetts Bay Colony developed chiefly along five main lines: (1) Prevention of the sale of liquor to Indians; (2) regulations for inns, ordinaries, and other places licensed to sell liquor; (3) action against unlicensed sellers; (4) prevention of drunkenness; and (5) collection of imposts, excise, and duties as revenues.

(1) Enforcement of the law against selling to Indians gave constant trouble. In June, 1641, permission was given to certain official traders in furs and wampum to include liquor, and later (March 7, 1644) to make gifts, such as "a pot of wine," to reward certain Indian chiefs who agreed to observe the authority of the colony; or (Nov. 13, 1644) three quarts of wine or a bushel of corn might be given to any Indian killing a wolf. The same year the retail sale of wine to Indians was

Selling to Indians permitted because "they should not be deprived of this comfort." The next year (May 14, 1645) the wine and corn bounty for wolf-killing was repealed, and money was given instead. A few years later (1652) the sale to Indians of any kind of strong liquor, including cider, perry, and strong beer, was forbidden and all other orders giving permission for such sales were repealed. But in 1654 (Nov. 11), while the prohibition was extended to the outlying towns, certain exceptions were made. Two persons in each county, ten in all, mentioned by name, were permitted to sell wine or strong liquors to Indians, but not over one pint at a time, on any pretense. Illicit selling, however, continued to such an extent that the General Court ordered (May, 1656) payment of the expenses of two men to ascertain who sold strong liquors and also powder and shot to Indians.

Finally (May 6, 1657) the Court became fully convinced that its several orders for preventing excessive drinking and drunkenness among Indians had accomplished little or no reformation, and that "no moderation can be obtained to prevent drunkenness." Hence, all former orders allowing licenses to sell liquor to Indians were again repealed. Only the administration of liquor not exceeding one drachm in amount to an Indian was allowed in case of bona fide illness. Later (1666), as drunkenness among the Indians still continued in spite of all laws, the Court ordered that any one who found wine or strong drink in the possession of Indians should take it from them, and that magistrates should commit to the house of correction any Indian found drunk who would not tell where he obtained his liquor. Fines or whippings for drunkenness were extended to Indians. Whipping as a penalty for selling to Indians was added in 1672 for persons who did not pay the fines imposed. However, nearly a hundred years afterward the trouble still persisted. Even a penalty of £50, or six months' imprisonment, proved non-deterrent; and, to aid in securing evidence, the testimony of the Indian was accepted in convicting the person who made the sale (1740), unless the accused should deny the charge on oath. Complaint made by other persons "under highly probable circumstances" was also counted as conviction, unless denied by oath. The penalty for

false swearing was the same as for wilful perjury.

In 1645 provision was made for the issue of licenses by the "quarter court." Tippling or excessive drinking was forbidden on penalty of a fine of five to ten shillings, imposed upon both the drinker and the keeper of the house. In 1646 wine-selling was limited to the one-quarter cask, except by taverns licensed to sell by the gallon. Constables

License Regulations were ordered to search from time to time not only taverns, for such disorders as might be found there, and to punish either the taverner or any other offender, but also any house where wine-selling contrary to law was suspected. Half of the fine went to the informer "for his encouragement." To sit drinking or tippling in licensed houses was forbidden. In 1647 county courts were authorized to grant licenses. Gaming, concealing drunken men, allowing youths, servants, apprentices, or scholars to spend their time on licensed premises were forbidden and punishable by fines. In 1650 all taverners, victualers, and ordinaries within one mile of the meeting-house were ordered to clear their houses during the time of services of all persons able to go to meeting, except for sufficient cause; and the constables were ordered to go through the town and to see that the law was observed. Fines and corporal punishment were imposed (1652) upon those who sat drinking in ordinaries on Saturday nights and Sundays. Sailors who had run in debt in public houses by their immoderate drinking were sometimes arrested for the debt as their ships were about to sail; and, as this delayed the sailings, a law was passed in 1650 forbidding such arrests unless the shipmaster had authorized discharge of the debt. Because of the continued difficulty in preventing license-holders from violating the laws, licenses were limited (1657) to one year.

(2) The law for the regulation of innkeepers steadily increased, by renewals and additions, in length and complexity. By 1658 it contained fifteen sections. Allowing excessive drinking was defined as selling to one person more than one-half pint of wine at a time. Tippling was limited to

Regulation of Innkeepers not more than a half-hour, and that not at unseasonable times or after nine o'clock at night. No drunken person might remain on the premises; a constable must be sent for to arrest him; and he must be held until the constable arrived, on penalty of fine. The drinker was also subject to penalties for each of the forbidden acts—becoming drunk, drinking excessively, tippling, etc. Innkeepers who disobeyed for the third time were forbidden to sell for a period of three years unless the court reprieved them.

The number of public houses in a given territory was limited in 1675 to those "absolutely necessary" as a "redress" for the growing "shameful and scandalous sin of excessive drinking, tippling, and company-keeping in taverns and ordinaries." Licensing authorities were recharged to take care that none be licensed "but persons of approved sobriety and fidelity to law and good order." In 1680 the number of licenses that might be granted was definitely limited in the following places: In Boston, to 6 wine taverners, 10 innholders, and 6 retailers of wine and strong liquors out of doors; in Salem 2 wine taverners, 4 innholders, 4 retailers of wine and strong liquors out of doors; in

Charlestown, 3 public houses, 1 retailer of wine, etc., out of doors; Ipswich, 2 public houses, 1 retailer; Gloucester 2, Lynn 2, Hingham 2, and Newberry 2 public houses; and in no other town in the jurisdiction more than one public house or retailer. In 1672 the sale of strong liquors to workmen was forbidden because such persons "oppress" those they work for by demanding an allowance of liquors or wine every day over and above their wages, without which "many refuse to work," and because the drinking of wine and liquors by young persons tends to train them to habits of excess. Selling on credit was forbidden (1679). No keeper of an ordinary could recover from any inhabitant debts for any kind of drink of liquor, and on conviction he had to pay a fine as well as lose his debt.

(3) Liquor-selling without a license gave constant trouble, in spite of increasing penalties. Distilling without a license was forbidden (1661), because of the complaint, both by distillers and importers, of the great abuses daily committed by the retailers of strong waters, rum, etc. Selling spirits in less quantities than a quarter-cask was forbidden to all except those who had permission from the county courts. Innkeepers or sellers of

Unlicensed Liquor-selling

wine, strong beer, liquors, or cider who were doing business without a license, or who failed to have their licenses renewed, were ordered to appear before the magistrate and give bond for observance of the law. Later, for the better discovery of liquor-selling in unlicensed places the selectmen of every town were ordered to choose "some sober and discreet person" to be authorized by the county courts "to take charge of ten or twelve families of his neighbors," to "inspect them diligently," and to present to the magistrate, commissioner, or selectmen of the town the names of transgressors to be proceeded against by the next county court. Persons so authorized who attended to their duties faithfully received one third of the fines, but if they were found to have neglected their duty they incurred the same penalty as the unlicensed houses.

During the war with the Indians, the training-fields for the soldiers became scenes of disorder through the bringing in by unlicensed persons of "considerable quantities of wine, strong liquor, cider, and other inebriating drinks," whereby "many people, English and Indians, as well as soldiers, commit many disorders of drunkenness, fighting, neglect of duty, etc." To remedy this, all except licensed persons were forbidden (1679) to bring such drinks to the training-fields. In 1684, licensed dealers complained that unlicensed sellers injured their trade; and the Court ordered all tithingmen, grand jurors, and constables to inspect unlicensed houses, and to receive half the fines imposed.

(4) Drunkenness, however, withstood all laws for its suppression. The preamble to a long liquor law passed in 1654, containing numerous provisions from older laws, began: "Notwithstanding the great care this Corte hath had and the laws made to suppress the swinish sin of drunkenness, yet persons addicted to that vice find out ways to deceive the law provided in that case for the better prevention thereof." Severe penalties were therefore provided for allowing tipling or loitering on licensed premises. The penalty for the

second offense of drunkenness, or for excessive or long drinking, was a double, and for the third, a treble fine. If the person found drunk was unable to pay the fine, he was to be whipped to the number of ten stripes. For excessive long drinking the penalty was the stocks for three hours, when the weather would not hazard life or limbs; and for the fourth offense, imprisonment until two sufficient sureties were found to vouch for good behavior. Selectmen were ordered (1670) to post drunkards in public houses, to prohibit sales to them, and to forbid their frequenting such places on penalty of 20s. and 5s. respectively.

(5) Measures for obtaining revenue from liquor by means of imposts are recorded in a law of 1653, with the explanation that they are for the "support of the government and maintenance of fortifications, for the protection and safeguarding of our harbors for ourselves and others that come to trade with us." Specifications for collection of the imposts provided that wines must be

entered before landing; the customs officer to have assistants in searching for unentered or concealed liquors, and to be authorized to enter houses to search, even if he had to break them open. Later (1668) imposts were extended to other liquors, including cider, ale, and beer. The impost was payable to the treasurer of the county. All retailers were required to keep an account of all sales, to present it once a month to the treasurer, upon oath, and to pay all dues. The same year the Court ordered that the treasurer of the county be authorized to farm out, or let out, on behalf of the county, for one or more years, not exceeding three, the imposts on wine, brandy, rum, beer, cider, ale, and mum. In 1677 the customs tax on wine, brandy, and rum was doubled. In 1679, the impost on rum was reduced 10 shillings per hogshead, and 2 pence per quart was added on all strong liquors retailed in quantities less than ten gallons at a time.

The first act of the General Court of the Province of Massachusetts Bay (established in 1691-92 by the charter granted by William and Mary) ordered (June, 1692) that all of the local laws made

by the Massachusetts Bay Company and the Government of New Plymouth, not repugnant to the laws of England, should continue in force until the 10th of the following November. Exception was made of the law for the collection of revenue from liquor. This was thoroughly revised at the June session and enacted under the following preamble:

We, their majesties most loyal and dutiful subjects, being duly sensible of the great changes and expenses which have already arisen and must necessarily be daily growing and increasing in defending and securing of their majesties' subjects and interests, and in the prosecution of the war against their French and Indian enemies, have cheerfully and unanimously given and granted unto their most excellent majesties, their heirs and successors, to the end and intent aforesaid and for the defraying of other necessary and contingent charges . . . the several duties, impost and excise on the wines, liquors and goods hereafter mentioned.

The law provided that from and after June 29, 1692, there should be paid by the importer for all wines, liquors, and goods afterward specified, impost rates as named for kind and quantity, and that all persons owning such liquors or having them consigned to them should have them entered with the commissioners and pay the duty. Inform-

MASSACHUSETTS

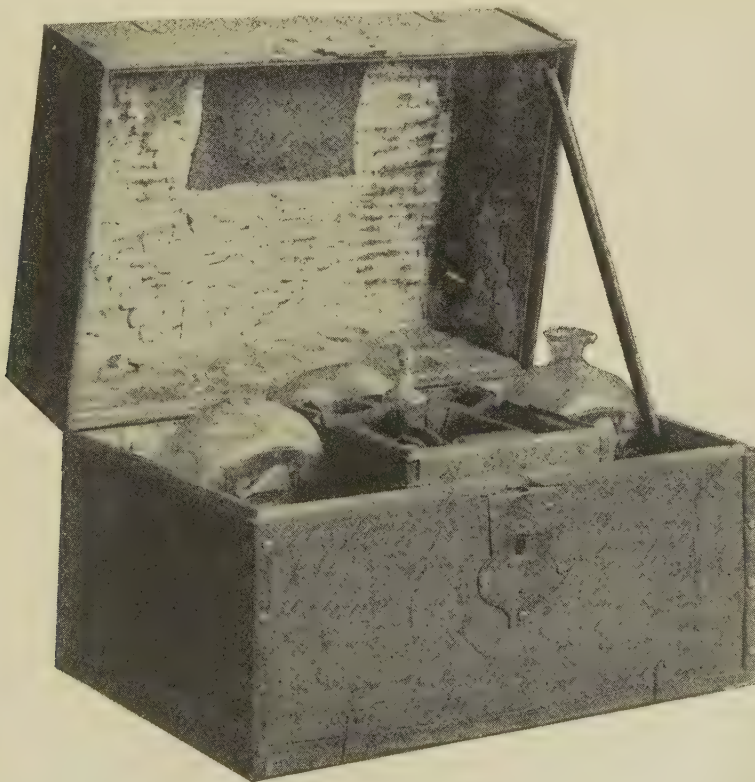
ers on those who tried to evade the duty received a third. The excise covered all kinds of liquors. All retailers having any liquors in their houses at the time the act was published were required to make entry and pay duties and excise, and if they purchased more, they must make such entry and payments within 24 hours; or if the retailer made his own cider, metheglin, beer, ale, etc., from time to time whenever he did so, he must make entry and payment. Commissioners might enter his premises to search whenever they thought fit in the daytime, and could seize and order him to trial, provided the retailer had not made an agreement with the commissioners by the year for an entire sum to be paid in quarterly installments. No person might harbor liquors belonging to another on which the excise had not been paid.

A law renewing and strengthening previous laws for the suppression of unlicensed houses and for the due regulation of those licensed, enacted November, 1692, fixed the penalty for selling without a license at 40 shillings for every offense, one half of the fine to go to the informer, the other half to the poor of the town in which the offense was committed. For a second offense the same fine was imposed and two sureties were required to give bond that the law would not again be transgressed. The law of 1694 "for the more effectual suppression of drunkenness and selling without license" charged all officers to be diligent not only

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in collecting the excise, but in apprehending offenders such as those who, being licensed to sell outside only, allowed their customers to sit inside and tittle, or, those who, being licensed to sell only one kind of liquor, sold others "to the great increase of drunkenness," as well as those who were selling without a license.

By successive revisions and additions the laws regulating the sale of alcoholic liquors became long chapters containing numerous sections, the preambles giving the reasons for the further additions and more rigid restrictions. Thus the law of 1711-12 stated that, in spite of the "good and wholesome laws" which the Government had at several times established and which were still in force, some houses were "nurseries of vice and debauchery." As further means for their improvement, it was ordered that the laws relating to drunkenness, profanity, immorality, together with "this" law be "solemnly read by the town clerk in each town at the annual town meetings in March from time to time." Section 7 of this law took an advance step and provided that from and after the last day of the following June no innholder, taverner, or victualler should sell any brandy, rum, or other distilled liquors, mixed or unmixed, within or without his house, or the dependencies thereof, on penalty as for selling without a license, and that persons licensed to retail wine and strong liquors should not sell any other sort of drink than



LIQUOR- AND MEDICINE-CHEST BROUGHT OVER TO HINGHAM, MASS., BY MATTHEW CUSHING IN THE SHIP "DILIGENT," ARRIVING IN BOSTON AUG. 10, 1638

—From a photograph in the possession of William E. Johnson

wine and distilled liquors, on penalty as for selling without license. This law ordered the posting of common drunkards at the houses of out-of-doors retailers of wine and liquor, and prohibited sales to them. Selectmen were ordered to appoint overseers to see that no one sold without a license.

The farming of the excise, which under the Colonial Government (1668) was made the duty of the treasurer of the county and his three assistants, was later, under the further systematized tax-gathering of the provincial Government, provided for by the appointment of a committee in each county to select an excise farmer. When he was found and had given his bond for the sum he

contracted to collect, the committee deposited the bonds with the provincial treasurer and reported to the General Court the completion of its task, receiving payment from the Court for whatever expenses it had incurred. Later (1697) Excise Commissioners were appointed "to manage the excise"; they received a percentage on the excise money collected. It was reported of the commissioners for 1702 that they discharged their duties satisfactorily, "it appearing that the excise is farmed out for some hundred of pounds more than was made of it the last year." There is a record of one excise farmer in Bristol County who did not receive enough duty from his county to cover the amount for which he had contracted. After paying off two of his bonds at a loss and something on the third, he petitioned the Court to release him from the remaining bond, and the Court granted his request. Farmers who did not pay their excise when it was due were proceeded against by the provincial treasurer who was ordered by the Court "to send forth his Execution" against them. An act of 1753-54, accepting the report of a committee for farming the excise for the county of York, ordered the payment of £2 16s. 8d. in settlement of the committee's charge. The amount of the excise agreed upon in this case was \$700. The price paid by a farmer for Worcester County in 1745 was 98 pounds and 5 shillings. The Act accepting the report read:

The Committee appointed to farm the Excise on Rum and Spirituous Liquors, Lemons and Limes, etc., for the county of Plymouth for the space of three years from the 29th of June last (Province Laws, 1745, Chapter 138) have attended that service, and farmed the same to Mr. Pelig Ford of Marshfield in said county for the sum of 98 pounds, five shillings. Bills of the last Emission, per annum, and have taken bond with security for the several payments and lodged the same with the Province Treasurer.

During the Revolutionary War little liquor legislation was recorded on the statute-books. An act passed by the Council and House of Representatives in General Court assembled, in 1775, reflects the troubles of the times. It complains that, among many other mischiefs and embarrassments, which have been brought upon the Colony by means of several serious and oppressive acts of Parliament lately passed, a suspension of the Courts of General Sessions of the Peace has taken place in several counties, whereby a great number of Innholders and Retailers have been deprived of an opportunity of renewing their licenses. Such suspended courts were authorized and empowered to grant licenses to innholders and retailers of spirituous liquors or common victuallers for the remainder of the year, or until the end of the term at which by law they were authorized to grant licenses. During the War, and before the adoption of the State Constitution, a law was passed to prevent the distilling of spirits from cider, wheat, In-

dian corn, rye, barley, or oats, because of the scarcity in the necessities of life and because "the subsistence of the army must not be jeopardized."

After the establishment of Statehood, a brief act granting imposts to the United States Government was passed by the Legislature (1792) and in 1784 a law concerning guardians specified that when any person, in the judgment of the selectmen, was wasting his substance and putting his family in want through drinking or other dissipation, a guardian should be appointed by the justice of the peace to transact his business. An "Act for the due regulation of licensed houses," which included a thorough revision of the early liquor laws, together, with additions and improvements, was passed by the State Legislature in 1787. This act and several subsequent laws are thus summarized by the "Cyclopaedia of Temperance and Prohibition" (pp. 311-312):

Early State Provisions.—In 1787 (Laws, Mass., 1780-1807, vol. 1, p.374) was passed a longer act than any previous one for the regulation of licensed houses. It punished selling without license £20, charged £2 to £6 for licenses, provided for a bond in £20 to observe the law, and prohibited giving a credit for drink of over 10s, on pain of closing the place. . .

Persons not in any incorporated town were allowed to be licensed by the Licensing Court of General Sessions. (2 Id.p.556 [1792].)

Those aggrieved by the refusal of the Selectmen to approve their applications for license might appeal to the Licensing Court, giving the Selectmen notice. (4 Id.p.38 [1808].) Confectioners and victuallers in Boston were put upon the footing of innkeepers. (Id.,p.680[1816].)

Chapter 136 of the Laws of 1831 made the penalty for common selling \$30, for single offenses \$10. Licenses were put at \$5 or \$1 for the "soft" liquors. Chapter 166 of the Laws of 1832 repealed all former statutes, included most of the common clauses and imposed penalties of \$100 for being an unlicensed common seller, \$10 to \$20 for each offense. The County Commissioner and Mayor and Aldermen of Boston might grant licenses to as many as they decided the public good required. No license fee was required. In 1837 it was enacted that nothing in the last law required the County Commissioners to grant any licenses when in their opinion the public good did not require them. (Laws, 1837,c.242.) By Laws of 1838, c. 157, no licensed dealer might sell in less quantities than 15 gallons to be carried away all at one time, upon penalty of \$10 to \$20; but apothecaries and practising physicians might be licensed to retail for medicinal purposes only.

The act of 1838 was repealed by Laws of 1840, c. 1. By Laws of 1844, c. 102, the defendant was presumed not licensed. The word "spirituous" in the liquor laws was replaced by "intoxicating" by Laws of 1850, c.232, §1. By the same act the County Commissioners, upon the recommendation of municipal authorities, were authorized to license as many persons as might be desirable for the public good, to sell by retail to be delivered and carried away, for medicinal and mechanical purposes only. (Id., § 2.)

The Maine Law of 1852. A regular Prohibitory or Maine Law was passed in 1852. (c.322.) It provided for penalties of \$10 and the giving a bond in \$1,000 not to unlawfully sell within one year for the first conviction; \$20 and same bond for second, and \$20 and three to six months' imprisonment for the third. Giving liquor to prisoners was prohibited by Laws of 1854, c.93. Sheriffs, constables, coroners, executors, administrators, and assignees were rendered not liable under the law for their legal sales of liquor at auction only. (Laws, 1854, c.100.) Several laws in 1855 regulated various single points of procedure. Chapter 356 prohibited adulteration, and c. 470 provided for the appointment of a State Agent in Boston to purchase liquor and sell to town and city Agents; records of purchases and sales to be kept and reports thereof to be made. The act of 1855, c. 215, took the place of that of 1852, very much elaborating it. The penalties were changed to \$10 fine and imprisonment 20 to 30 days for first conviction, \$20 and 30 to 60 days for second, and \$50 and three to six months for third. For manufacturing and being a common seller the first conviction was punished by a fine of \$50 with three to six months in prison. The act in relation to single offenses of drunkenness was repealed by Laws of 1861, c. 136, § 1. Civil damages were provided for by §4 of that act.

The Repeal of 1868.—This prohibition policy was reversed in 1868. (Laws, c. 141.) A new act provided for County Commissioners' licenses in four classes; Licenses to sell liquor to be drunk on the premises were put at \$100; grocers' and druggists' license (not to be drunk on the premises) at \$50, and sixth-class brewers' and distillers' license (for export) at \$100. Unlawful sales were punished by fine not exceeding \$500 and imprisonment not exceeding six months. Cities and towns were to vote annually on the question of license. This act contained adulteration and civil-damage clauses. By § 22 all licensed vendors were required to keep an account of all liquor purchased by them, and sellers of liquor to be drunk on the premises were taxed 2 per cent. on such liquors; brewers and dealers in malt liquor were taxed 30 cents per barrel, and other licensed persons were taxed 1 per cent.

Prohibitory Law of 1869-75.—By c. 191 of Laws of 1869, all licenses to sell liquor were to have no force after April 30, and by c. 415 of that year the Prohibition law was re-enacted with penalties for unlawful sales beginning with a fine of \$10 and imprisonment 20 to 30 days for the first offense. This act provided for license to manufacture for export only, and for a State Assayer. In 1870 the act was amended so as to allow any one to manufacture and sell ale, porter, strong beer and lager beer. (Laws 1870, c. 389.)

By acts 1871, c. 334, ale, porter and beer were restored to the prohibition of the law, but cities and towns were to vote annually on the licensing of the sale thereof. Chapter 42 of the laws of 1873 repealed the provisions for submitting the question of the sale of beer and left its sale prohibited.

License Act of 1875.—A license law was adopted in 1875 by c. 99 of the laws of that year. It provided for licenses in classes with a license fee of \$100 to \$1,000 for retailing liquor to be drunk on the premises. It was a comparatively short act, and the usual provisions of a strict license law were added by separate laws during the years ensuing, until the law was revised in 1882, and subsequently by amendments of the Public Statutes of 1882 and further laws added to the laws then existing.

A State Constabulary was constituted in 1871 by c. 394, and it was popularly connected with the liquor law and its enforcement, though the purview of the Constabulary Act was not conned to liquor law enforcement, and indeed the liquor laws were not mentioned in it. This Constabulary Act, also, was repealed in 1875. (C.15, 14.)

[In 1881 a Local-option law was passed providing for annual votes on the license question by cities and towns. (Laws, c.54.) In 1888 a high-license feature was added. No class license cost less than \$1,000.]

Submission of Constitutional Prohibition.—A Constitutional Amendment prohibiting the manufacture and sale of intoxicating liquor as a beverage was proposed in 1888 (Laws, p.566), passed by the next Legislature, submitted [to] and defeated by the people in 1889.

The laws of Massachusetts relating to intoxicating liquors, common nuisances, gaming, inn-holders, and common victualers,

Laws Before National Prohibition Lord's Day, penalties for drunkenness, etc., were compiled, epitomized, and published in 1902, and subsequent laws in 1907, by the Faxon Political Temperance Bureau, Eva

M. Brown, manager. The epitome of the law concerning the sale of liquor read in part:

No person shall sell, expose, or keep for sale, spirituous or intoxicating liquor, except as authorized in this chapter; but the provisions of this chapter shall not apply to sales made by a person under a provision of law which requires him to sell personal property or to sales of cider at wholesale by the original makers thereof, or by farmers who sell cider, not to be drunk on the premises, in quantities not exceeding in the aggregate the product of apples raised by them in the season of, or next preceding, such sales, or to sales in any quantity by such farmers not to be drunk on the premises if the cider does not contain more than three per cent of alcohol by weight at sixty degrees Fahrenheit; nor shall the provisions of this chapter apply to sales of cider by the original makers thereof other than such makers and farmers selling not to be drunk on the premises as aforesaid if the cider does not contain more than three per cent of alcohol as aforesaid, not to be drunk on the premises; nor shall the provisions of this chapter apply to sale of wine at wholesale by the original makers thereof at the place of manufacture and not to be drunk on the premises. (Revised Laws, c. 100, § 1; Acts, 1903, c. 460.)

Ale, porter, strong beer, lager beer, cider, all wines, any beverage which contains more than one per cent of

alcohol, by volume, at sixty degrees Fahrenheit, and distilled spirits, shall be deemed to be intoxicating liquor within the meaning of this chapter. (Revised Laws, c. 100, §2.)

In 1906 an act was passed for the registration of carriers of intoxicating liquors to or in cities and towns which do not grant licenses for the first five classes. These classes were: 1. To sell liquors of any kind, to be drunk on the premises. 2. To sell malt liquors, cider, and light wines containing not more than 15 per cent of alcohol, to be drunk on the premises. 3. To sell malt liquors or cider, to be drunk on the premises. 4. To sell liquors of any kind, not to be drunk on the premises. 5. To sell malt liquors, cider, and light wines containing not more than 15 per cent of alcohol, not to be drunk on the premises. Section I of the act restricted the transportation of intoxicating liquors to "railway or street railway corporations."

In 1907 the combined temperance forces secured an amendment to the law relating to liquor transportation, known as the "Pony Express." This was a popular name given to a class of men who carted liquor into no-license towns.

Four sections of the existing law on transportation of intoxicating liquor (Revised Laws, Chapter 100, Sections 48, 49, 50 and 51) were changed to read (Acts of 1907, Chapter 517):

No person shall bring any spirituous or intoxicating liquor into a city or town in which licenses of the first five classes are not granted, with intent to sell it himself or to have it sold by another contrary to law, and any liquor so transported shall be forfeited. In such cases all liquors shall be delivered to a railroad corporation or a regular and lawful general expressman, who has been properly licensed, in vessels or packages plainly marked on the outside with the name and address, by street and number, if there be such, of the seller or consignee, and of the purchaser or consignee, and with the kind and amount of liquor therein contained. Delivery of such liquors or a part thereof, to any other person than owner or consignee as designated, or at any other place, shall be deemed a sale. All such consignments shall be duly registered, and the record open for lawful inspection. Liquors addressed otherwise, or to a fictitious person, or to a person unknown or who cannot be found, may be seized and forfeited.

In 1910 the same combination obtained the passage of the "Bar and Bottle Bill," which forbade the sale of liquor in packages or in bulk to be consumed off the premises at the same establishment where they were sold by the glass over the bar. This was a severe blow to the retail liquor men and was bitterly fought by them. They made repeated, but unsuccessful, efforts for several years afterward to get it repealed. In 1916 a liquor transportation law was enacted which prohibited licensed dealers from transporting and delivering liquor in dry communities. It stopped liquor peddling in dry towns from wagons sent out by licensed dealers. The next year (1917) another measure for the relief of no-license towns was obtained by the passage of the Express Permit Bill. Laws of 1916 (C. 421) and 1917 (C. 517) ordered that:

The mayor and aldermen in cities, and the selectmen in towns, in which said licenses of the first five classes are not granted shall annually grant and issue one or more permits under the provisions of this act.

Section 4, ascribing penalties, said:

Any person violating the provisions of this act shall be punished by a fine of not less than fifty dollars nor more than five hundred dollars or by imprisonment for not less than one month or more than six months, or by both such fine and imprisonment.

The Supreme Court having decided that the word "shall" made the granting of permits obligatory under the penalty, the local authorities in no-li-

cense towns were compelled to grant at least one express permit; and the practical difficulty of deciding which of several applicants should receive the permit often resulted in several being granted, which made the enforcement of the will of the majority against the sale of liquors very difficult. The Express Permit Law (of 1917) gave local authorities power to refuse to grant any and all such permits.

In 1918 the Legislature ratified the Eighteenth Amendment, giving Massachusetts eleventh place among the States in order of ratification.

In 1919 the Public Opinion League, through the provisions of the Law of 1913 (c. 819) were able, by securing the necessary number of signatures to the petition, to have placed upon the ballots in nearly 100 representative districts, the question, "Shall the Senator and Representative from this district be instructed to vote for legislation to regulate and license the sale of beverages containing not over four per cent of alcohol by weight and to define same to be non-intoxicating?" The districts where this question was submitted gave a large affirmative majority. A number of bills aimed against the National Prohibition Amendment, and seeking to legalize the sale of beer and wine by defining them as non-intoxicating, were introduced in the Legislature of 1920, among them one (House Bill 38) carrying a provision for a referendum, proposing to permit the manufacture, sale, and transportation under license, of "certain non-intoxicating beverages" containing not over 2.75 per cent of alcohol by weight. This bill passed the Legislature, but was vetoed by Governor Coolidge on the ground that it was legislative deception and an attempt at nullification instead of litigation.

Enough additional signatures were secured to place it on the ballot in the fall elections, and it passed by a vote of 454,198 for to 449,951 against. It therefore became a law "under license," which gave it a place each year on the ballot, under the local-option law. The fact that the alcoholic percentage named was in violation of the National Prohibitory law was covered by the misleading attempt to define non-intoxicating beverages as containing not over 2½ per cent alcohol, by weight. The question appeared on the ballots at each city and town election until the law was repealed in 1925.

The same year (1920) the combined temperance forces introduced a bill (House Bill No. 798) "for legislation to harmonize the laws of Massachusetts relating to intoxicating liquors with the Constitution and laws of the United States." This being held up during its passage by an appeal to the Attorney-general on the constitutionality of certain points, another bill of like import was introduced in the Legislature of 1922. It passed the House by a vote of 134 to 68 and the Senate by a vote of 28 to 9, and was signed by the Governor May 17, 1922. The Constitutional Liberty League filed a petition asking for a referendum, which was taken Nov. 7, 1922, and resulted in an adverse majority of over 103,876, the vote being 324,964 for and 427,840 against.

In 1923 another concurrent legislation bill was introduced, making it an offense under the law to transport, import, or export any intoxicating liquor without first obtaining permits and complying with all the requirements of the Federal law.

Hitherto the State Law had prohibited only the sale of liquor. A petition was filed by the opponents of Prohibition requiring a referendum vote to be taken of this law. The referendum was taken at the general election, Nov. 4, 1924, and resulted in a majority of 4,247 for the law. The total vote was, 454,198 for the measure and 449,951 against it.

(In 1925 a bill was offered making jail sentences obligatory in all second offense cases; also a bill for jail sentences for drunken drivers, making the penalty for second offenses the taking away of their licenses to drive for a period of ten years.)

Temperance Movements. The distillation of New England rum began in 1700. For many years it was considered a respectable business as it "provided a ready market for any surplus grain that was raised, enhanced the value of the orchard, and furnished employment to many people" (Clark, "History of the Temperance Reform in Massachusetts"). The owners of the distilleries were generally men of wealth in the community, sometimes deacons in the church. An illustration of the growth of the popular use of rum is furnished by the records of a farm at which in 1760 a pint of rum was laid in for haying-time, but 50 years later (1810) half a barrel was provided. The results of this increasing use were unobserved for a long time by any but a few, as instanced by the case of the pamphlet DEACON GILES'S DISTILLERY, which served to give publicity to the harmful effects rum was producing and to arouse the people to take action against the evil.

The first temperance association formed in Massachusetts was the Massachusetts Society for the Suppression of Intemperance, formed in Boston Feb. 5, 1813, as the result of the work of a committee appointed by the General Association of Congregationalists in response to a resolution sent out by the Presbyterian General Assembly May 8, 1811. The object of

the Society was stated as "to discountenance and suppress the too frequent use of ardent spirits and its kindred vices, profaneness and gaming, and to encourage and promote temperance and general morality." Means employed were the publication and dissemination of literature and the promotion of legislation, as the Society considered that "laws must be one of the powerful instruments in reforming the intemperate and in preventing intemperance." The organization supported the *National Philanthropist*, the first temperance newspaper published in the State and probably in the world. The Society was organized in the Statehouse, and numbered among its officials some of the foremost men of the times. Its first president was the Hon. Samuel Dexter, who served until 1816. At its meeting held May 28, 1824, the Society voted

That the members be requested to sign an obligation that they will not distribute liquors to those employed by them to labor.

Through its fourth president, Dr. John C. Warren, the Society secured the offer of a prize by the State Medical Society for the best essay on the effects of alcoholic drinks. The prize was won by Dr. William Sweetser, and the contest had an important result, notably, in obtaining from 75 physicians of Boston (February, 1832) the declaration that

Men in health are never benefited by the use of ardent spirits—but the use of them is a frequent cause of dis-

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ease and death, and renders diseases from other causes more difficult to cure and more fatal in termination.

In 1833 the *National Philanthropist* was moved to Providence, R. I., after which the Society established the *Temperance Journal*, a four-page monthly. In the same year the general advance of the temperance movement having developed a growing conviction in favor of abstinence from distilled liquors, a pledge to that effect was adopted by the organization, but not made obligatory on the old members. A convention was called during the year "to consider the best means of extending, by a general diffusion of information, the principles of abstinence from the use of ardent spirits throughout our country." A committee, with members from every county of the State, was formed, and the Society was reorganized as the "Massachusetts Temperance Society," with a pledge requiring abstinence from distilled spirits.

On March 15, 1833, members of the Legislature formed the Massachusetts Legislative Temperance Society, following the example of the Congressional Temperance Society, for the purpose of promoting the cause of temperance by their example as citizens and their exertions as members of the Government. Its Constitution declared the use of ardent spirits not only unnecessary, but tending "to produce pauperism, crime, and wretchedness, and to hinder the efficacy of all means for the intellectual and moral benefit of society" and a danger to the "purity and permanence of our free institutions." The pledge of the organization was abstinence from ardent spirits, but in 1842 it was changed to abstinence "from the use of intoxicating drinks, from traffic in them, and from furnishing them to others." The first president was the Hon. Levi Lincoln, governor of the State, and successive governors served as presidents until 1853. About 1855 the yearly meetings of the Society began to lapse, and the last notice of a meeting of which there is any record was in March, 1866. The names of many prominent citizens of the State appeared on its list of officers, one of the most active having been the Hon. George N. Briggs.

The first total-abstinence society in the State was the Massachusetts Temperance Union, formed in 1838 by the leaders of the other temperance societies. The total-abstinence principle was adopted by a convention of over 400 with but 2 opposing votes, and a resolution was passed expressing the conviction that the licensing of liquor-shops was inconsistent with the public good. The first president of the Union was John Tappan. A memorial to the Legislature was prepared asking for the repeal of all license laws, which was largely instrumental in securing soon afterward the enactment of the "fifteen gallon law," against retail liquor-selling (see above, page 1712). Prominent members of this society were Governor George N. Briggs, Moses Grant, and Dr. Charles Jewett. The Union organized the Cold Water Army as a means of training the young in total abstinence; and it promoted the Washingtonian movement, in which, according to Clark, it "came very near being swallowed up." The later history of the Union is not known, but Ebenezer Alden was its president in 1853.

The "fifteen gallon law" lasted less than two years. Boston opposed it, and at two subsequent elections efforts were made to secure a Legislature

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that would repeal it. Horace Mann took part in the fight to retain the law, and 32,000 men and 34,000 women remonstrated against its repeal. It was repealed in 1840, however, in spite of a remonstrance of 50,000 citizens to only half that number for it.

After the Washingtonian movement started in Baltimore (1840) invitations were sent to its leaders to come to Boston and inaugurate a similar movement there. Great interest was created in the city; halls and churches were filled at temperance meetings (on one evening 377 persons signed the Washingtonian pledge).

The Boston Washingtonian Society was formed at Marlboro' Chapel, April 26, 1841, about 150 persons becoming members. Three days later Samuel F. Holbrook was chosen president, and James Burns secretary. Many similar societies were soon formed in different parts of the State.

A State convention of the Washingtonian temperance societies was held at the State House, Boston, May 26, 1842, the number of delegates being so large that all could not gain entrance. The next day the Massachusetts Washington Total Abstinence Society was organized, with Dr. Walter Channing as president. The pledge adopted was the following:

The members of this Society agree that they will never again drink any intoxicating liquors, except when prescribed by a medical attendant, or in case of wine at the communion; and that they will not provide them for their friends, or for persons in their employment; and that they will in all suitable ways discountenance the use of them in the community; and that they will use their utmost endeavors to reclaim and restore to temperance all who are unfortunately addicted to drunkenness.

A great demonstration took place on Boston Common May 30, 1844, which was attended by 40,000 people.

The appeal of this society was chiefly to the drunkard. After a few years of remarkable success the movement began to wane and the societies disbanded.

The Massachusetts Division of the Sons of Temperance was chartered June 12, 1844, and in 1860 it included 200 local divisions with a membership of 16,446. The Order has taken an active part in securing legislation against drunkenness and other measures. Charles E. Dennett (d. 1923) served for many years as Grand Scribe of the Order.

A Grand Temple of Honor was formed in Massachusetts July 16, 1846, whose pledge included the promise to use all honorable means to prevent the manufacture, sale, and use of alcoholic liquors. In 1855 there were 45 Temples in the State with a membership of 1,733. William J. Leigh has for many years held the office of Grand Templar.

A State Grand Union of the Daughters of Temperance, the women's auxiliary to the Sons of Temperance, was organized in Boston Feb. 15, 1847. Its pledge was one of total abstinence and work to abolish the use of liquor in the community. The order went out of existence when, in 1854, the Sons of Temperance admitted women to membership.

The Cadets of Temperance order was organized in 1847 for youths between the ages of twelve and eighteen. Its promoter was William R. Stacy, who succeeded in organizing more than 60 sections in two years. It, also, went out of existence when the Sons of Temperance granted admission to youths under eighteen.

In October, 1848, the Crusaders of Temperance



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were organized as a result of the refusal of the Grand Temple of Honor to grant a charter to a group of individuals who had petitioned for one. It formed a few local "Brotherhoods," but lasted only a short time.

Two other small societies, the Carson League (1851) and the Temperance Watchmen (1852), also, existed for a brief period only.

The number of these smaller societies, in addition to the larger ones, all pledged to total abstinence and the abolition of the liquor traffic, indicated the trend of public opinion toward Prohibition.

One or two local lodges of the Independent Order of Good Templars appear to have been formed in Massachusetts previous to 1854, but definite information concerning them is lacking. In 1858 the Orient Lodge was formed in Boston and others were founded in neighboring towns during the following years, so that by 1859 there were the requisite number for the organization of a

I.O.G.T. Grand Lodge, for which a charter was obtained on April 19. In the following ten years the number of members increased from 566 to 25,940. The Order helped to swell the organized sentiment against licensing the liquor trade, as its fundamental principle was prohibition of the traffic. At present (1928) there are 40 lodges with a total of about 2,000 members, and the Order continues active in temperance work. The Grand Chief Templar is Chesley D. Corkum, of Somerville, and the Grand Secretary is Mrs. Frederica Shanks, of Cambridge.

In addition to the regular meetings of the temperance societies many conventions and mass meetings were held for the discussion of current temperance questions. Such a convention, called by young men's temperance societies in Boston, Lowell, Salem, and Springfield, was held in Worcester July 1, 1834, to promote the extension of organization among young men. Horace Mann presided and resolutions were passed to the effect that the organization of a young man's society in every town was highly desirable, that the liquor traffic was morally wrong, and that the sale of liquor should be made a penal offense. Petitions were circulated asking the Legislature to repeal all license laws on the ground that the traffic was a political and moral evil. Other large conventions were held in Boston during 1835-44 and in Worcester in 1845 to protest against the legalization of the sale of alcoholic drinks.

Opposition to the legalized sale of liquors finally turned toward efforts to elect for public office only men opposed to licensing it. This caused a division of opinion, many friends of temperance believing that it would weaken the cause to take it into politics. A large convention, held in Boston Feb. 15-16, 1849, for the purpose of unifying divergent views effected practical agreement on

the policy of working to send to the Legislature only such candidates as favored Prohibition. A convention held in Worcester Oct. 1, 1851, declared in favor of the principle of the Maine Law and agreed that the friends of temperance should labor to secure a Prohibition law for Massachusetts. A State Central Committee of nine was appointed to carry out the purpose of the convention, whose efforts resulted in the enactment, amid great enthusiasm of the State prohibitory law May 1, 1852 (see above, page 1712).

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Opposition to the law began at once, centering in and radiating from Boston. The friends of the law met in convention at Worcester (June 23-24, 1852) and at Boston (Oct. 15, 1852), to deliberate on the best means of sustaining the law, at which time they promised to cooperate with the authorities in enforcing it and to refuse to vote for candidates whose election would endanger it. Later, when repeal was threatened, a meeting was held in Boston (March 10, 1853) to remonstrate, and another in June to celebrate the failure of repeal and to consider further efforts to promote temperance principles. During the year a campaign was conducted to collect a million dollar fund for enforcement work, and before the seventh of February in the following year the entire sum was pledged (see MILLION DOLLAR FUND).

The need for a stronger organization than the Central Committee began to be felt, and on March 2, 1859, the Massachusetts Temperance Alliance was formed, on the basis of "total abstinence for the individual and Prohibition for the State." Its objects were to educate public opinion and direct it for the enforcement of the Prohibition law and to guard against its repeal or modification. The Hon. Asahel Huntington was made president of the Alliance, and Dr. A. A. Miner and Wm. B. Spooner were among the members of the executive committee.

Massachusetts Temperance Alliance Agents were appointed and sent over the State to hold public meetings, secure members, visit schools and churches, organize Bands of Hope, take pledges, etc.

To prevent violation of the law in Boston the Alliance advocated the appointment of a metropolitan police; but this was opposed by Governor John A. Andrews, who favored instead a State constabulary, the creation of which he secured in 1865. During the period that followed, reactionary influences were at work which have been attributed by some writers to the large foreign element at that time, immigrants who had not been educated in temperance, and who had brought with them the drinking habits of the Old World.

Temperance activities largely ceased during the Civil War and a moral weakening followed it, even some ministers advocating moderation instead of total abstinence. Temperance men, unwilling to

During the Civil War aid in enforcing the Prohibition law, left it to State and local officers to do the work, and, becoming indifferent at the polls, elected officers and lawmakers who were unfriendly to temperance. However, in 1865 there was a revival of zeal which continued up to the election of 1867. Concerning conditions at this time Pitman quotes from the Chief Constable's report as follows:

Up to the 6th of November (1867) there was not an open bar in the entire State and the open retail liquor traffic had almost entirely ceased. The traffic as such had generally excluded itself to such an extent that it was no longer a public, open offense, and no longer an inviting temptation to the passer by."

The very effectiveness of the law seemed to strengthen the opposition to it. The appearance of prominent business men in favor of repeal is said to have been brought about by means of a confidential letter sent out by the liquor-dealers to their friends for the arrangement of a meeting at which no one known to be connected with the trade should appear. Perhaps the strongest influence was exerted by ex-Governor Andrews, the

popular "war governor," who had been opposed to the law while in office and who became counsel for the liquor-dealers when a bill for repeal was introduced in 1867. That attempt failed, but the question was carried into the fall election when an adverse majority was secured for the next Legislature, and in the following year a license law was passed (see Legislation, 1868). The Alliance then worked for a repeal of the License law and the reenactment of the Prohibition law and succeeded in securing the restoration of the latter in 1869.

A difference of opinion arose at that time between the leaders concerning the exemption of light beer and cider from the Prohibition law. Mr. Spooner, then president of the Alliance, favored the exemption, thinking it would decrease the opposition to the law. Dr. Miner and most of the others, however, were strongly opposed. Another question which caused differences of opinion in the society was that of political action. These differences led to a division among the Alliance leaders, and Spooner retired from the presidency. Dr. Miner, who favored political action, succeeded him; and, with the exception of one year, when Z. L. Raymond was president, he served in that office until his death (1895). Thenceforward the revenues of the Alliance declined, and it did little aggressive work after 1882.

Clark, in his "History of the Temperance Reform in Massachusetts," devotes a chapter (xxvii) to an account of the Good Samaritan Brotherhood, which he describes as a "united association," originating with "Mr. Mark Allen, of Woburn, a somewhat eccentric man, but a true friend of temperance. Allen decided to found, on the story of the Good Samaritan, a society which should have "a platform broad enough for the human family to stand upon, irrespective of race, color, religious or political faith." On April 8, 1868, Allen and a friend took the solemn obligation of the Brotherhood. The pledge adopted read:

**Good
Samaritan
Brotherhood**

No member shall make, buy, sell, or use as a beverage, any spirituous or intoxicating liquors. One rule of the order was that the name of no member should be made public without his consent.

Abraham Lincoln Assembly No. 1 was formed on April 18, Allen being elected Worthy Chief Ruler, and John H. Bulpitt Worthy Recording Secretary. "No civil or religious title was to be given at their meetings, or on their records."

By a two-thirds vote worthy females of fifteen years and upward might be admitted to the Social Circle of Good Samaritan Sisters, and by a three-fourths vote women might be admitted to full membership in the Brotherhood; but they were not eligible to the higher offices.

Good Will Assembly No. 2 was formed at Lynn June 25, 1869; Pilgrim Assembly No. 3 was instituted at Boston Dec. 29, 1869; and the District Assembly of Massachusetts was formed at Woburn April 18, 1870. Allen was elected Right Worthy Chief Ruler; Owen S. Warland, R. W. Secretary.

The General Assembly of America was formed at Lynn July 29, 1870, and Allen was chosen Most Worthy Chief Ruler. At that time there were local assemblies in Illinois, Ohio, and Connecticut.

The motto of the Brotherhood was "Walk hum-

bly, deal justly, love mercy." Beneath this was a five-pointed star carrying the words "Temperance, Truth, Mercy, Humility, Justice."

The subsequent history of this unique association was unknown to Clark, but he presumed it had a brief existence.

After Spooner's retirement from the presidency of the Alliance, he led in the formation of the Massachusetts Total Abstinence Society, which was organized Feb. 22, 1871, at a meeting attended by 1,300 persons, for the purpose of working on strictly moral and religious lines. He was elected president, and the other officers were William C. Greene, secretary, and Benjamin R. Jewell, general agent.

Among the 38 vice-presidents, constituting the Board of Directors, were Governor Claflin, Otis Clapp, Mary A. Livermore, Lucy Stone Blackwell,

and seven other women, this being the first occasion that women were given a place in the management of a temperance society. The Society worked for the conversion of the people to total abstinence through moral and religious agencies, through the organization of auxiliary societies, and the education of the young in temperance principles. Agents were sent out to address the schools and churches, literature was circulated, and a monthly paper, the *Temperance Cause*, was founded (1878). In 1876 there were eleven agents in the field, who visited 376 schools, and during the year 10,000 pupils signed the pledge, which read:

The members of the Society pledge themselves each to the other, that they will not make, buy, sell, nor use as a beverage, nor countenance the use by others of any spirituous or malt liquors, wine or cider; and that they will make direct and persevering efforts to extend the principles and blessings of total abstinence.

The enactment of the Local-option law, in 1881, gave the Society the opportunity to do educational work for total abstinence and to help restrict temptations to drink without departing from its non-political principles. It established a bureau of statistics, to furnish temperance workers with needed information, and furnished literature and speakers in the annual No-license campaigns. The intensity of these campaigns increased after the enactment of the High-license law (1889), which concentrated the power of the liquor trade and increased the tendency to kitchen-barroom selling. The Society joined with other organizations in petitioning the Legislature for the submission of a Constitutional amendment for Prohibition, and when the amendment was submitted, opened its rooms as headquarters for the (unsuccessful) campaign. Later it began publication of the *Home Guards*, a juvenile paper, and issued the *Arrow Leaflets*, a series of temperance sheets.

In its activities the Society had the support of many of the religious denominations as well as of the I. O. G. T. In the decade ending 1901 it had received a total income of \$100,000, secured pledges from 93,000 school-children, and distributed 25,000,000 pages of literature. Ex-Governor John D. Long, afterward Secretary of the Navy, served for a decade as president of the Society, following the death of Mr. Spooner (Oct. 28, 1880). The Hon. Oliver Ames succeeded Mr. Long in the presidency. In 1913 the Society joined with other bodies to form the Allied Temperance Organizations for unity in legislative efforts. The present secretary is T. H. Raymond, and the last president

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was the Hon. Edward H. Haskell, who served from 1915 until his death in 1924, since which time no successor has been chosen.

The first movement for the formation of a political temperance party in the State was made after the repeal of the Prohibitory law in 1868, when a call, signed by nearly 5,000 citizens, was issued for a convention "to consider the political duties of the friends of Prohibition at the present crisis." The convention was attended by about 1,300 people, and a committee was appointed to call a State convention, "if deemed necessary," for the purpose of nominating for State officers candidates in favor of Prohibition. A Prohibition State Committee was formed, made up of one member from each Senatorial district and five at large, which first tried to secure the promise of the older parties to send to the conventions delegates pledged to repeal of the License law and approving Prohibition. Both parties refusing to do this, a definite resolution was adopted at a convention held Feb. 16, 1870, to form a separate party. On Aug. 17, at a delegated convention, a full State ticket was nominated by the Prohibitionists, and in the election Wendell Phillips received a vote of 22,000 for governor, part of which came from the labor reformers, who had also made him their candidate. The following year Robert C. Pitman was nominated for that office, but received only 6,600 votes. For the next two years no candidate was named, as there was general satisfaction with the Prohibition attitude of Governor William B. Washburn. The State organization, however, was continued and has never gone out of existence, not even since the passage of the National Prohibition Amendment, although its largest vote for governor was 25,636, cast in 1906 for John B. Moran: William Shaw in 1915, received the next largest after that given Wendell Phillips, namely, 19,567. The present (1928) chairman of the State Prohibition party is Solon W. Bingham.

A total-abstinence movement among the Catholics of the United States began with the visit of Father Mathew in 1849. He visited East Cambridge, Mass., on Sept. 4 of that year, when hundreds took the pledge; and at that time his approval was secured for the organization in St. John's parish of a total-abstinence society which has remained active ever since. Other societies were formed later, but the Civil War stopped their progress, after which organization went on increasingly. Some were called "Father Mathew Societies," while others took the names of the churches in which they were organized. By 1870 the number of these organizations had increased to such an extent that the need for union was apparent. The approval of Archbishop Williams, of Boston, and Bishop O'Reilly, of Springfield, was secured to organize a State union. Delegates from the different societies met in the Cathedral, Boston, and founded (May 30, 1871) The Massachusetts Catholic Total Abstinence Union. Forty societies were represented in the charter of the Union. The first president was the Rev. A. Sherwood Healy, of Boston, and Archbishop Williams and Bishop O'Reilly were made honorary presidents. Annual meetings were held until 1877, when union on diocesan lines was decided upon in place of a State union.

The Catholic Total Abstinence Union of the Di-

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ocese of Springfield was formed (Oct. 10, 1877) by 48 delegates from 29 societies, with a membership of 1,107. By 1893 the membership had increased to 6,095, and in 1910 to over 12,000. The Union covers the five western counties of the State. Each of these societies has a Union, composed of the societies of the cities and towns, which holds field days, parades, meetings, etc., to make public protest against intemperance.

The Catholic Total Abstinence Union of the Archdiocese of Boston was organized at Fall River May 30, 1877, 49 adult societies and 13 cadet bands, with a membership of over 4,000, participating. The first president was the Rev. H. R. O'Donnell, of East Cambridge. The Union has taken part in securing temperance legislation, such as the closing of the saloons on Christmas and other holidays (1887). It presented a petition to the Legislature to prevent the sale of liquor to women (1881), and opposed the "12 o'clock" law designed to extend the hours of sale (1906).

One Society, the Hibernian Total Abstinence Society, was organized (Aug. 18, 1895) in this diocese for the express purpose of securing the abolition of the use of intoxicants at the meetings of the Ancient Order of Hibernians (abbreviated A. O. H.). It had eight charter members, and by its persistent efforts kept up an agitation until the end was accomplished both in the State and in the nation. In 1898 the A. O. H. of Massachusetts, at its biennial convention held at Brockton, adopted a resolution prohibiting the use of intoxicants in its meetings and provided penalties for violations of the rule, and the efforts of six more years secured (at the St. Louis convention, 1904) the adoption of an article in the Constitution of the National Order penalizing the use of intoxicants at meetings. A large share of the credit for this victory is due to the second president (1896-1909), Maurice Dinneen, of Malden, Edmund Phelan, and the poet Denis A. McCarthy, the last named of whom in 1896 bore the expense of printing a circular sent to 200 divisions of the Order calling attention to flagrant violations of the law prohibiting intoxicants at meetings of the Order.

The Catholic Total Abstinence Union cooperated with the Citizens' Alliance in 1922 to secure the enactment of a State enforcement code. Resolutions, adopted on Aug. 9 of that year, declared, among other things, that

Laws removing the occasion of sin may be as essential to the moral growth of communities as they undoubtedly are to the moral stability of individuals. . . Every duty is a duty of the hour, and the duty of this hour is the suppression of bootlegging and all its attendant evils. . . Maintenance of law and order is not a political issue, but a civic duty.

The present president is the Rev. Francis X. Dolan.

The initiative in the formation of the Massachusetts Woman's Christian Temperance Union was taken in 1874 in Worcester where a Woman's Praying Temperance Union had been organized (March 4) through the efforts of Dr. Dio Lewis and several Boston clergymen, who favored an endeavor to start in the East a woman's movement similar to the Woman's Temperance Crusade, then proceeding in the West. A few other cities followed the example of Worcester, and on Oct. 8 a State Woman's Temperance Convention was held in the latter city which issued a call for a convention to meet in Boston Nov. 12, to organize a Woman's State Temperance League. At this convention a

constitution was prepared and the name "The Woman's Temperance Union of Massachusetts" adopted. Mrs. Susan A. Gifford was chosen president, Mrs. L. B. Barrett recording secretary, Mrs. M. A. King treasurer, and twelve delegates were appointed to represent the State in **W. C. T. U.** Cleveland, Ohio, where, five days later, the National W. C. T. U. was organized. At the first annual meeting, held April 21, 1875, in the Universalist Church, Boston, the word "Christian" was added to the title of the Union, and Mrs. Mary A. Livermore was elected president.

During the following year 62 local Unions were organized, 31 Juvenile Unions, with 8,400 members, formed, more than 70 Reform Clubs, with over 30,000 members, organized, 26 reading-rooms and 2 temperance restaurants opened, and 10,000 signatures secured for the repeal of the State License law. In the ensuing years the activities of the Union included the circulation of temperance literature, appeals to voters, letters to ministers for repeal of the law, memorials for a prohibitory law sent to the Legislature, temperance camp-meetings, petitions to town authorities to prevent the granting of licenses, and in 1880 a petition, containing 43,000 signatures, to the Legislature for a Prohibition law. In 1884 a petition for scientific temperance instruction in the public schools was presented by the Union to the Legislature, which was granted a year later; and in 1888 the combined strength of the Union and that of the Massachusetts Total Abstinence Society, the churches, and other organizations had its effect and secured the submission of the Prohibition Amendment. When submitted the following year, however, the Amendment failed to secure a majority. The Union then continued to petition for the right of women to vote on license questions.

A division of sentiment had sprung up in the W. C. T. U. in 1879 which led to the formation (Dec. 1, 1879) at Salem of the Massachusetts Woman's Christian Prohibitory League. Seventy-nine women declared themselves in favor of the establishment of the League, but only 54 enrolled as members. They adopted as their motto "In God We Trust," and took the following pledge:

We, the undersigned, women of Massachusetts, believing that intemperance is the greatest foe to the welfare of our country, and that in order to overthrow and exterminate this foe, the traffic in intoxicating liquors must be prohibited by law—do hereby agree to work together, depending alone upon God for wisdom and direction, and use our utmost endeavors to secure the enactment and enforcement of a Prohibitory law in our State; and to abolish the use of intoxicating liquors for drinking purposes, whether as beverages or as medicines, or at the Lord's table; also in all cooking.

Mrs. Ellen M. H. Richards, of Charlestown, was president; Mrs. Mary O. Stevens, of Peabody, secretary; and Mrs. Lydia F. Pool, of Chelsea, treasurer. For several years the League held its meetings at the Baptist Bethel, in Boston.

In December, 1886, the League was virtually dissolved, the W. C. T. U. having substantially adopted its platform, and the name was changed to "Massachusetts Christian Prohibitory and Equal Suffrage League." Men were then admitted to membership.

In all its work the W. C. T. U. was aided by generous subscriptions from HENRY L. FAXON, and, in

turn, aided the efforts of his Temperance Information Bureau and of the Massachusetts Total Abstinence Society in maintaining the "abutters" law and amending the "semicolon" law (so called from the litigation over a dispute concerning its punctuation). Later, when the Anti-Saloon League was organized, the Union joined it and other temperance organizations in arranging a legislative program. In 1913 the W. C. T. U. entered the Allied Temperance organizations (see below). The other presidents of the Union have been: Mrs. Elizabeth Tobey, 1884-90; Mrs. Susan S. Fessenden, 1890-98; Mrs. Katherine L. Stevenson, 1898-1918; Mrs. Ella A. Gleason, 1918-22; and the present incumbent, Mrs. Alice G. Ropes, 1922-. The other officers are (1928): Vice-president at large, Miss Laura A. Jones; corresponding secretary and editor of *Our Message*, official organ of the Union, Mrs. Grace M. Putnam; recording secretary, Mrs. Annie M. Bennett; treasurer, Mrs. Belle B. Sanborn; Y. P. B. secretary, Dr. N. Louise Rand; L. T. L. secretary, Mrs. M. Ella Ricker.

The Massachusetts No-License League was formed in Worcester in January, 1897, and after locating for some weeks at the headquarters of the Total Abstinence Society in Boston, it removed to Worcester. Its activities were led by Hugh Montgomery, but it remained independent for only about one year. In 1902 another No-License League was formed by representatives of 14 local No-license

No-License Leagues groups with Frank Foxcroft, of Cambridge, as president, Delcevaire King as treasurer, and Alfred Noon, secretary. It ceased to function in 1904.

and turned over its supplies to the Total Abstinence Society. Two years later a third No-License League was organized (1906), which secured the cooperation of many prominent men, such as Dr. Charles W. Eliot, president of Harvard, who served for many years as honorary president, and Delcevaire King, who gave freely of time and money to promote the cause of No-license. R. H. Magwood was appointed executive secretary. On Sept. 1, 1914, the No-License League became a department of the State Anti-Saloon League, the work formerly done by it being continued under the direction of Mr. Magwood.

The National Anti-Saloon League for some years cooperated in Massachusetts with the Total Abstinence Society, but the fundamental principle of the latter to work only by moral, religious, and educational means stood in the way of its serving as the Massachusetts branch of the League. On April 9, 1902, a conference on the relations of the two organizations was held, with Mr. Jewell and Mr. Noves representing the Society, and Dr. Howard Russell, Dr. J. M. Barker, and M. J. Fanning representing the League, at which it was agreed that the Society should continue the work of pledge-signing and total-abstinence education, and the League the work of organizing and federating the churches for legislative action, while law enforcement and No-license activities should be carried on by each organization as it deemed best. With this understanding the Massachusetts Anti-Saloon League was formed in 1902, with Bishop Mallaillieu as president and M. J. Fanning as superintendent.

For some years thereafter the State Anti-Saloon League devoted itself to building up a strong organization and opposing further legislation favor-

able to the liquor interests. Each year during this period there were introduced by the liquor forces quite a number of bills, many of dangerous character, only one of which was enacted

Anti-Saloon League (and that was a compromise measure), while several restrictive and corrective laws were passed. The

League worked in No-license campaigns throughout the State, furnishing speakers; and, in cooperation with other temperance agencies, aided in securing many No-license majorities. It held a conference with the other temperance organizations and agreed to propose only such measures as were approved by all. An amendment to the "Pony Express" law (see LIQUOR LEGISLATION, above, p. 1713) was secured which gave some relief to No-license cities where such "expresses" had been most aggressive in the illicit sale of liquor. It worked continually for the reelection of legislators who stood for temperance measures and against those who sided with the liquor forces, and cooperated in law enforcement and in bringing violators to punishment. One of its attorneys brought over 100 violation cases to trial, and in all but two the defendants were found guilty. In 1905 the Rev. S. H. Davis became superintendent, and under him the League secured passage of the "Bar and Bottle Bill," which went into effect May 1, 1911, with such good effect upon the liquor traffic that repeated efforts were made to repeal it. In 1913 Superintendent Arthur J. Davis (appointed in 1911) secured the cooperation of the other temperance societies in forming the Allied Temperance Organizations (see below). During this period a bill to change the hour of opening saloons from 6 to 8 A. M. and efforts to repeal the Bar and Bottle Bill were defeated.

As a whole the Legislature at that time was opposed to progressive temperance legislation, but the temperance forces gained a moral victory in securing the discharge of the Committee on Liquor Law from its duties. This drastic action was taken on account of the discourteous treatment accorded to temperance advocates by the chairman of the Committee, Senator McLane, and the publicity given to the affair by the press was sufficient to make the enactment of harmful legislation impossible for the year. Among the liquor bills defeated were two which were ardently advocated by the liquor forces: one, which was reported favorably by the Committee, would have changed the time of voting on license questions in every city and town to the day of the State election. The effect of such a law would have been to concentrate the agitation over license into about two weeks before election, instead of allowing it five months. As the temperance people had everything to gain by agitation and the liquor interests everything to lose there is no question but that the change would have been helpful to the latter. Moreover, the State and national issues before the people would put license, a local question, in the background. A hard fight on this bill resulted in its defeat in the House by a vote of 114 to 19. The other bill, which would have opened 60 to 70 cafés for the sale of liquor on Sundays, was killed by a little finesse on the part of the League, although a well-known lobbyist received \$4,000 from café men to secure the passage of the measure.

In 1916 the League led the fight on the Liquor Transportation Law, which stopped liquor peddling

in No-license towns from wagons sent out by licensed dealers; but in the following year it lost the fight on the License Limitation Bill to reduce the number of licenses in Boston from 1,000 to 750, and in other towns from 1 to each 1,000 people to 1 for every 1,500. Its efforts were also successful in changing the word "shall" to "may" in the laws of 1906 and 1907 regarding the granting of express permits by local authorities. The Supreme Court had decided that the word "shall" made it obligatory for local authorities to grant at least one permit, with the result that in some No-license towns several express permits were granted for bringing in liquors.

The Anti-Saloon League was also active in securing the ratification of the Prohibition Amendment in 1918. During the next two years a storm of opposition broke from the liquor interests in the form of bills to exempt wine and beer, twelve such measures being introduced. The League introduced only one, a bill to harmonize the laws of Massachusetts with the national law. A special committee of the Allied Temperance Organizations was formed to oppose the propaganda for the legalization of wine and beer by defining them as "non-intoxicating."

During this period the difficulty of arousing the friends of temperance was great: apathy had succeeded the jubilation over ratification of Prohibition, many supposing the reform was completed, and some organizations disbanded or turned to other lines of work. On the other hand, liquor organizations, under disguising titles tried to create popular prejudice against the law and to take advantage of that prejudice by submitting to referendum whatever legislation the League could secure. At the polls the License vote on what was described on the ballot by the misleading words "certain non-intoxicating beverages," but in the law as beverages containing not over 2.75 per cent of alcohol by weight, showed a large "yes" majority. Many of the friends of the law did not take the trouble to vote and others did not know that it proposed licensing the sale of alcoholic liquors.

In 1922 the State Anti-Saloon League helped to organize the Citizens' Alliance as a means of arousing the people to support State legislation in harmony with the national law, and this resulted in a revival of interest and cooperation among the temperance agencies, so that when the enforcement code was passed by the Legislature the people at the polls in 1924 accepted and endorsed it. Since then the League's enforcement activities have increased to meet the need as liquor-sellers have developed methods of illicit selling: law-enforcement rallies, street speaking, tours through the country for reaching the people, securing evidences of violation and making efforts for the punishment of violators have been among the methods employed to guard and establish Prohibition legislation. In 1924 Superintendent Davis was succeeded by the Rev. W. M. Forgrave.

The body known as the "Allied Temperance Organizations" was formed in 1913 for the purpose of coordinating and strengthening the work of the existing State temperance groups. The societies represented were the Anti-Saloon League, No-License League, W. C. T. U., Total Abstinence Society, Prohibition party, Reform Clubs, Grand Lodge I. O. G. T., Scandinavian Lodge I. O. G. T., Scientific Temperance Federation, Finnish tem-

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perance societies, Sons of Temperance, and Temple of Honor. In 1920 a committee was appointed for a campaign of education against the liquor men's efforts to undermine the Eighteenth Amendment, with the following members: Arthur J. Davis, Rev. Lyman V. Rutledge, Mrs. Ella A. Gleason, T. H. Raymond, Dr. William Shaw, Milton B. Pratt, Edwin F. Gantt, Robert H. Magwood, and Mrs. Helen H. Foster. This committee held rallies, displayed posters, circulated literature, etc., in an effort to prevent the enactment of a 2.75-per cent beer bill which liquor interests had presented for a referendum; but the interest aroused was not sufficient to prevent the acceptance of the referendum by a large majority at the polls.

The Citizens' Alliance of Massachusetts was formed of representatives of the Churchmen's Union, the Federation of Churches, the Anti-Saloon League, and the W. C. T. U., who selected a committee "for the purpose of enrolling citizens without regard to creed or party to uphold American ideals and the Constitution of the United States, and especially to develop and foster sentiment favorable to the enforcement of the Eighteenth Amendment to the Constitution." This committee was organized Jan. 10, 1922, and adopted the policy of securing prosecution of violations by the regular Federal officials charged with enforcement responsibility and not through the courts; refusing to endorse candidates, but giving publicity to official records or declarations of candidates relative to their position on enforcement; appointing publicity committees to answer misrepresentations in the press concerning Prohibition and enforcement and to publish facts on the subject; and preparing and distributing literature. It also enrolled citizen members and formed local divisions, cooperated with the Anti-Saloon League to secure enactment of effective State laws in harmony with the national law, sent out field workers to form local committees, and secured thousands of signatures to enrollment cards, so that when

Citizens' Alliance the State enforcement bill was passed and submitted to referendum by the liquor interests, a strong popular sentiment was recorded at the polls in its favor, but not a majority. Similar activities were conducted in 1924, when another enforcement law was submitted to referendum which won the victory and secured an enforcement code. Among those who took a prominent part in this movement were: Arthur J. Davis, E. Tallmadge Root, Mrs. Ella A. Gleason, Miss Laura Jones, Mrs. Jeanette Mann, Joseph E. Perry, and George Carter. The officers of the Citizens' Alliance are: Rev. James Tillinghast, Rev. Wm. M. McNair, Deleavare King, Rev. Lyman Rutledge, Elizabeth H. Tilton, and G. Loring Briggs.

The temperance movement in Massachusetts was also influenced by several important investigations of the social effects of alcoholism. In creating a State Board of Health, to meet the growing interest in sanitation, the Legislature in 1869 included as one of its duties "to examine into and report what in their best judgment is the effect of the use of intoxicating liquors as a beverage upon the industry, prosperity, happiness, health, and lives of the citizens of the State"; also, to advise "what additional legislation, if any, is necessary in the premises." The chairman of the Board, appointed in accordance with the act, was Dr. HENRY I. Bow-

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DITCH, who, as a result of his investigations, began to advocate the use of beer and wine as a cure for intemperance, but later had the courage to change his opinion. Further inquiries sent out by the Board to overseers of the poor received replies from 282 of the 341 cities of the State, which stated that the average proportion of almshouse pauperism due to drink was 71.4 per cent; the average number of children in almshouses because of drink, 61.6 per cent (Sixth Annual Report, 1875).

In the ensuing years another State department, the Bureau of Statistics of Labor, made similar investigations, and in its 26th report (1895) gave the following figures: 39.44 per cent of pauperism due to intemperance; and 5 per cent due to intemperance of one or both parents; intemperate habits were responsible for 84.41 per cent of the cases of crime and for 25.43 per cent of the insanity in which causes were fully determined.

For a number of years the Massachusetts No-License League kept for comparison between License and No-license cities a standing record of statistics of arrest for drunkenness and of other social conditions. A table compiled in 1911 showed 45 arrests for drunkenness and 20 for other crimes per 1,000 population in License cities, compared with 14 arrests for drunkenness and 13 for other crimes per 1,000 in No-license cities. Another comparison in 1918 showed 56 arrests per 1,000 for drunkenness in License cities to 8.77 per 1,000 in No-license cities. Comparison of the rate of growth for 30 years (1880-1910) in 19 License and 11 No-license cities, where the policy has been pursued continuously showed 72 per cent more growth in No-license cities. Manufactured products in the same cities over a period of 24 years showed 20 per cent greater increase under No-license. The average tax rate for five years showed \$1.09 less per \$1,000 in the No-license cities, which also had 25 per cent more pupils in the high schools. Kitchen barrooms, or other forms of illegal selling, as shown by the internal revenue tax at this period, were 140 per cent more prevalent in License than in No-license cities.

License and No-license Statistics Other tables of statistics show the difference in conditions when a city changed from License to No-license and *vice versa*. In Lynn, for example, the years 1912-14 were No-license ones, and the arrests for drunkenness were 1,678, 1,863, and 1,761, respectively; the next two years the city voted for license and the arrests rose to 3,668 and 3,678. The years 1917 and 1918 were again No-license, and the arrests for drunkenness returned to approximately the previous No-license level, 1,771 and 1,300, the last year being affected by the Federal restrictions on account of the World War.

From 1881, the year in which local option went into effect, until May 1, 1917, there were held in the cities and towns of the State 12,521 local-option elections, of which 9,541 were for No-license and 2,979 for License. The towns gave 70 per cent No-license results to 47 per cent in the cities.

In a special message to the Legislature (May 9, 1913), Governor Foss proposed a Commission on Drunkenness. The Legislature then authorized the Governor to appoint a commission of five members, who should investigate the subject of drunkenness and the best means of correcting or controlling the evil. The first paragraph of the commission's report, under the heading "Size of the Problem," is

a striking presentation of the working of the license system for over a generation. It reads:

In the year ending Sept. 30, 1913, 104,936 arrests for drunkenness were made in Massachusetts. This was a larger number of arrests than had ever before been made within the Commonwealth during any year for this or for any other offense. In fact the number of arrests on this charge in 1913 was larger by over 9,000 than the total number of arrests made for all infractions of the law within the State only eleven years before. *Since 1901 the number of arrests for drunkenness has increased by 49,272 or 88% ; the annual average increase has been 4,106 arrests per year ; the increase last year was 6,285 ; yet the statistics of arrests for drunkenness fail to indicate the gravity of this problem because only a small percentage of intoxicated persons are taken into custody. Persons who drink intoxicating liquors intemperately within the home or club, and those also who are taken home by friends, when under the influence of liquor, escape arrest. Only 62% of the inebriates received at Foxborough State Hospital during the year ending Nov. 30, 1913, have a court history, although the majority of these patients have been intoxicated frequently each year for ten years or more. The problem of drunkenness is thus very much larger than the problem of the arrested drunkard.*

The commission also gave considerable attention to the lack of suitable treatment of alcoholics, especially the court cases in need of medical treatment rather than imprisonment, and emphasized

the fact that prevention of drunkenness should take precedence over cure. It recommended the enforcement of existing laws to reduce drunkenness, the annulment of licenses of dealers who sold to drunken men, amendment of the laws prohibiting druggists to sell alcohol without a prescription, and the promotion of neighborhood centers as a substitute for the saloon.

The Massachusetts League for Preventive Work held a conference in 1918 to consider the social effects of alcohol. It was attended by representatives of nearly a dozen institutions occupied in the rehabilitation of the physically, mentally, or economically disabled, each of whom contributed something to the charge of social injury from alcohol within the experience of its respective line of social work. The proceedings of the meeting were afterward published under the title "The Cost of Alcohol in Massachusetts." In 1920 the League conducted a second investigation, to show the effects of Prohibition upon the work of 21 social agencies constituting its membership, which dealt directly with the medical, legal, juvenile, and family problems, in all of which fields marked improvement followed the advent of Prohibition.

Among the helpful influences during the latter part of the License period and the beginning of national Prohibition were a number of individuals who worked independently and organizations not limited to State lines. John B. Lewis, a Civil War veteran, conducted the Pledge-signing Crusade, in which he employed speakers and circulated temperance literature throughout the State. He supported the Prohibition party, and was once its candidate for governor of the State, later directing the Massachusetts branch of the Prohibition Foundation. Associated with him as speaker and secretary of the Foundation was Prof. John A. Nichols. The National Unitarian Temperance Society, organized in 1866, also supplied helpful temperance workers and much literature of special educational value for free distribution in the State. The Scientific Temperance foundation, whose secretary, Miss Cora Frances Stoddard, made the statistical

survey mentioned above, was active in temperance campaigns, distributing posters which it had prepared and which were widely used in educational work by the church temperance organizations.

The Boston Associated Charities developed a very effective Poster Campaign for giving publicity to important social effects of drink which was carried out by the Secretary, Miss Alice L. Higgins, who became convinced that the liquor traffic undid her work for the reconstruction of the unfortunate. In 1910 the Association appointed a committee on which were nine of Boston's well-known physicians besides social workers, among whom was Mrs. Elizabeth H. Tilton, to consider the entire alcohol problem. Their report stated that, in any quantity, liquor is a poison, a menace to health, and an enemy to efficiency. The cost of liquor far outweighs any benefits derived from revenue, business, or pleasure. In order to get these facts before the people the poster method was adopted and an intensive campaign conducted which secured newspaper and magazine publicity far beyond the borders of the State. Whether the poster facts actually influenced the voters it would be difficult to say, but the "No" vote in 1915-16 was larger in all except four cities than it had been in 1913-14.

After two full years of national Prohibition Miss Stoddard obtained official statistics for comparing the averages for seven years preceding Prohibition with the two subsequent years in all matters pertaining to public disorder, crime, sickness and mortality, conditions of women and children, thrift and poverty, in the whole State. The report contained over a hundred statistical

tables, in practically all of which remarkable, and in some cases striking, improvements were shown by the averages for Prohibition years compared with those for license years. Arrests for drunkenness decreased 55 per cent; total arrests 24 per cent; prison population 52 per cent; neglected children before the courts 52 per cent; non-support cases 31 per cent; deaths from alcoholism and related causes 26 per cent; mortality from liver cirrhosis 42 per cent; and from tuberculosis 20 per cent; total admissions to insane asylums 10 per cent; of alcoholic cases 62 per cent; and cases of poverty relieved by the various State institutions, from 9 to 64 per cent. The report closes with the following statement by Dr. Charles W. Eliot, president emeritus of Harvard:

Evidence has accumulated on every hand that Prohibition has promoted public health, public happiness, and industrial efficiency. This evidence comes from manufacturers, physicians, nurses of all sorts, school, factory, hospital, and district, and from social workers of many races and religions laboring in a great variety of fields. The testimony also reveals beyond a doubt that Prohibition is actually sapping the terrible force of disease, poverty, crime and vice. These results are obtained in spite of the imperfect enforcement in some communities, of the Eighteenth Amendment to the Federal Constitution.

The Scientific Temperance Federation, Boston, in 1927, published the following results of the operation of the Eighteenth Amendment in Massachusetts:

Arrests for Drunkenness.—Average for 1912-1917, 108, 123, or 29 per 1 000 of population; total arrests in 1926, 80,771, or 19 per 1 000.

Lives Saved from Alcoholic Deaths.—Average in the United States, per million population, in 1910-17, 52; total in 1925, 36. In other words, 14,640 fewer people died of alcoholism in the first six Prohibition years than would have died had pre-Prohibition death rates continued.

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Alcoholic Insanity.—5,577 fewer alcoholic insane cases entered the hospitals for the insane in 1922 than would have entered had the 1910 rate continued.

The new alcoholic insane cases admitted to Massachusetts State Hospitals averaged during 1912-18 10.3 per cent; in 1925, 6.49 per cent.

The United States Census Bureau says: "The reduction has been brought about by a change in the habits of the people with respect to drinking, and by the Eighteenth Amendment and laws prohibiting the manufacture and sale of alcoholic beverages."

Intemperance Burdens on Homes and Children.—The Massachusetts Society for the Prevention of Cruelty to Children reports that in 1916 the proportion of intemperance cases dealt with by the Society was 47.7 per cent; in 1926, 22.2 per cent.

The Boston Family Welfare Society reports 27 per cent in 1917, and only 8.6 per cent in 1926. The Boston Provident Association reports an average of such cases during 1915-17 of 15 per cent. Total cases in 1926, only 9.3 per cent.

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MASSACHUSETTS LEGISLATIVE TEMPERANCE SOCIETY. See MASSACHUSETTS.

MASSACHUSETTS NO-LICENSE LEAGUE.

An organization formed originally at Boston in 1888 by the Rev. Hugh Montgomery for the purpose of winning the municipalities of Massachusetts to a permanent policy of non-licensing of saloons. It had a brilliant but brief existence. Later the need for a central No-license body was again apparent, and the League was revived in 1902, remaining active for one and one half years. The officers were: Chairman, Deceuvre King; secretary, Robert H. Magwood. In the campaigns of 1902-03 and 1903-04 the organization did good service with its special editions of a campaign paper and its No-license supplies; but in the latter year it was forced to disband, as it had no paid officers, and those on whom it depended found it impossible to meet its growing demands on their time. It was reorganized, however, by the same group of men in September, 1906, when a permanent paid secretary and permanent headquarters were secured. The League had no individual members, but local municipal No-license committees united to form the State organization.

In its campaigns the League emphasized the fact that the issue was entirely one of No-license, and it was stated as follows:

1. A question of public policy as to the public saloons, and not a question of personal policy as to a personal habit.
2. The non-licensing of saloons under Local Option and not their prohibition under State Option, and that this should be—
3. A citizens and not merely a church movement.

The League circulated propaganda buttons, calendars, car-cards, charts, postals, posters, etc. It furnished speakers, singers, and stereopticon slides for meetings, published a paper, the *People's Cause*, and sent representatives over the State to organize committees and advise and help them.

After the formation of the Massachusetts Anti-Saloon League the two organizations entered into an agreement (1908) outlining the work of their respective bodies, so that there would be no duplication of effort and that each should do what it was best qualified to do. The Anti-Saloon League, being the Church in action against the saloon, took an active part in politics to attain its ends,

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while the No-License League, comprising the citizens in action against the saloon, took no part in politics. The two groups thereafter worked in harmony, but retained their individualities.

During the years 1881-1906, the first 25 years of local option in the State, there was no gain, but a distinct loss, for No-license in both cities and towns. After the No-License League began its permanent work in 1906, however, there were marked gains; and the State license majority was completely overturned by 1912, when there were 266 no-license cities and only 91 cities having license, 11 cities of over 25,000 and 4 of over 50,000 inhabitants being without saloons, the latter furnishing the only instance in the world where four cities of such size have themselves voted out saloons. Moreover this was accomplished in spite of the fact that 66 per cent of the population were foreign-born or of foreign parentage.

The officers of the League in 1912 were: Honorary president, Dr. Charles W. Eliot; chairman, Deceuvre King; vice-chairman, George W. Alden; treasurer, Theodore H. Raymond; secretary, Robert H. Magwood; and associate secretary, George A. Gordon.

The League remained independent in its work and was intensely active until 1914, when it was merged with the State Anti-Saloon League in its fight for national Prohibition.

MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE. See MASSACHUSETTS.

MASSACHUSETTS TEMPERANCE ALLIANCE. See MASSACHUSETTS.

MASSACHUSETTS TEMPERANCE SOCIETY. The name adopted by the Massachusetts Society for the Suppression of Intemperance (see MASSACHUSETTS), at a meeting held in Worcester Sept. 18, 1833. A new constitution was reported, and the following pledge was adopted:

Its members pledge themselves that they will not use distilled spirit as a drink, nor provide it as an article of refreshment for their friends, nor for persons in their employment; that they will not engage in the manufacture of ardent spirit, nor traffic in the same; and that, in all suitable ways, they will discountenance its use in the community.

This was quite a new departure. Any citizen of Massachusetts could become a member by signing the constitution. The officers were the same as in the old society, except that there were only four councilors instead of eight. An act of incorporation was passed by the Legislature March 5, 1845, by which the Society was enabled to hold property to the amount of \$50,000. On May 19, 1849, the Society invited Father Mathew (see MATHEW, THEOBALD) to take rooms at the Adams House, and arrangements were made for his reception. Dr. John C. Warren, who had been chosen president in 1827, died in 1856. He had bequeathed to the Society the sum of \$2,000, the income of which was devoted to the dissemination of temperance literature.

In 1871 the Society received from the American Temperance Society (which had been formed in Boston in 1826; see AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE) the transfer of a fund of about \$5,000, on condition that the Rev. J. W. Chickering, D.D., should be appointed its agent. These conditions were gladly accepted.

MASSACHUSETTS TEMPERANCE UNION

The Society is still (1928) in existence, exercising custody of a fund which has accumulated until the income approximates \$1,200 a year. This is disbursed to various temperance and welfare organizations. No officer receives a salary. The present officers are: President, Allen C. Emery; vice-president, Joseph J. Tillinghast; secretary and treasurer, Frederick Dana Fuller.

(See George F. Clark, "History of the Temperance Reform in Massachusetts, 1813-1883," Boston, 1888.)

MASSACHUSETTS TEMPERANCE UNION. See MASSACHUSETTS.

MASSACHUSETTS TOTAL ABSTINENCE SOCIETY. See MASSACHUSETTS.

MASSACHUSETTS WASHINGTON TOTAL ABSTINENCE SOCIETY. See MASSACHUSETTS.

MASSIC WINE. See **FALERNIAN WINE.**

MASTERMAN, JOHN HOWARD BERTRAM. English prelate and temperance advocate; born at Tunbridge Wells, Kent, Dec. 6, 1867; educated at Weymouth College, University College



RT. REV. J. H. B. MASTERMAN

School, London, and St. John's College, Cambridge (M.A. 1893). He was a brilliant scholar, and while at the University won the Chancellor's medal in English (1891-92-93) and a first class in the historical tripos (1893). In 1893 he married Margareta Matilde Therese Bodemer, of Dresden. In the same year he was ordained to the ministry of the Church of England. For three years he was Naden Divinity student (1894-96), and during that same period was also Lecturer of St. John's College. In 1896-99 he was University Extension Lecturer and vicar of St. Aubyn, Devonport. For two years (1899-1901) he was principal of the Midland Clergy College at Birmingham, and in 1901-02 he was secretary of the Birmingham Archidiaconal Council of Education and Lecturer at St. Philip's Church, in that city. For five years (1902-07) he was War-

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den of Queen's College, Birmingham, and in 1906-07 was a canon of Birmingham. In 1907-08 he was Hulsean Lecturer at Cambridge, and from 1902 to 1909 he was professor of history in the University of Birmingham. In 1907-12 he was vicar, canon, and subdean of St. Michael's, Coventry, and during that same period was rural dean of Coventry. From 1912 to 1922 he was rector of St. Mary-le-Bow, Cheapside, and since 1922 he has been suffragan bishop of Plymouth and rector of Stoke Damarel, Devonport. He holds honorary degrees from Birmingham (M.A. 1900) and Cambridge (D.D. 1922). He has written numerous works on classical, religious, and historical subjects.

For many years Masterman has been an outstanding figure in British temperance circles. He has been much in demand as a speaker at temperance gatherings throughout Great Britain, and was for eight years (1914-22) honorary secretary of the United Kingdom Alliance and then was made one of its vice-presidents. Since 1922 he has been president of the South Western District Temperance Council of the Christian Churches. During the great campaign held in London in 1914, for the purpose of focusing public opinion in demanding of the Government the enactment of the Temperance Bill by Parliament, Masterman was one of the most popular speakers. On a number of occasions during the campaign he presided over meetings of the Alliance Metropolitan Council, which combined for united action no fewer than 60 national and metropolitan temperance organizations. In addressing a large and enthusiastic gathering in the Free Trade Hall, Manchester, on Oct. 13, 1914, under the chairmanship of Mr. Charles Roberts, M.P. (Under-Secretary of State for India), Canon Masterman said:

One thing that has come to us in the last few weeks surely has been this, that we have begun to interpret national life not in terms of self-indulgence, but in terms of sacrifice. . . I sometimes wonder whether it would not be a good thing for the sake of the weaker brethren—they are a bit of a nuisance at times—to ask people to take the pledge that while the war lasts and men are fighting for their country, they will not have any truck with the drink traffic. . .

Bishop Masterman is a convinced local optionist and the author of "Prohibition, from the Christian Standpoint." For several years he has been a member of the Executive Committee of the World League Against Alcoholism.

MASTER OF MERRY DISPORTS. See **LORD OF MISRULE.**

MASTER OF MISRULE. See **LORD OF MISRULE.**

MASTER OF THE REVELS. See **LORD OF MISRULE.**

MASTIC. An intoxicating liquor obtained from gum mastic, an aromatic resinous exudation from the shrub or small tree *Pistacia lentiscus*, a native of the Mediterranean region. Mr. William B. Hess, U. S. Consul-general in Turkey, writing in 1892 to the U. S. Department of State, said:

The most important intoxicating liquors produced in Constantinople are those called Raki and Mastic. These liquors are in general use among the Turks, who are not allowed by their religion to drink wine and other intoxicating liquors. . . About fourteen million pounds of Raki and Mastic . . . are produced in this district. ("Temperance in All Nations," vol. I, New York, 1893).

A superior quality of mastic, obtained by double distillation, is known as "Lambiko."

MATABELELAND. See **RHODESIA.**

MATABICHO

MATABICHO. A Portuguese expression for an early-morning drink.

MATABULE. The master of ceremonies at a State kava-drinking function in the Tonga Islands. (See Basil H. Thomson, "Diversions of a Prime Minister," London, 1894.)

MATAR ROTOS (Scamp-killer). A Chilean native beverage; known also as "Jamaica." See JAMAICA (1).

MATHER, COTTON. American Congregational clergyman, theological writer, and temperance advocate; born in Boston, Mass., Feb. 12, 1663; died there Feb. 13, 1728. He was a son of INCREASE MATHER. Cotton was educated at the old Boston Free School, and at Harvard University (A.B. 1678; A.M. 1681). He was a youthful prodigy, as he entered Harvard University when he was but eleven years of age, and graduated four years later. At the age of sixteen he became a member of the North Congregational Church, Boston, of which his father was pastor. For seven years Mather taught in Boston, especially concerning himself with the instruction of those young men who were preparing for college. On account of an impediment in his speech, Cotton had renounced his earlier ambition to follow his father in the ministry; but after curing this habit of stammering he finally decided to enter the religious field and began the study of theology. After two years of preparation he delivered his first sermon in his grandfather's church at Dorchester, Mass., in August, 1680, he then being under eighteen years of age. On May 13, 1684, he was ordained to the Congregational ministry at the North Church in Boston, where he spent the remainder of his life.

Mather was thrice married: (1) In 1686 to Miss Abigail Phillips (d. 1702); (2) in 1703 to Mrs. Elizabeth Hubbard (d. 1713); (3) in 1715 to Mrs. Lydia George (d. 1734).

It has been said that Mather's literary life "was perhaps more remarkable than that of any other American of his day." He said of himself: "I am able, with little study, to write in seven languages." He published more than 380 books, the more important of them being "Memorable Providences relating to Witchcraft and Possessions" (1685), "Wonders of the Invisible World" (1692), and "Magnalia Christi Americana" (1702). Glasgow University conferred upon him the honorary degree of D.D. in 1710, and he was made a Fellow of the Royal Society in 1713.

Mather is, perhaps, best known for his persecution of witchcraft in 1688 and afterward. His actions in the matter have subjected him to much criticism, some of which, however, was unjust.

Throughout his lifetime, Mather was a most bitter enemy of drunkenness, as was his father before him. He wrote and published a large amount of literature against the evil of intemperance, especially in connection with the sale of intoxicating beverages to the Indians of New England. The war between Connecticut and the Pequot Indians in 1639 he laid directly at the door of white settlers who permitted liquor to be sold to the aborigines. During this war a number of Connecticut soldiers were furnished with a large quantity of intoxicants, and as a result of the drunken debauch which followed, an Indian village was surprised and about 600 men, women, and children were massacred. It was such things as this which

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incensed Mather so much and caused him to attack the liquor traffic in the New England States so bitterly. In 1726 Mather, together with 22 other ministers of Massachusetts Colony, published "A serious address to those who unnecessarily frequent the tavern." He contributed much to the growth of temperance sentiment in New England, and by his fearless arraignment of the prevailing evils of drunkenness gave other reformers courage to carry on the movement which he originated.

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MATHER, INCREASE. American Congregational clergyman, college president, and temperance advocate; born at Dorchester, Mass., June 21, 1639; died in Boston, Mass., Aug. 23, 1723. He was the father of COTTON MATHER. He was educated at Harvard University (1651-56), and at Trinity College, Dublin, Ireland (M.A. 1658). In 1659 he received his first ministerial charge, at Great Torrington, in Devonshire, England, through the influence of John Howe, a chaplain under Oliver Cromwell. In that same year he was appointed chaplain of the English garrison on the island of Guernsey, and he also preached in the cathedral of St. Mary's. In 1661, refusing to conform, he returned to Massachusetts, where he assisted his father, Richard Mather, at Dorchester and also preached for the new North Church, a branch of the old South Church, in Boston. He was ordained pastor of the North Church in 1664, holding that charge until his death, a period of nearly 60 years. In 1669 he was prostrated by fever, but he resumed his pulpit ministrations the following year. Increase Mather declared to his countrymen that King Philip's War had come upon them because of their iniquities. During this period Mather had risen in his profession until he had come to be known as "the father of the New England clergy."

In addition to his prominence as a clergyman, Mather became one of the leading educators of his time. When the Rev. Uriah Oakes died, in 1681, Mather was appointed his successor in the presidency of Harvard College. He conferred the degrees the following spring; but, as his congregation refused to give him up, he resigned soon afterward. After the death of John Rogers in 1685, the offer was renewed, and this time Mather accepted, with the understanding that he was to reside in Boston and spend but a portion of his time in Cambridge. This arrangement continued until 1701, when he resigned owing to an act passed by the General Court of Massachusetts, which provided that the president must live at the college.

In April, 1688, Mather was sent to England by the people of Massachusetts to ask King James II that their charter be restored to them. This was found to be impossible, but from King William III he secured (1689) a new charter under which the united colonies of Massachusetts Bay and Plymouth lived down to the time of the American Revolution. He succeeded, also, in winning the King's confidence to the extent that he was permitted to name the governor, the lieutenant-governor, and the first Board of Council.

He was twice married: (1) In 1662 to Maria Cotton (d. 1714); and (2) in 1715 to Mrs. Anna Lake Cotton, of Hampton, New Hampshire.

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Mather was a prolific writer, his publications numbering 136. The more important of his works were: "Remarkable Providences" (1684); "History of the War with the Indians" (1676); and "Causes of Conscience Concerning Witchcraft" (1693).

Mather was much incensed with the corruption of his time, and did not hesitate to denounce it in scathing terms from the pulpit. At one time, declaring that drunkenness and tavern-haunting had become common in New England, he advocated rigid reforms in regard thereto. He openly averred that King Philip's War had been caused directly by the sale of drink to the Indians of the New England States. In 1673 he preached, and later published, two sermons "testifying against the sin of drunkenness," thus being one of the first clergymen in the United States to denounce the liquor traffic.

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MATHER, JAMES. Australian printer, coachwright, and temperance advocate; born near West Maitland, New South Wales, Australia, March 21, 1857; educated at an Anglican denominational school, Musselbrook, N. S. W. On Aug. 19, 1896, he married Catherine Surtees of Poplar, Middlesex, England. He served his apprenticeship as a printer and subsequently engaged in the coach-building business.

Mather joined the Independent Order of Good Templars at the age of seventeen and has since held all of the Subordinate Lodge offices. In May, 1892, he moved to Western Australia, where he became Grand Secretary of the State Grand Lodge in 1893. During two years of service in that capacity, he succeeded in raising the membership from 170 to 1,250. In 1908 he was elected Grand Chief Templar of the Grand Lodge of Western Australia, which office he held for one year. On Oct. 26, 1908, he was elected general secretary of the Western Australian Alliance (Inc.) and editor of the official organ of that body, the *Reformer* (now the *Local Option Advocate*) to which positions he has been annually reelected. He resides at Perth, Western Australia.

MATHES, LENA BOYCE (MAYS). American educator and temperance reformer; born at Talladega, Alabama, Oct. 27, 1861; educated in private schools and at the University of Chicago (Ph. B. 1911; M.A. 1912; B.D. 1914), where she specialized in sociology and religious education. Miss Mays married George McCown Mathes, of Sevierville, Tenn., on April 5, 1884. For 22 years (1886-1908) she was engaged in teaching in Florida and North Carolina. In 1914, together with a number of women with whom she had been associated at the University of Chicago, she organized the Woman's Church Federation, of which she became first president.

At the age of twenty Miss Mays joined the Woman's Christian Temperance Union, and thereafter devoted a considerable portion of her time to the organization of local branches and Legions of Honor. As president of the Woman's Church Federation, which was really an adjunct of a department of the W. C. T. U., whose object was to secure the Sunday closing of the saloons of Chicago

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through the cooperation of the business and professional men of the city, Mrs. Mathes assisted materially in securing the Chicago Dry Petition in March, 1918. Largely due to her efforts, the women of eighteen denominations were enlisted in the work of the Federation and thousands of leading citizens of the city were induced to bring pressure to bear on the Chicago city government. Mrs. Mathes also led a crusade to force the city newspapers to exclude liquor advertisements. Since 1921 she has been superintendent of the Woman's De-



MRS. LENA BOYCE MATHES
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partment of the Anti-Saloon League of Illinois, and at the present time is an active speaker for law enforcement and the election of "dry" men to the State Legislature. She still (1928) resides in Chicago.

MATHEW, THEOBALD (FATHER MATH-EW). Irish Roman Catholic priest, popularly known as the "Irish Apostle of Temperance"; born at Thomastown House, near Cashel, Oct. 10, 1790; died at Queenstown Dec. 8, 1856. He received his earlier education chiefly at a school in Kilkenny, afterward entering the Royal College of St. Patrick, at Maynooth, in 1807. Coming under the influence of some of the members of the Capuchin Order, "he determined on attaching himself to that lowliest and least influential of the regular orders in Ireland; and with that object in view he proceeded to Dublin, where he placed himself under the spiritual care of the Very Reverend Celestine Corcoran." He was ordained to the priesthood of the Roman Catholic Church in 1814, and was assigned to mission work in Kilkenny. He was afterward transferred to Cork, where he established a female industrial school, a night-school for boys and little children, and a library and reading-rooms. In the cholera epidemic of 1832 he was an attendant in one of the largest hospitals of the city, and chose for his service period the hours 12.0

midnight to 6 A.M., the time of greatest danger from contagion.

Father Mathew was induced to enter the temperance reform movement largely through the influence of William Martin, a venerable member of the Society of Friends, who was one of the governors of the Cork workhouse. Observing, as did the other officers, that most of the inmates came to that institution in consequence of indulgence in strong drink, Mr. Martin was led to say to the de-

it, especially to the humbler classes, who are naturally most exposed to its temptations and liable to yield to its seductive influences. . . . If only one poor soul could be rescued from destruction by what we are now attempting, it would be giving glory to God and well worth all the trouble we could take. No person in health has any need of intoxicating drinks. My dear friends, you don't require them, nor do I require them—neither do I take them. . . . I will be the first to sign my name in the book which is on the table, and I hope we shall soon have it full.

"Here goes, in the name of God!" was his final ex-



FATHER MATHEW GIVING THE PLEDGE TO A DRUNKARD IN THE PRESENCE OF HIS WIFE AND SON

—From the original painting by J. Haverty

voted young priest in attendance: "Oh, Theobald Mathew, if *thou* would but take the cause in hand." These exhortations were repeated from time to time until one day Father Mathew sent for his Quaker friend and requested him to assist in forming a temperance organization. A meeting was held in Father Mathew's chapel April 10, 1838, and then and there was formed the Cork Total Abstinence Society, with 60 enrolled members, all of whom took the following pledge:

I promise to abstain from all intoxicating drinks, etc., except used medicinally and by the order of a medical man, and to discountenance the cause and practice of intemperance.

Father Mathew's address on that occasion was as follows:

These gentlemen are good enough to say that I could be useful in promoting the great virtue of temperance and arresting the spread of drunkenness. I am quite alive to the evils which this vice brings with

clamations, as he seized the pen and affixed his signature. The movement spread through the city and beyond. About 10,000 people took the pledge before the end of the year, and during the following year (1839) the number increased to more than 70,000.

Father Mathew was now everywhere in great demand for temperance addresses and pledge-signing campaigns. The movement apparently attained its widest sweep in 1840; and no other temperance revival in recorded history ever equaled it in profound interest and in immediate and revolutionary results. Many distilleries, breweries, and public houses closed for want of trade, and the court calendars were largely cleared of criminal cases. Early in the year 1841 the number of pledge-signers had reached a total of 4,647,000; and Lord Morpeth, Chief Secretary for Ireland, announced: "The

duty of the military and police in Ireland is now almost entirely confined to keeping the ground clear for the operations of Father Mathew."

Numerous testimonials to the character and effectiveness of the work appeared from widely different sources. In a letter dated Feb. 28, 1842, Maria Edgeworth, the novelist, wrote to Mr. R. Allen, of Dublin:

Beyond all calculations—beyond all the predictions of experience and all the example from the past and all analogy—this wonderful crusade against the bad habits of nations, the bad habits of sensual tastes of individuals, has succeeded and lasted for about two years. It is amazing, and proves the power of moral and religious influence and motive beyond any other example on record in history. I consider Father Mathew as the greatest benefactor to his country, and the most true friend to Irishmen and to Ireland.

In a letter to Sir Charles Trevelyan, dated Sept. 30, 1846, Father Mathew said:

It is a fact and you are not to attribute by alluding to it to vanity, that the late provision riots have occurred in the districts in which the temperance movement has not been encouraged. Our people are as harmless in their meetings as flocks of sheep, unless when inflamed and maddened by intoxicating drink. If I were at liberty to exert myself, as heretofore, no part of Ireland would remain unvisited; but the unavoidable expenses of such a mighty reformation are now an insurmountable obstacle. Were it not for the temperance habits of the greater portion of the people of Ireland, our unhappy country would be before now one wild scene of tumult and bloodshed.

In 1842 Father Mathew visited Scotland, where

he proposed to visit the United States, his friends protested, but without avail. He wished to see and personally thank the thousands who had so generously responded to his appeals for help for his stricken people.

Beginning with a public reception in New York, June 30, 1849, the honors paid him in all the great American cities which he visited, and the thousands who signed the pledge in his meetings, furnished the demonstration that, even in his decline, he had a hold upon the heart of humanity such as few men have ever attained in all history. At the White House in Washington, President Taylor gave a banquet in his honor, and the United States Senate voted him the rare distinction of admission to the bar of the Senate. Upon his departure for his own country the following remarkable tribute appeared in the *New York Herald* of Nov. 8, 1851, among a large number of similar import:

On reviewing his exertions for the past two years and a half, we are forcibly struck with the vast amount of physical fatigue which he must have undergone in the discharge of his onerous duties. Over sixty years of age, enfeebled in health, and shattered in constitution, he has yet, with all the ardor of his former zeal, vigorously prosecuted his "labor of love." He has visited, since his arrival in America, twenty-five States of the Union, has administered the temperance pledge in over three hundred of our principal towns and cities; has added more than half a million of our population to the long muster-roll of his disciples. . . Though



FATHER MATHEW MEDALLION

—Photographed from one in the possession of M. G. Graham, Albany, N. Y. (Exact size)

many thousands took the pledge; and in the following year, a tour through the leading English cities resulted in 197,940 pledges. Returning to Ireland, the enthusiastic welcome of his affectionate fellow countrymen included a huge demonstration at Cork in honor of the founder of the movement which had done so much to redeem Ireland from the tyranny of the drink habit. The famine which desolated Ireland in 1846-47, following the potato blight and the partial failure of other crops, compelled the leaders of the temperance movement to turn their attention almost entirely to the Herculean task of feeding the hungry, nursing the sick, and giving spiritual consolation to the dying. Father Mathew labored incessantly; raising large sums of money and distributing great quantities of food with his own hands—this in addition to his taxing work as a leading member of the local and national relief organizations. These exertions undermined his health, and his decline was so marked that when, in response to repeated requests,

laboring under a disease which the slightest undue excitement may render fatal, he has never shrunk from his work of benevolence and love. . . When his physicians recently recommended absolute repose, in the midst of his labors in a crowded city, as indispensable to his recovery from the last attack of paralysis, "Never," replied the venerable man, "will I sink into a state of inglorious activity; never will I desert my post in the midst of the battle." "But your life," replied the physician, "is at stake." "If so," said he, "cannot be sacrificed in a better cause. If I am to die, I will die in harness."

Father Mathew resumed his activities in his own land with little abatement of ardor, except as the decline of his health compelled occasional suspension.

One grave feature of the situation was that, instead of growing rich from his temperance activities as his enemies had charged, he became seriously involved financially, and on one occasion was actually arrested for debt. Fortunately, while his friends were arranging a plan to relieve him of his pecuniary obligations he received the following let-

ter from Lord John Russell, then Prime Minister:

Chesham Place
June 22, 1847.

Reverend Sir:

It is with much pleasure I inform you that the Queen has been pleased to direct me that an annual pension of £300 should be settled upon you out of Her Majesty's Civil List, as a mark of her approbation of your meritorious exertions in combating the intemperance which in so many instances obscured and rendered fruitless the virtues of your countrymen.

It gives me great satisfaction to be charged with the duty of making this announcement.

I am, reverend sir,

Your obedient servant,
(Signed) J. RUSSELL.

In 1890 a centennial celebration extending over several days was held in honor of Father Mathew at Cork. On Oct. 10 "a magnificent procession of the clergy, corporate bodies, temperance societies and trades took place, which was computed to be little short of two miles in length. The enormous mass meeting into which it resolved itself was estimated at 100,000 persons" (Winskill).

At Dublin the centenary was celebrated on Oct. 13, with a great public procession followed by mass meetings, entertainments, and fireworks. On the platform of the public meeting in Upper O'Connell Street "a Catholic lord mayor, Protestant archbishop, Presbyterian moderator, and Dissenting clergymen sat side by side." Centenary celebrations were held throughout England also.

A portrait of Father Mathew appears as the frontispiece to vol. i of the STANDARD ENCYCLOPEDIA.

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MATHEWS, GEORGE MARTIN. American United Brethren bishop and temperance advocate; born in Hamilton County, Ohio, near Cincinnati, Aug. 22, 1848; died April 3, 1921. He was educated in the public schools and at Otterbein University, Westerville, Ohio (B.S. 1870). He took his divinity course in Lane Theological Seminary, Cincinnati, and Bonebrake Theological Seminary, Dayton, Ohio. He married Clara Belle Hopper, of Forestville, Ohio, Dec. 25, 1872.

Entering the ministry of the United Brethren Church in 1880, he served pastorates in Cleves and Dayton, Ohio, until 1889, when he became presiding elder in the Miami Conference.

On the expiration of his term, in 1894, he was elected editor of the *United Brethren Quarterly Review*, serving until 1899, when he was made associate editor of the *Religious Telescope*. In 1896 he received the honorary degree of D.D. from Lane University, Kansas; in 1902 he was elected bishop of the United Brethren Church; and in 1912 Otterbein conferred upon him the honorary degree of LL.D.

Bishop Mathews' active participation in temperance work dated back to his earlier years in Hamilton County, Ohio, when he held membership in various local organizations that sought to restrain or uproot the liquor traffic. Later he became chairman of the Illinois Anti-Saloon League, and then was elected vice-president of the Anti-Saloon League of America. He served as chairman of his denominational Temperance Committee, and represented his church on the Temperance Committee of the Federal Council of Churches of Christ in America. Bishop Mathews took an active part in many local and State campaigns, in which his pulpit and platform work, together with

his wisdom in council, made him an effective foe of the liquor traffic.

MATSUDAIRA, SADANOBU. Japanese soldier; lived in the latter half of the eighteenth century. He was daimio of Shirakawa, Oshu Province. As a major-general he attained great fame; and the prominence of his position is indicated by his annual salary, which was 110,000 koku of rice (550,000 bushels). He was a member of the Shogun's Council at Yeddo, in which he served for twenty years and then resigned, devoting himself to literature and the enjoyment of nature.

Matsudaira was the author of several books and poems. In the volume "Tozen Mampitsu" (Written by Lamp-light) he thus speaks of saké:

To drink saké is well, but when, as in this age, many people assemble and drink, both guests and host lose their dignity. The host takes the guest by the hand and compels him to drink. People become drunken, fish are thrown across the room, saké is poured upon the mats, and great disorder prevails. One presses another to drink, and meets with refusal. Both are angered and a quarrel ensues. They are boisterous; they become red in the face and stiffen their muscles; they clench their fists as soldiers, upon whom the destiny of the empire rests, when preparing for battle. Thus they act like fools. . . . There are those who say they lift the cup and drink to avoid the heat, but rather, they cause perspiration to flow. If they say it is to forget their trouble, rather, they commit mistakes and invite disgrace. Yea, they destroy their homes and their lives also, through drink.

MATTER, ÉTIENNE. French engineer and temperance advocate; born in Paris July 31, 1859; civil engineer graduate of the École Centrale des Arts et Manufactures. He served in the World War (1914-18) as major of artillery. In 1908 he married Mlle. Marguerite Ledoux, of Paris.

Matter became a member of the Croix Bleue ("Blue Cross") in 1895 and president of the French organization in 1899. He has been a member of the executive committee of the Ligue Nationale contre l'Alcoolisme since its organization, and is also president of the Committee of the Antialcoholic Federation of France. He is a member of the General Prison Society and actively engaged in the work of several charitable societies. He has given especial attention to the promotion of abstinence among groups where alcoholism is most prevalent, such as prisoners. It was on his initiative that regular temperance meetings in French prisons were established. Matter is a Chevalier of the Legion of Honor.

MAUDLEN-DRUNK. See WINE OF APE.

MAUGER, SAMUEL. Australian legislator and social reformer; born at Geelong, Victoria, Nov. 12, 1857; educated at the National School of that town. Apprenticed to the trade of a silk-hatter, he became acquainted with the hard conditions under which many working men were compelled to make their living; and he initiated a local movement which developed into the National Anti-Sweating League, of which he was made honorary secretary. This organization was largely instrumental in securing the legislation which insured fair wages, reasonable hours, and better surroundings for the laboring class in Victoria. In 1880 he married Miss Rice. In 1899 he was elected to the Legislative Assembly as member for Footscray. He was an ardent advocate of the federation of the Australian colonies, and when that was accomplished (1901) he entered the first Commonwealth Parliament without opposition as the representative of Melbourne Ports. In 1906 he was

MAUGER

appointed honorary minister in the Deakin Administration, and in the following year was made Postmaster-general of the Commonwealth. He was defeated at the Parliamentary elections of 1910.

Mauger's interest in temperance dates from his boyhood. When eight years old he joined the juvenile branch of the Independent Order of Rechabites, passing into the adult division when he was fifteen. For many years he was superintendent of the largest juvenile Tent of Rechabites in Victoria. In this connection he formed a brass band of young abstainers, with sailors' uniform, which developed into one of the leading brass bands of Australia.

Another of his useful organizations was a volunteer fire-brigade composed of total abstainers, which led to the movement which resulted in the



SAMUEL MAUGER

introduction of the admirable system of fire-fighting which Melbourne possesses. Mauger was chosen chairman of the Fire-Brigade Board in recognition of his services to the cause.

Mauger petitioned the House of Representatives to pass a bill for the establishment of dry canteens in military camps. The measure was rejected by the Senate, but the principle was incorporated into the Defense Act, and as a result Australia boasts of a dry canteen. Mauger was responsible, also, for the insertion of local-option clauses in the Papua (New Guinea) Act.

For fourteen years Mauger was president of the Melbourne Total Abstinence Society, resigning in 1914. He was then elected president of the Victorian Alliance, and leader of the temperance movement in Victoria. He was foremost in the successful campaign for the six-o'clock closing of hotels. In 1917 he was elected president of the United Alliances of the Commonwealth. For more than a quarter of a century he has been a director of the Independent Order of Rechabites. He has, also, been actively associated with the Y. M. C. A. in

MAURITANIA

Melbourne, of which he was chosen president. He is a justice of the peace.

A well-informed and forceful speaker, Mauger has been welcomed in church pulpits and on the platform in the great temperance and other public gatherings. At a public meeting of the citizens of Melbourne a resolution was adopted placing on record "its high appreciation of the great services rendered to the people of Australia by Mr. Samuel Mauger."

MÁ-UL-HÁYÁT. An intoxicating drink made in the vicinity of Kerman, Persia. It is distilled from sugar and heavily spiced. The name is the Persian equivalent for "water of life."

MAURICE (LANDGRAVE OF HESSE). Prince of Orange and Count of Nassau; born at Dillenburg, Prussia, in 1567; died at The Hague, Netherlands, April 4, 1625. He was educated at the University of Leyden, Holland, and on the death of his father, William the Silent (1584), was chosen stadholder by Holland and Zeeland, and later by the other Dutch provinces. At that period a large portion of the Netherlands still remained in the possession of Spain; but Maurice, with the assistance of two English generals, Leicester and Sidney, drove the Spanish from the principal cities and fortresses. The Spaniards were defeated by him at Turnhout in 1597, and at Nieuwpoort in 1600. For three years he kept the Spaniards at bay at Ostend, until finally they were compelled to recognize the United Provinces as a free republic (1609). On the death of his elder brother, Philip William, Maurice became Prince of Orange (February, 1618). In 1621 he resumed his operations against Spain, the celebrated General Spinola being sent to oppose him. This time the Spaniards were victorious, and Breda was taken by them in 1625. Maurice's health failed and he died during the campaign. He made several important contributions to military science, and excelled especially in the reduction and defense of fortified places.

Landgrave Maurice merits a place in temperance records by reason of the fact that he founded an organization on Christmas day, 1600, known as "The Order of Temperance." More than 200 noblemen became affiliated with the Order, some particulars of which are given in the *Gentleman's Magazine* for 1836. The members of the Order pledged themselves not to become intoxicated for a period of two years, confining themselves to seven glasses of wine at one meal; moderation was enjoined, also, in the drinking of beer. Any member who broke this pledge was liable to forfeit the two best horses in his stable, and to a fine of 300 dollars.

MAURITANIA. A protectorate in French West Africa, formed in May, 1903. It is part of the western Sahara, stretching indefinitely north from the Senegal River, and including the oasis of Adrar Temur and the coast regions between Cape Blanco and the Senegal. It consists of the districts of Trarza, Brakna, Gorgol, Assaba, Guidimaka, Adrar, Levrier Bay, and Tagant, with a total area of 347,400 square miles.

Mauritania was acquired by France in 1893, was converted into a special "Civilian Territory" in October, 1904, and became a colony on Jan. 1, 1921, with a lieutenant-governor at its head.

The native population in 1924 was 284,399, most-

ly Moorish Mussulmans, and the Europeans numbered about 200.

Some of the products of the colony are salt, dates, grain, and melons.

The introduction, manufacture, and sale of distilled beverages of every sort in Mauritania is prohibited by the Decree of March 15, 1917.

In execution of this decree an order of the Governor-general fixes each year the maximum of each quantity of distilled liquor, destined for the consumption of the non-native populations, that can be introduced into the colony. For the year 1927 the maximum was fixed at 1,000 liters.

No temperance organizations are known to be operating in the protectorate.

MAURITIUS. An island and British colony lying off the coast of Africa in the South-Indian Ocean, about 550 miles east of Madagascar; extreme length 38 miles, and extreme breadth 29 miles; area 720 sq. mi.; population (1921), including dependencies and military, 385,074, of whom 265,884 were Indians and 6,820 Chinese. The administrative capital is Port Louis (pop. 50,300), which is also the chief port.

Mauritius occupies a strategic position on the route between India and South Africa, and in relation to Madagascar and East Africa, and has the finest harbor in the Indian Ocean. It is strongly fortified, a permanent garrison of 3,000 men being maintained. The dependencies include a large

After several unsuccessful attempts, the English took Mauritius in 1810. and its possession by Great Britain was confirmed by the Treaty of Paris, the island passing under her rule in 1814. The French language and law were maintained, but the older name "Mauritius" was restored. Under British rule slavery was abolished, and laborers for agricultural work have since been imported from India and China.

In 1924 a new leper asylum was opened and 38 patients were transferred to it.

Liquor Legislation. During the British occupation many laws have been passed governing the manufacture, sale, and storage of spirits on the island. The earliest liquor legislation was enacted as a means of raising revenue, the Government requiring the payment of a license fee for the manufacture and sale of spirits, and an excise tax on the spirits produced. The chief crop of the island being sugar-cane, a great part of which was converted into molasses and rum, a large quantity of cheap native spirit was continually produced, which early induced the Government to take steps to regulate its manufacture and sale.

During the period 1896-1922 ordinances were enacted, covering every phase of the manufacture, sale, and storage of native spirits, as well as regulating the manufacture and sale of denatured spirits.

The accompanying table gives the total produc-

PRODUCTION AND DISPOSAL OF ALCOHOL IN THE YEARS 1912-17

	1912-13	1913-14	1914-15	1915-16	1916-17
Spirits distilled	824,411	845,525	1,045,491	1,420,652	1,485,015
Spirits issued for local consumption	863,271	885,909	945,559	1,135,915	1,324,612
Spirits denatured	50,810	67,334	206,137	391,643	302,342
Spirits exported	54,030	47,680	64,290	51,636	57,860

number of smaller islands, extending from 230 to 1,500 miles from the main island. The chief product is sugar, which is manufactured into molasses and rum. Aloe fiber is produced, coconuts are grown, and other crops are tea and vanilla. There is also a Government tobacco factory. The colony is administered by a governor, appointed by the Crown, and an Executive Council. The present governor is Sir Herbert James Read, K.C.M.G., C.B.

Mauritius was discovered early in the sixteenth century by the Portuguese, who named it "Ilha da Cirnos" (Swan Island) and used the island as a port of call for repairs and supplies, but made no settlement there. In 1598 the Dutch took the island, naming it "Mauritius" in honor of their stadholder, Prince Maurice of Nassau. An attempt to colonize it proving unsuccessful, the Dutch finally abandoned the island in 1710. In 1715 the French took possession of it, naming it "Île de France." They made a permanent settlement six years later, naming their port of entry "Port Louis." In 1735 Mahé de Labourdonnais became governor and laid the foundation of the future prosperity of the island by introducing the growing of sugar-cane. During the French Revolution Mauritius severed connections with France, refusing to obey the decree of the National Convention abolishing slavery, as the agriculture of the island depended on slave labor. During the Napoleonic wars French privateers used the island as a base from which to prey on British trade, which earned for the island the name of "The Star and the Key of the Indian Ocean."

tion (in liters) of alcohol and its disposal during the years 1912-17.

In 1922 a revision of the laws enabled the Government to deal with the liquor question as a whole, and the Licensing Law was amended. The Distilleries Amendment ordinance of the same year carried into effect the Government's policy of rendering alcoholic liquor weaker, dearer, and more difficult to obtain. In 1922, also, an act was passed rendering illegal the use, possession, importation, or exportation of opium.

The result of the Government's policy of reducing the consumption of beverage alcohol is evidenced in the increased prosperity of the natives, as shown in bank statements. On June 30, 1924, there were Government savings-banks in nine districts of the island, the number of depositors being 36,500 as against 36,103 in the preceding year. The savings-banks are used largely by the Indians.

To assist the Government in carrying out their policy of reducing consumption the Licenses (Amendment) Ordinance (No. 28) was passed in 1924, which carried into effect the recommendations of a Committee appointed to advise as to the shortcomings of the law relative to the sale of liquor. The object of the Ordinance is to make liquor dearer and harder to get. As a result of its operation, the production of alcohol, mainly for consumption as rum, has decreased. According to the British official Annual General Report (No. 1281) for 1924, in 1922 the output was 1,750,000 liters; in 1923 it had decreased to 500,000 liters;

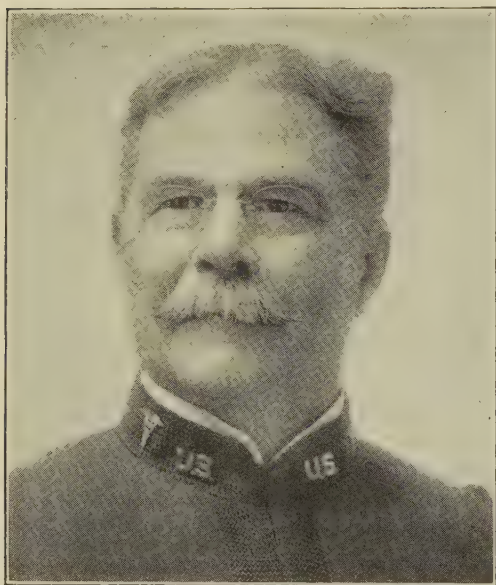
MAUS

and in 1924 it was approximately 520,000 liters.

The imports of wine (from France and South Africa) decreased materially in 1924.

MAUS, L(OUIS) MERVIN. American army officer and temperance advocate; born at Silver Springs, Maryland, May 8, 1851; educated at St. John's College, Annapolis, Md., and at the University of Maryland, Baltimore (M.D. 1874). He also attended medical clinics at the Pasteur Institute, Paris, in New York city, and in Vienna. On Jan. 5, 1876, he married Anna Page Russell, of Frankfort, Ky.

Maus entered the United States Army in 1874 as first lieutenant assistant surgeon and was promoted captain assistant surgeon (1879), major surgeon (1892), Lt.-col. chief surgeon, Lt.-col. deputy surgeon-general (1902), and col. ass't surgeon general (1907). He served in the South in 1874-77, in Indian campaigns on the Plains (1877-93),



L. MERVIN MAUS

and received the medal of honor for exceptional bravery (Nov. 5, 1877). During the Spanish-American War he served on the staff of Gen. Fitzhugh Lee, and when William Howard Taft was governor of the Philippine Islands he was First Commissioner of Public Health for the Islands. In 1911 he became chief surgeon of the Central Division, and in 1912 was appointed department surgeon of the Department of the East, serving in that capacity for three years. On May 8, 1915, he retired from active service. In 1915-17 he was secretary of the Kentucky Tuberculosis Commission. In the latter year he was again placed on active duty and assigned to the Council of National Defense. He was department surgeon of the Western Department at San Francisco, Cal., in 1917-19.

Colonel Maus is the author of "An Army Officer on Leave in Japan" (1911).

Throughout his entire army career of more than 43 years Maus was interested in temperance propaganda. He wrote many temperance articles and de-

MAYNE

livered many public temperance addresses against the sale of beer and light wines in the army canteen. Maus is also very much opposed to the use of alcohol for beverage purposes.

MAX. An early English slang term for brandy.

MAY, JOSEPHUS. African Wesleyan minister and temperance leader; born in 1818; died in Sierra Leone March 8, 1891. He was one of a cargo of negroes aboard a slave-dhow which was captured off Sierra Leone about the middle of the century by a British gunboat. Liberated at Freetown, he was later educated by the Wesleyans, and became a superintendent-minister in that denomination. He, also, joined the Independent Order of Good Templars, and became District Chief Templar in Sierra Leone, which office he continued to hold till his death.

His son, the Rev. J. Claudius May (1845-1902), was also in the Wesleyan Methodist ministry, and was for some time head master of the Sierra Leone high school. He, too, became District Chief Templar of the I. O. G. T.

MAYA INDIANS. See ABORIGINES OF NORTH AMERICA.

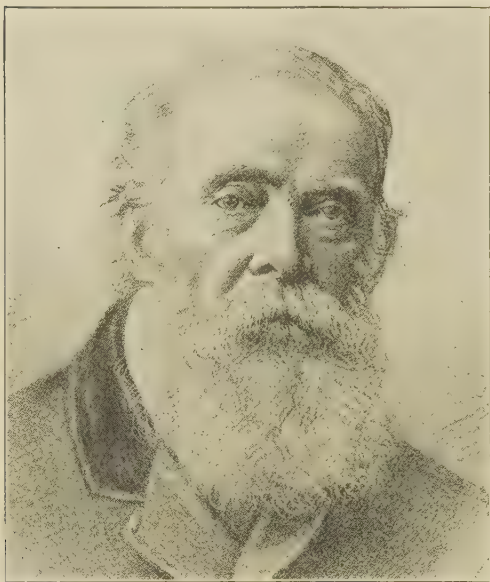
MAYNE, ALEXANDER SMITH. Irish educator, publisher, and temperance advocate; born at Garvagh, County Londonderry, Sept. 14, 1805; died in Belfast Nov. 27, 1894. In early youth he was employed as a farm-hand by his grandfather, and only during the winter months could he attend school. In spite of this handicap, when he was seventeen years of age he had educated himself sufficiently to secure a position as teacher in the village school of Garvagh, and by continued application and diligent study he qualified himself for the principalship of a large day-school in Belfast.

From teaching Mayne turned to journalism and publishing. In October, 1832, he founded the *Irish Sabbath-school Magazine*, and the next year established the *Monthly Gleaner, or Youths' Magazine*, a publication which secured an approximate circulation of 4,000 in Belfast and the province of Ulster. In 1834 he started the *Presbyterian Penny Magazine, or Protestant Missionary Revivalist*, and two years later launched the *Temperance Intelligencer*, afterward known as the *Ulster Missionary and Sabbath-school Journal*. He was assisted in the important work of printing, publishing, and distributing religious and temperance periodicals by his wife, **Letitia Johnston Mayne**, whom he had married in 1833.

In 1829 Mayne, with several others, signed Dr. John Edgar's moderation pledge; but three years later he came to the conclusion that the Preston total-abstinence pledge was more consistent and effective, and he was one of the first in Belfast to adopt it. Mayne was associated with the Revs. James Morgan, Thomas Hincks, John Edgar, Thomas Houston, Wilson, and Matthew Tobias in the foundation of the Ulster Temperance Society (Sept. 24, 1829).

To Mayne, also, was due the initiation of an agitation which eventually resulted in the erection of the Working Men's Institute and Temperance Hall in Belfast. In September, 1858, he founded the Irish Temperance League, of which he served for many years both as honorary secretary and as general secretary. He did a considerable amount of personal temperance work, especially among

the sailors in the ships of the port and the soldiers in the Belfast barracks, inducing large numbers of them to become total abstainers. The successful conventions and demonstrations of the Belfast Total Abstinence Association, especially that held at Cave Hill at Easter, 1841, were largely due to Mayne's efforts. In 1856 he was one of the Irish Presbyterian Church leaders that launched the Irish Sunday-closing movement.



ALEXANDER SMITH MAYNE

MAZARIEGOS, BENJAMIN (BENJAMIN MAZARIEGOS SANTIZO). Guatemalan temperance organizer and advocate; born at Quezaltenango, Guatemala, Central America, on Jan. 11, 1880; educated in the Government primary schools, the National Central Institute (*Instituto Nacional de Varones de Occidente*), and also took five courses from a commercial correspondence school of Rochester, New York. While studying for his commercial examinations he was employed by a large coffee corporation in Quezaltenango.

The liquor habit has been almost universal in the Republic of Guatemala during the past quarter-century, and until a short time ago there had been practically no organized sentiment against it. An effort was made to organize a temperance society at Guatemala la Nueva, the capital, but, owing to the fact that the liquor traffic is a great source of revenue to the Government, the attempt was not very successful. However, Don Mazariegos, who had been a total abstainer since April 16, 1906, was successful in organizing a temperance league in Quezaltenango, which is the second largest and most important city in Guatemala. He affiliated himself (1910) with the local Presbyterian church of his native city, and with the assistance of the more influential members of that denomination was able to establish, Feb. 8, 1917, the Guatemala Antialcoholic League, which organization has met with a considerable amount of success. It is made up of men and women of

all denominations and nationalities, who, in spite of the fact that Guatemala is in the heart of Central America, which is strongly controlled by the organized liquor traffic, are determined to free their country from the tyranny of alcohol.

In 1920 Mazariegos received from the Anti-Saloon League of America an illuminated address in appreciation of his valuable services to the temperance cause (see GUATEMALA, p. 1159).

MAZER. A bowl or drinking-cup originally made of maple-wood and often richly ornamented and rimmed with silver or gold; especially such a vessel formerly kept in English churches, wherefrom to drink to the bride's health after the marriage ceremony.

In an inventory of articles belonging to Wilton Church in the sixteenth century there is the entry "two mazers that were appointed to remain in the church for to drink in at bride-ales." (See BRIDE-ALE.)

The word "mazer" seems to have been originally derived from the Icelandic *mösurr*, a maple-tree, or maple-wood.

MBETE. The fermented sap of the bamboo, used as a beverage by the natives of the Kongo Free State. See MALAVU OR MILAFFO.

MEAD (called, also, **Meth**, **Metheglin**, **Hydromel**, and **Honey-beer**.) An intoxicant made by mixing honey with water, and allowing the compound to ferment. Yeast or some similar ferment was often added in order to hasten the process of preparation. The term "mead" is the equivalent of the Anglo-Saxon *medu* and the Welsh *medd*.

Mead is not drunk among nations which have easy access to spirituous liquors, but among uncivilized races it has been the most widely used of all intoxicants. Pliny thus describes the method of its preparation ("Naturalis Historia," xiv. 17):

There is a wine called hydromel, of water and honey only; but, in order to have it better, some prescribe rain-water, the same to be kept five years for that purpose. Others, who are more wise and skilful herein, take newly-fallen rain-water, and boil it until the third part is boiled away; then they add one-third part of old honey in proportion, and let it stand in the sun for forty days together from the rising of the Dog Star. Others, after they have remained thus mingled and incorporate together for ten days, put it up and reserve it close-stopped for their use, and this is called hydromel.

The "Gododin" of Aneurin, a poem of the sixth century and one of the earliest fragments of Cymric literature, describes the struggle of the Britons under Mynyddawr against the Teutons. In it constant allusions are made to the intoxication of the Britons from mead-drinking before the battle fought at Cattraeth. The following extracts are taken from Turner's rendering:

The warriors marched to Cattraeth, full of words;
Bright mead gave them pleasure, their bliss was
their bane.

The warriors marched to Cattraeth, full of mead,
Drunken but firm in array; great was the shame.

Just fate we deplore
For the sweetness of mead in the day of our need
Is our bitterness; blunts all our arms for the strife;
Is a friend to the lip and a foe to the life.

The poems of Taliesin were written about the sixth century, and tell of the battles between the Britons and the Saxons. One of them, entitled "The Mead Song," is still preserved. It contains the following passage:

MEAD

I will implore the Sovereign, supreme in every region.
The Being who supports the heavens, Lord of all space

That Maelgwyn of Mona be inspired with mead, and
cheer us with it
From the mead-horns—the foaming pure and shining
liquor,
Which the bees provide, but do not enjoy.
Mead distilled I praise, its eulogy is everywhere,
Precious to the creatures whom the earth contains.
God made it for man in his happiness;
The fierce and the mute, both enjoy it.

Mead was one of the most common beverages among the Saxons. R. V. French, in his "Nineteen Centuries of Drink in England," says (p. 22):

The extent to which this drink prevailed amongst them is curiously indicated by the nature of the fine that was imposed upon their friendly societies whose conduct was called in question. It appears that for seven out of thirteen descriptions of offence, the members were fined a quantity of honey, varying with the nature of the offence, e. g.—
Any member calling another names was fined a quart of honey.

For using abusive language to a non-member, one quart of honey.

A knight for waylaying a man, a sextarius of honey (about one pint).

For setting a trap for any person's injury, a sextarius of honey.

Any member neglecting, when deputed to fetch a fellow-member who might have fallen sick or died at a distance from home, forfeited a sextarius of honey.

Mead was often permitted to monks. Ethelwold allowed his monks on festival days a sextarius of mead between six of them, at dinner, and the same between twelve at supper.

King Athelstan came to dine with Ethelfleda. The royal purveyors, having inspected everything, said to her: "You have plenty of everything, provided your mead holds out." Dunstan's sagacity ensured a plentiful supply (see French, p. 35).

In the court of the ancient princes of Wales the mead-maker was held as the eleventh person in point of dignity. By an ancient law of the principality three things had to be reported to the king before any one else: every sentence of the judge, every new song, and every cask of mead (Grindrod, "Bacchus," p. 208).

Mead, known as *míodh* and *meadh*, was plentiful in ancient Ireland. It was the common drink of the people, and is mentioned with praise in the life of Berach, who flourished in the seventh century, as noticed in the annals of Ulster. The Brehon laws provided for the preservation and propagation of bees. "Whoever plunders or steals bees out of a garden or fort," says the code, "is subject to a like penalty as if he steals them out of a habitation; for these are deemed of equal penalty by law." Barm was a discovery of the Celts.

Meth was popular in medieval Germany, particularly in the vicinity of Regensburg, where it was made partly, instead of entirely, of honey as was usually the case. In 1387 the price of meth was higher than that of beers or wines.

Mead was drunk throughout the middle ages. Pepys describes his dining with the king's servants from meat that came from the royal table "with most brave drink, cooled in ice; and I, drinking no wine, had metheglin, for the king's own drinking, which did please me mightilye."

According to Molien, brandy is distilled from mead by natives of the Barbary States. Mead is a common drink in Nubia. The tribes of the Kimberley region in South Africa make a mead which is known as "karree." In Madagascar honey is em-

MEAD

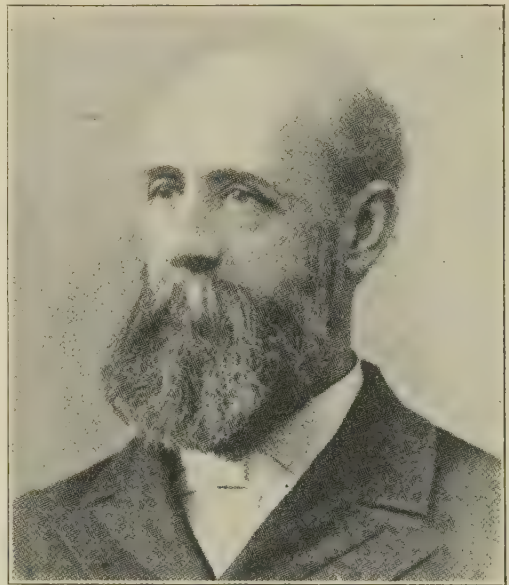
ployed in the manufacture of toaka. The Tatars make a mead called "ball," while the Germans formerly employed honey extensively in the manufacture of rosolio. Among the ancient Teutons it was customary to drink mead for a period of thirty days after a wedding, whence, probably, the term "honeymoon."

In brewing mead in Poland, three parts of water are added to one of honey, and to 163 gallons of this mixture about 50 lbs. of hops are added. This amalgamation is termed a *waar*, or brewing. While the water is in a boiling state the honey and hops are stirred into it. The liquid is then put into a cask, where it ferments for some days, being afterward stored for three years in a cool cellar, in a cask which has contained whisky. The common mead is manufactured in the same way, except that a quantity of malt is added. In Hungary ginger is used in the process.

Honey of an intoxicating nature is gathered in some parts of Poland, being collected by the bees from the *Azalea pontica*. It is used for medicinal purposes only. Klapproth, in his "Travels in the Caucasus and Georgia," states that this intoxicating honey was collected from the same plant in the Caucasus, and from the rhododendron also. Aristotle states that the same effect was produced by the honey gathered around Trebizond, which he attributes to its being collected from the flowers of the box-trees. He adds that it deprived the eater of his senses, and thus operated disastrously on the retreating army of Xenophon.

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MEAD, CHARLES HENRY. American Prohibitionist, writer, and lecturer; born in New



CHARLES HENRY MEAD

York city Jan. 27, 1841; died at Ocean Grove, N. J., May 6, 1913. He was educated in the public schools of New York and Brooklyn, following which he was employed for a time in New York

MEADEN

and Buffalo. In the latter city he became interested in evangelistic work. After several years he removed to Hornellsville, N. Y., where he was pastor of the local Methodist Episcopal church. About this time he married Libbie Bedell, of Hempstead, Long Island.

Mead was an uncompromising enemy of the saloon and a member of the Prohibition party from 1872. For some time he was president of the Bowery Mission in New York city. He was for five years a missionary for the National Temperance Society among the freedmen of the South, and succeeded John N. Stearns as field secretary of that organization, serving also as editor and lecturer. In 1879 he established at Silver Lake, N. Y., the first distinct Temperance Assembly ever known in America. He was the founder, conductor, and song-writer of the famous Silver Lake Quartette, which toured the country in the early eighties. Mead wrote for the *Christian Herald* and other religious and temperance journals. He was granted an honorary D. D. by Franklin College, New Athens, Ohio, in 1891. Dr. A. A. Hopkins, speaking at Mead's funeral service, said of him: "By blood and breeding he was a reformer. By instinct and logic, by conscience and courage he was a Prohibitionist."

MEADEN, JOHN WILLIAM. British editor and temperance advocate; born in London, England, Aug. 12, 1840; died in Melbourne, Australia, March 21, 1899. He was educated at Camberwell (London) Academy and at St. John's College, Hurstpierpoint, Sussex. Emigrating, alone, in his thirteenth year, he went to Brazil and thence to Australia, in 1854, settling in Melbourne, Victoria. In 1863 he married Marianne Bullock, of Dungannon, Ireland.

Engaging early in life in business for himself, he devoted his leisure to religious and temperance work. He won recognition as a writer of poetry and prose, and was the author of the words of the cantata which was rendered at the opening of the Melbourne International Exhibition of 1880. As a writer of essays on social, historical, and political subjects, he secured many valuable prizes offered during the eighties for public competition in Victoria.

In 1881 Meaden was one of the founders of the Victorian Alliance for the Total and Immediate Suppression of the Traffic in all Intoxicating Liquors, and acted for several years as its corresponding secretary. In the latter part of 1881 he established the *Alliance Record*, the official organ of the Local Option party of Victoria. Meaden also edited "Temperance in Australia," the memorial volume of the International Temperance Convention, held at Melbourne in 1888, of which gathering he was one of the three honorary secretaries. He established, and was for many years honorary conductor of, the Picture and Lantern Mission, now an auxiliary of the Victorian Alliance.

Meaden was well known on the temperance platform, and addressed large audiences both in Australia and in the United Kingdom. He was one of the most active promoters of the International Temperance Conventions of 1880 and 1888, and endeavored to introduce the study of temperance psychology among the young people of Victoria. Meaden and Dr. Singleton were the first to advocate in the Melbourne press the establishment

MEDICAL DECLARATIONS

of a temperance hospital for Victoria, and the former presided at the first meeting held to promote that object. In 1887 he paid a visit to Ireland, and prior to his departure a farewell gathering was held (Feb. 11) at the Victoria Coffee Palace, at which an illuminated address was presented to him by his many friends and admirers. In 1890 he made (in company of Mrs. Meaden) another tour through Europe.

After his death his poetical works were published in book form, together with a biographical sketch by Mr. John Vale (Melbourne, 1899).



JOHN WILLIAM MEADEN

MEATHER or METHER. A wooden flagon used by the ancient inhabitants of Ireland. Numbers of these are still in existence. They are formed out of solid pieces of wood, and have four sides, with two handles opposite to each other.

MEDFORD RUM. Rum made at Medford, Mass. In former years it was exported largely to West Africa.

MEDICAL ABSTAINERS' ASSOCIATION, THE. The title adopted in 1921 by the BRITISH MEDICAL TEMPERANCE ASSOCIATION.

MEDICAL DECLARATIONS AGAINST ALCOHOL. A series of statements issued by British physicians in favor of total abstinence. The first of them, written by Dr. Julius Jeffreys, F.R.S., was sent to the New British and Foreign Temperance Society May 11, 1839, and characterized as "altogether erroneous" an opinion "handed down from rude and ignorant times, and imbibed by Englishmen from their youth . . . that the habitual use of some portion of alcoholic drink, as of wine, beer, or spirit, is beneficial to health, and even necessary to those subjected to habitual labour." This document was signed by 79 members of the medical faculty in London and a few country towns, among them being: Dr. W. F. Chambers and Sir James Clark, physicians to the Queen; Sir Benjamin Brodie; Dr. Marshall Hall; Dr. J. Hope;

Barnsby Cooper; Richard Quain, professor of anatomy in London University; Dr. Andrew Ure; and B. Travers, surgeon extraordinary to the Queen.

The second Declaration, drawn up in 1847 by JOHN DUNLOP, was as follows:

We, the undersigned, are of opinion—

1. That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors as beverages.

2. That the most perfect health is compatible with total abstinence from all intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, etc., etc.

3. That persons accustomed to such drinks may, with perfect safety, discontinue them entirely, either at once, or gradually after a short time.

4. That total and universal abstinence from alcoholic liquors and beverages of all sorts would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.

Dunlop secured more than 2,000 signatures of medical men in the United Kingdom and India to this document, many of them being very eminent in their profession.

The third medical Declaration against alcoholic liquors, published in December, 1871, originated in a correspondence between Ernest Hart, editor of the *British Medical Journal*, and Robert Rae, secretary of the National Temperance League. It was prepared by Dr. Parkes of Netley Hospital, and read as follows:

As it is believed that the inconsiderate prescription of large quantities of alcoholic liquids by medical men for their patients, has given rise, in many instances, to the formation of intemperate habits, the undersigned, while unable to abandon the use of alcohol in the treatment of certain cases of disease, are yet of opinion that no medical practitioner should prescribe it without a sense of grave responsibility. They believe that alcohol, in whatever form, should be prescribed with as much care as any powerful drug, and that the directions for its use should be so framed as not to be interpreted as a sanction for excess, or necessarily for the continuance of its use after the occasion is past. They are also of opinion, that many people immensely exaggerate the value of alcohol as an article of diet; and, since no class of men see so much of its ill effects, and possess such power to restrain its abuse, as members of their own profession, they hold that every medical practitioner is bound to exert his utmost influence to inculcate habits of great moderation in the use of alcoholic liquids. Being also firmly convinced, that the great amount of drinking of alcoholic liquors among the working-classes of this country is one of the greatest evils of the day, destroying—more than anything else—the health, happiness, and welfare of these classes, and neutralizing, to a large extent, the great industrial prosperity which Providence has placed within the reach of this nation, the undersigned would gladly support any wise legislation which would tend to restrict, within proper limits, the use of alcoholic beverages, and gradually introduce habits of Temperance.

This Declaration is distinguished from the two former by its special reference to the use of alcohol in disease, it being apparently assumed that alcohol was not necessary in health. The document was signed by 300 leading physicians of London, many of whom were on the staff of the principal hospitals, including Dr. George Burrows, president of the Royal College of Physicians, and Dr. George Busk, president of the Royal College of Surgeons. Although a large number of medical practitioners were not influenced by this view of alcohol—some, indeed, like Robert Bentley Todd, publicly favored the diametrically opposite opinion—yet the publication of the Declarations started a movement for reform in the use of alcohol by physicians and proved of great importance to the temperance cause in Great Britain.

In the *Lancet* (London, Eng.) of March 30, 1907,

there appeared a statement, signed by sixteen members of the medical profession, which contained the following paragraphs:

We are convinced . . . that in disease alcohol is a rapid and trustworthy restorative. In many cases it may be truly described as life preserving. . .

As an article of diet we hold that the universal belief of civilized mankind that the moderate use of alcoholic beverages is, for adults, usually beneficial, is amply justified.

This statement evoked a strong counter declaration from the British Medical Association, and large numbers of the leading members of the medical profession expressed through the press their disapproval of the pro-alcohol manifesto.

MEDICINE. See MEDICAL USE OF ALCOHOL, under ALCOHOL.

MEDOC. A table wine made in Medoc, a wine district in the Gironde Department, France. It is of the red Bordeaux variety, comprising the finest wines of that type, such as Chateau Margaux, Chateau Lafitte, and Chateau Latour, and many other brands of good quality and lower price. Medoc wines have a delicate aroma and a slightly bitter flavor. They are known, also, by the English term CLARET. A similar wine made in California, prior to the enactment of Prohibition in the United States of America, was also called "Medoc."

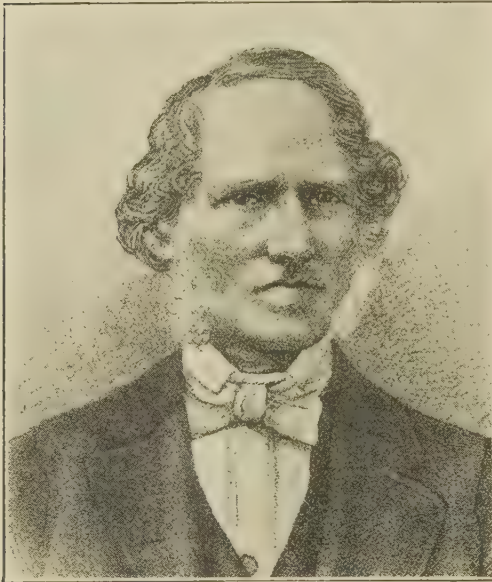
MEE, ARTHUR. An English journalist, author, and Prohibition advocate; born at Stapleford, Notts., July 21, 1875; educated at Stapleford. He began his journalistic career at sixteen years of age as a reporter for the *Nottingham Daily Express* and *Nottingham Evening News*, having already studied shorthand and been employed for a time in the office of the *Nottingham Evening Post*. His achievements as a reporter and his mastery of all the essentials of newspaper work soon brought him distinction, and before reaching his twenty-first year he was made editor of the *Nottingham Evening News*. He was the youngest newspaper editor in the country, and one of the most successful. A year later he accepted a place on the editorial staff of the *Newnes Publications*, retaining this position until 1899, when he became assistant editor of the *Morning Herald*. At the same time he was contributing regularly to other periodicals. He became successively editor of *Black and White* and literary editor of the *Daily Mail*, and then assumed editorial charge of the "Harmsworth Self-Educator"; "Harmsworth's History of the World"; and the "Children's Encyclopedia." The last-named work was continued permanently as a monthly magazine under the title of *My Magazine*.

Besides this large output, Mee either wrote entirely or edited a number of widely circulated books, chiefly of an educational nature, until the World War (1914-18) absorbed his energies in powerful protests against the stupendous folly of wasting foodstuffs and labor in the production of strong drink. He is not a member of any temperance society, preferring to operate as a free-lance, holding no organization responsible for his aggressive denunciations of the drink venders, in and out of Parliament, and of the Government which has so long continued to tolerate the traffic. Besides the periodicals, which for several years have flamed with his indictments of titled and wealthy brewers and their supporters, he has produced a number of notable books which have found their

way into all parts of the world, despite the British Government's attempt at an embargo on their exportation. Among his temperance books are: "Defeat or Victory?"; "The Fiddlers"; "The Parasite"; "S. O. S."; "Is England Afraid?" The first of these volumes quickly reached a circulation of half a million, and made a profound sensation in all circles of British society; while each successive appearance of a volume from the same relentless pen was awaited with eagerness.

Mee has written or edited a large number of books for children, including the "Children's Bible" (1924) and the "Children's Shakespeare" (1926). He is now editor of the *Children's Newspaper*.

MEE, RICHARD. An English shoemaker and temperance advocate; born at Warrington, Lancashire, Dec. 8, 1804; died there July 1, 1877.



RICHARD MEE

During his boyhood he was taught the trade of a shoemaker by his father, with whom he served his apprenticeship. After visiting various parts of the country, he settled at Bolton, Lancashire, where he resided for three years. During this period he became a member of the First Lancashire Militia. About 1827 he returned to Warrington, where he spent the remainder of his life. He was thrice married.

Mee was the leader and spokesman of a number of men who had been intemperate but who were willing to give temperance principles a trial. In 1834 they attended a meeting of a moderation temperance society, held at Academy Place, Warrington. Here they were offered a moderation pledge; but Mee refused to sign anything but a teetotal pledge, even though he was told that immediate total abstinence would kill him if he attempted to practise it. In spite of all remonstrance, however, he had a special pledge drawn up which he and his friends signed. The moderation society refused to permit him and his friends

to preach teetotalism from their platform, so on Oct. 24, 1834, he and his comrades, together with a few survivors of the original Warrington Temperance Society (organized in 1830) formed the Warrington Total Abstinence Society upon the basis of abstinence from all kinds of strong drink. This was one of the earliest teetotal societies in England and became one of the most successful in Lancashire.

Mee was an active member of the Independent Order of Rechabites for 40 years, and during the later years of his life was a district officer in the Order and was often present at its annual meetings as a representative of the Warrington district. Two of his brothers, **George Mee** and **William Mee**, were also earnest advocates of teetotalism.

MELBOURNE TOTAL ABSTINENCE SOCIETY. An Australian organization founded in Melbourne, Victoria, Feb. 22, 1842. It has held a public meeting for the advocacy of abstinence principles on every Tuesday evening since without a single break. From 700 to 1,100 persons have attended these gatherings, or about 40,000 during the year. A temperance society of the old "moderation" type had been previously established in Melbourne, but the reformers speedily realized that moderation would not meet the case. At the inaugural meeting of the Total Abstinence Society fifteen members were enrolled and in the course of a year this number had grown to 226. The first officers were: President, Mr. Richard Heales; secretary, Mr. Richard Heales, Jr. (afterward premier of the colony); treasurer, Mr. Knox. At this meeting Mrs. Delgarno, wife of Captain Delgarno, whose ship, the "Arab," was in the port, made her first appearance on a temperance platform.

Each Tuesday night a brass band perambulated the streets, and subsequently the drum and fife band of the "Rose of Denmark Lifeboat" crew performed.

Land was bought and a temporary building for meetings was erected. This building was "open to all classes and opinions, and budding orators were encouraged to make maiden speeches" on the social, economic, scientific, moral, or political aspects of the alcohol question. Well-known temperance officials, clergymen, and social reformers, also, were among the speakers.

In 1871 it was found necessary to erect a larger building. A site was secured in Russell Street, and the new building, the Melbourne Temperance Hall, was opened on March 28, 1872. A few years ago the Hall and the land on which it stands were valued at £30,000 (\$150,000).

In the early days Saturday-night revels of a debasing character were common at the public houses, and, to counteract these, popular concerts were given in the Temperance Hall. These concerts proved "feeders" to the Tuesday night meetings and the Sunday-evening gospel temperance services. On Saturday nights the hall was practically always full, with an audience of more than 1,200 persons.

The agencies of the Society include a well-stocked book and unfermented wine depot as well as a circulating temperance library. More than 100,000 names have been enrolled in the Society's pledge-books. The annual report of the Society

MELLE

for the year 1925-26 does not give the number of members. The present officers are: President, Mr. R. T. Chenoweth, J. P.; vice-presidents, Mr. J. James and Mr. William Johnston; treasurer, Mr. C. E. Townsend; secretary and manager, Mr. S. B. Cumpston, with headquarters at Temperance Hall, 172 Russell St., Melbourne. The former president was Mr. SAMUEL MAUGER, M. P., and the former secretary, Mr. THOMAS FERGUSON, held office for more than 35 years.

MELLE, F (RIEDRICH) H (EINRICH) OTTO. German Methodist clergyman and temperance leader; born at Liebengrün, Thuringia, Aug. 16, 1875; educated at the Theological Seminary, Frankfort-on-the-Main, and Halle University. He received the honorary degree of D.D. from Baldwin-Wallace College, Berea, Ohio, U. S. A., in 1913. On Sept. 3, 1907, he married Hanna Eckardt, of Zwickau, Saxony.



REV. F. H. OTTO MELLE

Ordained to the ministry of the Methodist Episcopal Church, he held the following pastorates: Dresden, 1900; Srbobran, Yugoslavia, 1900; and Budapest, 1905. In 1911 he was superintendent of the Austro-Hungarian Mission Conference of the M. E. Church, and in 1920 he was appointed president of the Theological Seminary, Frankfort.

Melle is an active worker for the temperance cause. In 1922 he was chosen chairman of the Temperance Committee of the M. E. Church, Germany (*Ausschuss für Enthaltensamkeit und Volkswohlart in Deutschland*), with headquarters at Frankfort, which position he still holds. In 1923 he became editor of *Der Christliche Abstinenz* ("The Christian Abstainer"), the monthly organ of the M. E. Church in Germany and of the German League of Abstaining Clergymen (*Deutscher Bund enthaltensamer Pfarrer*), and the oldest German paper advocating the principle of total abstinence. In the same year he arranged a petition to the Reichstag for local option, to which 446,000 signatures were

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attached; and in 1926 he was the leader of the movement for a similar petition to which 2,265,000 signatures were obtained. In 1925 he was chairman of the National Committee for Local Option in Germany.

Dr. Melle was a delegate to the Congress of the World League Against Alcoholism, held at Winona Lake, Indiana, U. S. A., Aug. 17-23, 1927. There he was one of the two participants in a dramatic incident which brought the audience in the vast auditorium to its feet, and which is thus recorded in the *American Issue* of Sept. 3, 1927:

This dramatic demonstration was precipitated when Dr. Henry Carter, honorary secretary of the Temperance Council of the Christian Churches of Great Britain, after a motion for adoption of the resolutions of the Congress had been seconded by Dr. F. H. Otto Melle of Germany, clasped the German's hand and said:

"There is that which resolutions cannot express. It is the spirit of international good will and of fellowship. I, from England, offer to you, from Germany, the right hand of fellowship. I do this in token that the bad days lie behind us and the good days are to come. We will bury the memory of the war of blood between our nations and unite in the war against alcoholism. In this holy war the temperance men of England and of Germany will serve together in the name of Christ, the Prince of Peace, as comrades and as brothers."

In reply, Dr. Melle said:

"Deeply moved by these kind words of brotherhood and love, I from Germany, take the hand of my friend and brother from England, and I take it, as a sign not only that the battle-axe shall be buried between our nations, but more than that, as the symbol of the beginning of a new age where people have learned to forget, to forgive, to love each other; and I take it as an expression of the spirit of the World League Against Alcoholism, whose highest motives of work are love and service to our brethren."

This expression of good will between Great Britain and Germany found spontaneous response in the hearts of the delegates from other countries.

MELL-SUPPER. Same as KERN-SUPPER.

MENCIUS. Chinese philosopher and teacher; born at Tsau Shien, Shantung, in 385 or 372 B. C.; died there in 289. The name "Mencius" is the Latinized form of the Chinese *Mōng-tzī*. When he was but three years of age his father died, and thereafter he was educated and trained by his mother, who brought him up with such care and discretion that she is still regarded as the model mother of China. He spent many years in study, devoting his attention especially to the fundamental principles of morals, society, and government, and formulated a set of principles of truth and order and theories of government by which he hoped to reform and unite China. He was a great admirer and disciple of Confucius, and, like him, set up a school where he taught young men his doctrines.

At that time China was in a state of disorder because of the misrule of the princes of the various States, and Mencius conceived the idea of entering the employ of one of them who would let him put his theories of government into practise. He was 40 years old when he left his school and, accompanied by several of his disciples, started out to visit the rulers of the country, seeking one who would allow him the entire administration of his government. He felt that by using right principles of government he would be able to make that State and prince so famous that all China would be eager to unite under the one ruler. He wandered from court to court for 20 years, and, although he was received with great honor in most of them, and was offered honorary offices and given rich presents, he failed to find a prince who would follow his advice or whom he could move

to honorable action. Disheartened, he finally retired to his home and spent the rest of his life in teaching his disciples and in writing out his discourses, which have been preserved. He also completed the "Shu Ching," which had been begun by Confucius.

Like most of the other Chinese philosophers and teachers, Mencius took an advanced stand against the use of intoxicating liquors as a beverage, and his teachings have had a great influence in preventing drunkenness from gaining a hold on the Chinese people. In the "Shu Ching" there is evidence of the excessive use of wine and other liquors, called "spirits" in remote antiquity; that wine was used excessively in religious rites; that drunkenness frequently put the empire in danger; and that stringent measures for its suppression were often employed. Mencius taught that five sins were unfilial (the most reprehensible), the second of which was gambling, chess-playing, and fondness of wine, without attending to the nourishment of parents; and he repeatedly warned his followers against the vice of drunkenness.

MENDEAN WINE. An ancient Greek wine, produced in the vicinity of Menda, or Mendae, in Thrace. It was a white wine and, according to Henderson ("History of Ancient and Modern Wines," p. 78), of moderate strength. For the production of it the grapes, while still hanging on the vine, were sprinkled with elaterium, which imparted a peculiar softness to the wine.

MENDEL, LAFAYETTE BENEDICT. American professor of physiological chemistry and editor; born at Delhi, Delaware County, New York, Feb. 5, 1872; educated at Delaware Academy, Delhi, and at Yale University (B.A. 1891; Ph.D. 1893). He was for three years (1891-94) Larned Fellow of Yale, and spent two years (1895-96) as a research student at the universities of Breslau and Freiburg in Germany. In 1913 he received the honorary degree of Doctor of Science from the University of Michigan. In 1917 he married Alice R. Friend, of Milwaukee, Wis.

Mendel commenced teaching at Yale in 1892, served as assistant professor of physiological chemistry from 1897 to 1903, and was a professor at the Sheffield Scientific School, Yale, from 1903 to 1921. Since 1921 he has been a member of the governing board of that institution. In 1923 he became Hitchcock Lecturer at the University of California. Mendel holds a leading position in the world of modern science: he is a research associate of the Carnegie Institution of Washington, D. C., and is also a member of many learned, scientific, and educational societies in America and Europe. He is editor of the *Journal of Biological Chemistry* and the author of a number of monographs on chemistry, associate editor of a series of physiological reviews, and a contributor to the *American Journal of Physiology*, the *Zeitschrift für physiologische Chemie*, the *Ergebnisse der Physiologie*, etc., on topics pertaining to physiology and the physiological chemistry of nutrition.

The chief aim of so many of the large temperance organizations is the introduction of scientific temperance instruction into the public schools. This object is commended by Dr. Mendel, but his objection is that much of the temperance propaganda now being taught in the schools is not thor-

oughly scientific. In the chapter on "Physiological Instruction" in "Physiological Aspects of the Liquor Problem," Mendel outlines his objections thus:

I cannot uphold a system of instruction in physiology which leaves in the pupil's mind as the uppermost thought regarding the *function of the human body*: avoid drink. I am in thorough sympathy with any justifiable movement to prevent the spread of alcoholism; but I cannot uphold the farce of "scientific temperance instruction" which has received the sanction of the law. Physiology and hygiene should be taught *as such* in our schools. The evils of intemperance may be treated by themselves, if necessary, along with habits that may become "bad" habits. Physiology should remain a true science, stating facts of observation and not those presumed or enforced by law.

After discussing at some length various objectionable physiological text-books in use in various parts of the United States, Mendel states that the teachers in the public schools are frequently incompetent to discuss the pharmacology of alcohol. He claims that the commonest error consists in giving universal application to facts which apply to definite conditions alone, thus making the student doubly skeptical, once he has discovered an untruth. An answer to these objections was published by Mrs. Hunt (see HUNT, MARY HANNAH HANCHETT), "Reply to the Physiological Subcommittee of the Committee of Fifty," 1903.

In the early nineties a large amount of experimental work on the influence of alcohol and alcoholic fluids on digestion was done in the Laboratory of Physiological Chemistry of the Sheffield Scientific School in Yale University. The work extended through several years, and was rendered possible by the active cooperation of Professor Mendel, Dr. Holmes C. Jackson, and Dr. Alfred N. Richards. The experimental work came under three distinct heads, viz.: (1) A study of the influence of alcohol and alcoholic drinks upon the chemical processes of digestion. (2) A study of the influence of alcohol and alcoholic drinks upon digestion, with special reference to secretion. (3) A study of the influence of alcoholic fluids on the composition and amylolytic power of human saliva. The results of the experiments were originally published by Dr. H. H. Chittenden and Mendel in the *American Journal of the Medical Sciences*, January-April, 1896, and later were quoted in the above-mentioned work "Physiological Aspects of the Liquor Problem" (Boston and New York, 1903).

MENDELSSOHN, ALEXANDER. A Russian physician and temperance advocate; born at St. Petersburg (now Leningrad), Russia, Oct. 12, 1865; educated in the Classic Gymnasium, St. Petersburg, the Medical Military Academy (M. D.), and the State Clinical Institute, where he was made professor. In 1895 he married Eugenia Romanofski-Romanjko, of Ekaterinoslav. He engaged in the practise of medicine in St. Petersburg, specializing in mental and nervous diseases, psychotherapy, and alcoholism, for many years. He was professor of nervous and mental diseases 1901-12, and of mental hygiene 1901-03, and again from 1923 to the present time.

Throughout his life Mendelsohn has been an advocate of temperance, and he has taken an active part in the work of the temperance societies of his native land. During 1892-94 he was president of the St. Petersburg Temperance Society, and in 1898 he became a member of the Commis-

MENDESIAN WINE

sion of Scientific Research in connection with the Alcohol Problem (Russian Society for the Protection of Public Health), later serving as secretary, and since 1912 as vice-president of the Commission. In 1903, in collaboration with the State Curatorium of Temperance, he founded in St. Petersburg seven ambulatory hospitals for drunkards, in which up to 1915 there were treated about 15,000 patients (82 per cent chronic alcoholics, 16 per cent periodical alcoholics, and 2 per cent occasional drinkers). The treatment was by suggestion in the hypnotic state. In 1908 he founded in the Russian capital a permanent exhibition against alcoholism, with 600 objects and diagrams. During 1909-10 he was a member of the Organization Committee of the First National Russian Congress Against Alcoholism, and in 1910 he became a member of the Permanent Committee of the International Congress Against Alcoholism, and of the International Order of Good Templars. In 1911 he was the representative of the St. Petersburg Commission at the International Antialcoholic Congress at The Hague, Netherlands, and in the same year he founded the Medical Society Against Alcoholism, serving as president until 1916, since which date he has been an honorary member. In March, 1917 (after the February Revolution), he founded in St. Petersburg the Municipal Central Committee against Alcoholism, which united the functions of the former State Curatorium of Temperance and of the police concerning the control of alcohol (absolute Prohibition), serving until the dissolution of the Committee in 1918. Since that date Mendelssohn has been a medical expert (in neuropathology and psychiatry) for the Worker's Insurance in cases of illness, and in 1923 he became president of the official Commission against Alcoholism of the Board of Public Health in Leningrad.

Dr. Mendelssohn is the author of about 20 Russian scientific works on alcoholism, of which the best known are "Acute Alcohol-intoxication in St. Petersburg" (1910), "The Hypnotical Treatment of Alcoholism" (1910), "Manual of Abstinence" (1913, which received the gold medal of the Russian Hygienic Exhibition), "Results of Prohibition in Russia" (1915), and "Alcohol and Alcoholism" (1924), a standard work on the subject.

MENDESIAN WINE. A wine of ancient Egypt of a sweet taste, deriving its name from Mendes (the modern Tmeia al-Amdid). It is mentioned by Pliny, Horace, and Clement of Alexandria.

MENNONITE CHURCH. A Protestant denomination originating in Switzerland about the time of the Reformation. It takes its name from Menno Simons (1492-1559), a Dutch Roman Catholic priest, who left his own denomination to organize the better class of the Anabaptists who were opposed to the excesses committed by the more fanatic and unruly of their sect. The Anabaptists of the Netherlands first called themselves Mennonites in 1536, in which year the followers of Menno celebrated their union as an ecclesiastical establishment. At first most numerous in Switzerland, they spread through Germany and Austria, and in the seventeenth century there were 70,000 in Moravia alone. The Mennonites were severely persecuted, and many of them fled to southern Russia and to Holland in such numbers that at one time there were 160,000 Mennon-

MENNONITE CHURCH

ites living in the latter country. Their chief stronghold is now in the United States, to which country they first came in 1683, upon the invitation of William Penn and others. They settled at Germantown, Pa., where they built a church, the site of which is still occupied by a Mennonite meeting-house. Here they soon became wealthy farmers. These "Pennsylvania Germans," as they were called, were augmented by many Mennonites who came from Russia in 1871, to escape conscription into the armies of the Czar, although many of this latter class went west, into Minnesota and Kansas. Later they spread into all parts of the United States and even to Canada.

The Mennonite Confession of Faith was adopted in Holland in 1632, and contains eighteen articles. The Mennonite discipline involves separation from the rest of the Protestant world. Among other things, Mennonites believe "in the plenary and verbal inspiration of the Bible as the Word of God; that man was created pure, and by transgression fell; that there will be a bodily resurrection of the just and of the unjust; and that the final judgment will be followed by eternal rewards and punishments." They also believe "that pouring is the scriptural mode of Christian baptism; that foot-washing as a religious ceremony should be observed literally; that Christian women should wear the devotional head-covering, especially during worship; that the kiss of charity should be practised among believers; that marriages with divorced persons whose former companions are living constitute adultery; that it is unscriptural for Christian people to follow worldly fashion, engage in carnal warfare, swear oaths, hold membership in secret societies, or have their lives insured; and that obstinate sinners within the church should be expelled."

The divinely appointed offices of the Church "are held to be those of Bishop (sometimes called elder and sometimes presbyter), minister (pastor or evangelist), and almoner (deacon). The ministers are generally self-supporting, sharing the farm life of most of the Mennonite communities." ("Year-Book of the Churches," 1923, p. 130.)

According to statistics published by Dr. H. K. Carroll in the *Christian Herald* of April 3, 1928, there were in 1927 in the United States 97,544 Mennonite communicants, 1,581 ministers, and 966 churches, distributed as follows:

	Ministers	Churches	Communicants
Mennonite Church	527	354	40,713
Old Order Amish	287	100	7,746
Conservative Amish	42	21	1,783
Defenseless	25	13	1,350
Central Conference	38	30	3,250
Old Order (Wisler)	31	22	1,451
Reformed	34	34	1,700
General Conference	219	136	21,582
Mennonite Brethren	138	68	6,497
Church of God in Christ	40	22	2,100
Brethren in Christ	114	116	6,536
Brudergemeinde (Krimmer)	51	25	1,650
Miscellaneous	35	25	1,186
Total Mennonites (12 bodies)	1,581	966	97,544

Authentic figures on the world membership in the Mennonite Church are not available, but it is estimated that there are at least 300,000 members of the denomination scattered throughout the different countries.

It will readily be seen that a church without a

MENOMINEE INDIANS

general supervisory body, practising to any considerable degree the doctrine of non-participation in the making of laws and the administration of government, would not have much of a written record on a subject like that of the legalized liquor traffic. As a matter of fact there is practically none. The Mennonite Church as a whole professes to be, as far as personal habits are concerned, a temperance society of the strictest sort, but it could in strict consistency uphold no civil law upon the subject. It inculcates the virtues of sobriety and temperance; and, like other persistent violators of good morals, the drunkard is expelled from church fellowship. However, as with many other church bodies, the Mennonites have not always adhered strictly to their church discipline. According to Jesse Leonard Rosenberger, in "The Pennsylvania Germans," earlier Mennonites were far from practising total abstinence as a whole, although, according to various reports, they were much more temperate in the use of intoxicants than were some of their contemporaries of other lineage. In 1799 the tax-list for what was then Providence Township, in eastern Pennsylvania, a Mennonite stronghold, included twelve distilleries. It was the custom at that time to furnish refreshments, including ardent drinks, at funerals, since most of the surviving friends and neighbors came from distant points, but "the unseemly results which now and then followed from inordinate drinking finally led the ministers to use their influence to have the serving of liquors in connection with funerals abolished." (*Ibid.*, p. 73.) Most of the families kept brandy in kegs and stone jugs, and most inventories of household goods listed in old Mennonite wills included certain quantities of brandy and whisky.

The Amish Mennonites are credited with great laxity in the observance of temperance principles, and in the prohibitory amendment campaign in Pennsylvania in 1889 they very generally voted against the proposed amendment. They are colloquially termed "Hookers."

The only official declaration on record of the Mennonite Church on the subject of temperance bears reference to the personal conduct of the individual member toward a certain existing evil, and not to his duty as a citizen toward the legalization and protection of that evil by the Government: it is as follows:

Conference also recognizes the Bible teaching that a drunkard cannot inherit the kingdom of God. A congregation that tolerates among its members the drink evil, cannot be regarded as Christian, and can therefore not be a congregation in this conference. Recognizing in the so-called saloons and all kinds of drink-houses one of the greatest and most common evils in human society, these should in no wise be countenanced by our congregations and members of our conference.

Temperance organizations are classed as secret societies, and membership in them as such is forbidden by the Mennonite discipline.

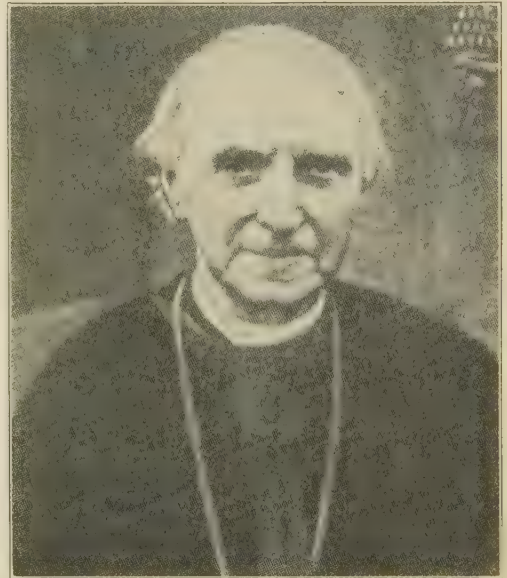
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MENOMINEE INDIANS. See ABORIGINES OF NORTH AMERICA, p. 37.

MEN'S CHRISTIAN PROHIBITION UNION. See PROHIBITION UNION OF CHRISTIAN MEN.

MERCIER

MERCIER, DÉSIRÉ JOSEPH. Belgian cardinal archbishop; born at Braine l'Alleud, near Waterloo, Nov. 21, 1851; died at Malines Jan. 23, 1926. He was educated at St. Rombaut's College and the diocesan seminary of Malines, and later attended the universities of Louvain, Paris, and Leipzig, where he studied theology. On April 4, 1874, he was raised to the Roman Catholic priesthood, and in 1877 he was appointed to the chair of philosophy of the lesser seminary of Malines. From 1882 to 1906 he occupied the chair of Thomist philosophy at Louvain University, during which period he was active in the scheme for founding the Institut Supérieur de Philosophie (opened in 1894) at the University. He was appointed a domestic prelate by Pope Leo XIII in 1886. Occupying a prominent position in the world



CARDINAL DÉSIRÉ JOSEPH MERCIER

of philosophy and science, Mercier was offered a chair in the Catholic University of America at Washington, D. C., but he declined it. In February, 1906, he was appointed archbishop of Malines and in the following year was created a cardinal. As head of the Catholic Church in Belgium, Cardinal Mercier governed an immense diocese in which there were not less than 2,500,000 Catholics, divided into nearly 800 parishes. During the World War the Cardinal achieved international prominence on account of his fearless defiance of the German governor of Belgium, and his heroic defense of the Belgian people.

He wrote many important philosophical works, among which were: "La Pensée et la Loi de la Conservation d'Énergie"; "Les Origines de la Psychologie Contemporaine"; and "Cours de Philosophie," in four volumes.

The Cardinal had reached his fifty-eighth year before he became deeply interested in the struggle against alcoholism. (See LUTOSLAWSKI, WINCENTY.) Writing in January, 1909, to certain officials in his diocese, he said:

I ought to confess that until recent times I had lent to the social plague called "alcoholism" little sustained attention. A circumstance obliged me to consider more closely the ravages which alcohol works in families and in society, and they terrify me.

Thenceforward he studied the alcohol problem profoundly. On June 14, 1909, he addressed a questionnaire to his clergy, requiring them to make an inquiry regarding measures already taken and to be adopted to check the plague of alcoholism in their respective parishes.

In 1913 the Cardinal was named by Pope Pius X "Cardinal Protector of the International Catholic League Against Alcoholism."

Cardinal Mercier was especially anxious that the children should receive antialcoholic education, and he expressed the hope that the League would write this as the first article of its program.

Mercier wrote and spoke much in behalf of the temperance movement. In 1908, at a temperance mass-meeting at Liège, he voiced a ringing denunciation of alcoholism as a social evil causing great economic waste, physical impairment, and crimes against social order; and he urged prompt and vigorous action against the evil. He said, in part:

You who hold the Christian faith, look around you at those who suffer from the effects of alcoholism. See these poor little children, injured from their earliest existence, rickety, idiotic. See these criminal brutes, the homicides with which alcoholism has peopled our prisons. See the sources of life despoiled, generations marked with the most shameful defects. Can one remain insensible to the sight of such miseries and pass by on the other side? No, indeed! I am only discharging my duty as a Catholic, as a priest, as a bishop in coming to cooperate with you in the struggle against alcoholism. Alcoholism is a social evil. . .

What remedy shall we apply? While waiting for our Government to take action, we have no right to remain inactive. Private initiative should act without delay, first of all, by educating public opinion and preparing the way for intervention by law. This is your task, physicians, judges, publicists, fathers, young men, and young women. To convert a drunkard will always be difficult. Prevention is always better than correction. Let us preserve childhood, as it should be preserved, reared by the three-fold cooperation of the parents (who have the chief responsibility), the teacher, and the priest.

In an address made at a meeting (June 26, 1910), celebrating the thirtieth anniversary of the founding of La Ligue Patriotique contre l'Alcoolisme, the Cardinal quoted statistics as to the waste of life and welfare in Belgium through drink: 211,617 cabarets—one for each 34 people, or one for each seven families; 550,000 francs spent daily for spirits, besides the amount spent on beer and wine; sickness, death, poverty, crime, and suicides. He said:

Fortunately, I have no legislative responsibility, and will not venture on ground that is not my own. But, citizen, voter, patriot, I have the right, and I use it to cry: "Save himself who can." The next house is burning; I am personally unqualified for life saving, but I cry "fire," and with others I hasten to help.

A thief or assassin ravages my father's home; my brothers are in danger: I do not know how to handle arms, but I open the window and call "thief" to the police.

Listen! Belgium has taken much pride in her rôle as civilizer, and down there in the black country (Africa) has prohibited the importation and manufacture of alcohol. Is the soul of a white man worth less than the soul of a black man? If something kills down there, is it not a murderer here also?

Let us unite in the struggle against alcoholism. I wish every parish had its temperance society. At the seminary at Malines, the League has 200 members. I wish all my students were enrolled.

In speaking to his parish priests on the sub-

ject of temperance, the Cardinal once remarked:

Spare your health, and for this purpose be sober, according to the counsel of Paul to Timothy. How many lives cut short, how many lives compromised, how much capacity for intellectual work lessened, how many acts of the will paralyzed by excessive feeding falsely considered as strengthening, or by the absorption of excitants, tobacco, alcohol, cursed alcohol imbibed in insidious doses which slowly degenerate nervous substance, and undermine the strongest constitutions. The field of the apostolate is immense, the harvest, abundant; but there is a shortage of hands.

If the clergy were willing to renounce alcohol and tobacco, or use them only with extreme moderation, the percentage of mortality would immediately decrease, and as a necessary consequence, the sum of apostolic labor would considerably increase. Will you not consent to think of it, dear brethren? You are about 2,500 priests; should the average life of these 2,500 priests be prolonged by only one year, what a gain for the diocese! It would mean ten sacerdotal careers. And for you, what an increase of merit and eternal glory!

Cardinal Mercier was spiritual director of the International Federation of Catholic Temperance Societies.

In the autumn of 1919 the Cardinal visited America, in which country he was accorded an enthusiastic welcome. While in the United States he, on one occasion, spoke as follows:

If general Prohibition could be introduced, more lives would be saved than by universal disarmament. Alcohol kills more men than the war and less honorably. When a man dies in war one life is cut off, but after the drunkard has ceased to live the evil continues to exist.

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MEREDITH, JOHN. English business man and temperance leader; born in London in 1785; died in the same city Jan. 22, 1859. A pioneer of the temperance movement and one of the early advocates of total abstinence, his devotion to the cause led his associates to style him "the Napoleon of the temperance warfare." His forte, however, was not the platform. He was an organizer and a diplomat, with a great sympathy and a rare ability to induce men to combine efforts for the promotion of the common cause. He established the London Temperance Mission, of which he became superintendent, and was one of the founders of the New British and Foreign Temperance Society, becoming its secretary in 1837.

Meredith induced Earl Stanhope to sign the total-abstinence pledge and become actively interested in the work to such an extent that he was afterward elected president of the Society. It was also due to Meredith's fostering care that JOHN CASSELL, arriving in London on foot, a stranger, and weary after a long tramp, was engaged as an agent of the Society, and then as its publisher, finally becoming widely known as the head of the publishing firm of Cassell, Petter & Galpin. Meredith's devotion to social and benevolent causes in general enabled him to advance the total-abstinence propaganda in quarters where otherwise he could not have succeeded in obtaining a hearing.

MERENSKY, ALEXANDER ANTON BERNHARDT. German missionary; born at Pauten, near Liegnitz, Silesia, June 8, 1837; died May 22, 1918. He was educated in Berlin, and, having decided upon a missionary career, took a pre-

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paratory course in the college of the Berlin Missionary Society. In 1858 he was sent to Africa, where he established the first mission-stations in the Transvaal in 1860. In 1865 he founded the station at Botsabelo. From 1867 to 1882 he was superintendent of the Berlin Missions in the Transvaal. During the Boer War (1881) he erected a hospital for the wounded in the Drakensbergs on the field of battle. From 1881 he was secretary of the Berlin Missionary Society, and from 1884 to 1886 he was associated with the Berlin City Missionary Society as secretary.

In 1891 Merensky was selected as leader of an expedition of missionaries to the northern extremity of Lake Nyassa, German East Africa, where two stations were founded under his direction. This mission in time extended over a large territory, some fourteen head stations being opened.

The mission-stations founded by Merensky carried on a continual fight against intemperance among the natives. It was largely through the continuous, persistent efforts of Merensky that the temperance reform made substantial progress in the German colonies in Africa.

Merensky was elected a member of the Halle society of naturalists called "Leopoldina"; also of the Geographical Society of Jena. In 1899 he was made a Doctor of Theology by Berlin University.

MERIDIAN. A drink, composed of brandy and tea, in use among the colonists of New Sweden (afterward Delaware) in the seventeenth century.

MERIN. Same as BOUZA.

MERISSAH. A kind of beer resembling *marisi*, in common use among the natives of the Sudan.

MERIWETHER, LIDE PARKER (SMITH). American authoress and temperance advocate; born at Columbus, Ohio, Oct. 16, 1829; died Sept. 29, 1913. She was educated at Washington, D. C.; and in 1848 she and her twin sister, Mrs. L. Virginia French, a well-known writer of the South, opened a select school at Memphis, Tennessee. Miss Smith was married on Oct 25, 1855, to Niles Meriwether, a civil engineer of Memphis.

Mrs. Meriwether did not commence her literary career until late in middle life, her first venture being a collection of sketches, entitled "Soundings" (Memphis, 1872), a plea for "fallen" women, in whose behalf she spoke and wrote for many years. She became very active in social purity work, and largely through her efforts the age of consent was raised in Tennessee to eighteen years. In 1883 she published as a memorial of her sister, who had died in 1881, a volume of poems entitled "One or Two" (St. Louis). She was a fine speaker, and won instant recognition by her first notable speech before the National Woman Suffrage Convention.

Although an advocate of temperance from early childhood, Mrs. Meriwether did not become an advocate of Prohibition until 1884. In the spring of that year she was asked to attend the annual State convention of the Arkansas Woman's Christian Temperance Union, and from that time was intensely interested in the work of the W. C. T. U. In October, 1884, she was elected president of the Tennessee Union. During the summer of that year the number of local Unions in the State increased

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from 7 to 42. Although women lecturers were not popular in the South at that time, Mrs. Meriwether traveled to the most inaccessible portions of the State, delivering addresses, organizing new Unions, and strengthening old ones. Her success among the negroes was especially gratifying, twelve colored Unions being formed by her within a year after her first address to them in the Methodist Conference of West Tennessee.



MRS. LIDE SMITH MERIWETHER

MERSON, JAMES. Australian life-insurance agent, lecturer, and temperance worker; born in London, England, Oct. 30, 1826; died in Australia in 1904. He was educated in the primary schools of his native city and engaged in the life-insurance business. In 1849 he married Miss Row (d. 1904). In 1854 he emigrated to Victoria and settled in Melbourne, where he at once threw himself into the struggle against intemperance. For a time he lived, also, in Ballarat. He was the father of JOSEPH DAVID MERSON.

Merson was a forceful speaker, and lectured extensively in Victoria, New South Wales, South Australia, and Tasmania, his subjects including: "Civil and Religious Liberty"; "Land and Labour"; "Home Life of Illustrious Men and Women"; "The Wesleys," etc. He served, too, as an unpaid preacher, holding various Sunday Biblical services and Sunday-school sessions; and engaging in open-air work.

In the temperance field Merson was active in Bands of Hope and lectured on Local Option, Prohibition, the Medical Aspect of Temperance, and the Wine Question. For many years he was a member of the committee of the Melbourne Total Abstinence Society, doing good service for it on the platform and at open-air meetings on the wharves and elsewhere. For three years he was agent and lecturer for the Ballarat Temperance League. He was also traveling agent for the Independent Order of Rechabites for the State of

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Victoria for a similar period. He gained with his essay on the Wine Question the second prize offered by the South Australian Total Abstinence League.

Mrs. Merson was the author of the well-known temperance tale "Emily Graham, or the Dawning of Light."

MERSON, JOSEPH DAVID. Australian Public Service official and temperance statistician; born in London, England, Nov. 17, 1854. The following year he was taken to Melbourne, Victoria, whither his father, JAMES MERSON, had removed the previous year. He was educated in the primary schools of that city and at Ballarat. After various other activities, he entered the public service of Victoria in 1877, retiring in 1919. From 1903 he was secretary to the Public Service Commissioner.

Merson, who is a life-long abstainer, was active in Band of Hope work, and for some time has been a member of the Executive Committee of the Victorian Prohibition League. His greatest services to the temperance cause, however, have been in the statistical field. He compiled the drink bills of Victoria from 1842 to 1921-22. He compiled, also, the Australian drink bills for 1887 and 1892, and from the foundation of the Commonwealth of Australia to 1921-22. Indeed his expertness as a statistician has earned for him the sobriquet of "the Victorian Hoyle." He has been a constant contributor to the Melbourne press on temperance matters and has been most effective in drawing public attention to the economic aspect of the temperance question.

MERWIN, JAMES BURTIS. American journalist and educator; born at Cairo, N. Y., May 22, 1829; died in Brooklyn, N. Y., April 3, 1917. He became a journalist and educator and was actively identified with the cause of education throughout his life, founding in 1879 the *American Journal of Education*, which he edited for many years. He was, also, a leading publicist and popular lecturer on Shakespeare and other literary and educational subjects. He married Margaretta Andrews, of New Britain, Conn., Oct. 17, 1850, and for many years he made his home in Middlefield, Conn.

Merwin was a pioneer advocate of temperance reform and was always a total abstainer. He was long a personal friend of Abraham Lincoln, with whom he was associated in temperance work in the campaign for a Prohibition amendment to the State constitution in Illinois in 1854. After Lincoln became President, Merwin was a frequent visitor at the White House and frequently discussed with him the need for temperance reform. When the Civil War broke out Merwin conceived a plan of carrying on temperance work among the soldiers. This was approved by many prominent men, who signed and presented to the President (July 17, 1861) a request that Merwin be assigned to the work of inducing officers and soldiers of the Union Army to abstain from the use of alcoholic beverages. Lincoln, knowing Merwin to be admirably fitted for the work, gave hearty approval and sent the request to the War Department, with the following endorsement:

If it be ascertained at the War Department that the President has legal authority to make an appointment such as is asked within, and Gen. Scott is of opinion it will be available for good, then let it be done.
July 17th, 1861. (Signed) A. LINCOLN.

MESSER

Merwin was accordingly appointed to conduct temperance propaganda among Union soldiers under the following credentials from General Winfield Scott, Commander-in-Chief of the Army:

I esteem the mission of Mr. Merwin to this army a happy circumstance, and request all commanders to give him free access to all our camps and posts, and also to multiply occasions to enable him to address our officers and men.

July 24, 1861.

(Signed) WINFIELD SCOTT
Department of Virginia.

A further endorsement was given Merwin by General Butler, as follows:

The mission of Mr. Merwin will be of great benefit to the troops, and I will furnish him with every facility to address the troops under my command. I hope the Gen'l. commanding the army will give him such official position as Mr. Merwin may desire to carry out his object.

August 8, 1861.

(Signed) B. F. BUTLER
Maj.-Gen. Com'd'g.

Merwin spent many months traveling among the army camps, addressing the soldiers on temperance. His work was so successful that it called forth the written commendation of a large number of the most prominent citizens of the nation. President Lincoln also watched the work with great interest, and in order to afford Merwin every facility for prosecuting it, issued the following order:

Surgeon General will send Mr. Merwin wherever he may think the public service may require.

July 24, 1862.

(Signed) A. LINCOLN.

During his work in Washington Merwin frequently addressed gatherings of soldiers from President Lincoln's carriage. General Scott became enthusiastic in his approval and encouragement of Merwin's efforts and, after hearing him address the soldiers several times, said to President Lincoln:

A man of such force and moral power to inspire courage, patriotism, faith and obedience among the troops is worth more than a half-dozen regiments of raw recruits.

Merwin's last meeting with President Lincoln took place on the day of the latter's assassination. He was a dinner guest at the White House, having been invited by the President to receive instructions for a very important mission on which he was to leave that night for New York city. After receiving his instructions he proceeded to New York, and in the morning, on his arrival in that city, heard the news of the President's death.

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MESCAL. (1) Either of two cactuses, *Lophophora lewinii* and *L. williamsii*, natives of northern Mexico and of the southwestern United States. The tops, known as "mescal buttons," grow just above ground and contain PEYOTE, a stimulating narcotic substance chewed by the Indians, particularly during certain religious ceremonies.

(2) A liquor distilled from PULQUE. It is often called "pulque brandy."

MESEK. See WINE IN THE BIBLE, under WINE.

MESSER, T. J. English author, editor, clergyman, and temperance reformer; born at Brentford, Middlesex, Nov. 14, 1803; died in London Jan. 13, 1879. When only fourteen years of age he began preaching, and after three years of study devoted himself entirely to the ministry.

Messer became a "moderate" abstainer in 1828, and in 1837, after listening to a temperance lecture by Joseph Andrew, of Leeds, signed the total-abstinence pledge. Thenceforward he was an ardent disciple of teetotalism. After spending six months in temperance work in Lincolnshire, he settled in Hull, Yorkshire, where he formed the Teetotal Christian Church, every member of which was required to be a teetotaler. During his pastorate in Hull—a period of nine years—he adopted the use of non-intoxicating wine at the Lord's Supper; and in 1840 he opened a temperance "tabernacle," as the home of his congregation. In 1848 he removed to Hayle, Cornwall, and in 1851 to London. In London Messer was one of the first ministers of the Gospel to take a decided stand on the sacramental wine question.

Messer's advanced temperance views led to his being chosen (1848) as a member of the executive committee of the newly formed London Temperance League, which position he held for three years. Upon the organization of the National Temperance League, in 1851, he was employed in the capacity of traveling agent and lecturer, holding that position for another three years. About 1854 Messer formed a lecture-course partnership with W. Powell Thomas, a temperance musician and reader, which lasted for about seven years. Late in 1863, upon the invitation of several temperance leaders of Scotland, Messer and Thomas visited Greenock, Renfrewshire, where they held a very successful series of meetings, hundreds of persons signing the total-abstinence pledge. In 1867 Messer became one of the agents of the Scottish Temperance League, serving until 1874.

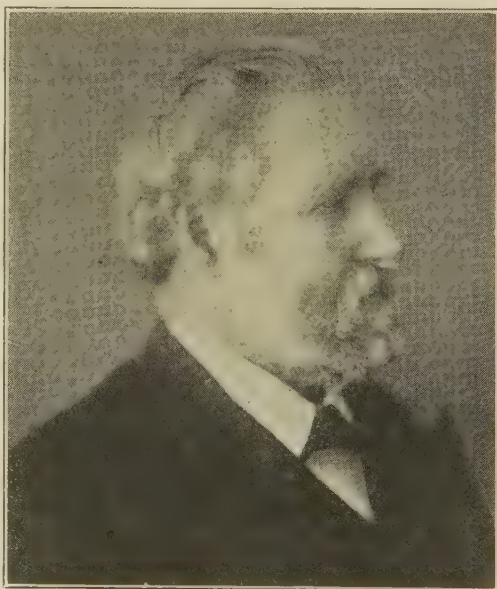
In addition to lecturing on temperance for more than 40 years, Messer wielded a vigorous pen for the cause. He was a contributor to the leading temperance periodicals and for three years (1842-45) was editor of the *Christian Temperance Magazine*. He was also the author of: "Temperance Sermons"; "A History of Monastic Institutions"; "A Sketch of the Remarkable Welsh Preacher Christmas Evans"; and "Life of John Calvin."

Messer studied deeply the question of the use of alcoholic wine in the Sacrament, and concluded that it was inconsistent with the teachings of the Bible that a "deleterious poison" should be placed in the hands of God's people as a symbol of the blood of Christ. In spite of determined opposition on the part of the clergy of his own and other denominations, he publicly advocated this doctrine throughout the United Kingdom.

METCALF, ELIAB WIGHT. An American lumber-merchant, ship-builder, and temperance advocate; born at Royalston, Worcester County, Massachusetts, April 18, 1827; died at Elyria, Ohio, Nov. 24, 1899. Late in 1827 the Metcalf family moved to Boston, Mass., where the father, Isaac Metcalf, was teaching a private school. After the death of Isaac (April 17, 1830), his widow with her seven small children (of whom Eliab W. was the youngest) removed in the spring of 1831 to northern Maine, near Milo, in Piscataquis County. Eliab was educated at the Foxcroft (Me.) Academy, and at the Williston Seminary, Easthampton, Mass. At the age of nine he became a member of the Congregational Church at Milo.

In the winter of 1844-45 he taught two schools in Milo, and in April, 1845, he walked to Bangor, 33 miles distant, to become a clerk and bookkeep-

er in the store of Walter Brown & Son, dealers in general merchandise and lumber. From 1851 to October, 1865, he was engaged for himself in the lumber, ship-chandlery, and building business at Bangor, Me. On April 6, 1853, he married Miss Eliza Maria Ely, principal of the Ladies' Department at Williston Seminary, Easthampton, Mass. During the Civil War (1861-65) he went several times, at his own expense, in the service of the Christian Commission. In October, 1865, he removed with his wife and five children to Elyria, Ohio, where he dealt in timber lands in Pennsylvania, southern Ohio, Michigan, and Wisconsin. After the close of the Civil War he rendered invaluable aid to the United States Government and to claimants in connection with the controversy arising out of the Alabama Claims and the Geneva Award, with reference to the indemnity of ship-owners who had had property destroyed during the War. One of his own vessels was burned by the English-built cruiser "Shenandoah."



ELIAB WIGHT METCALF

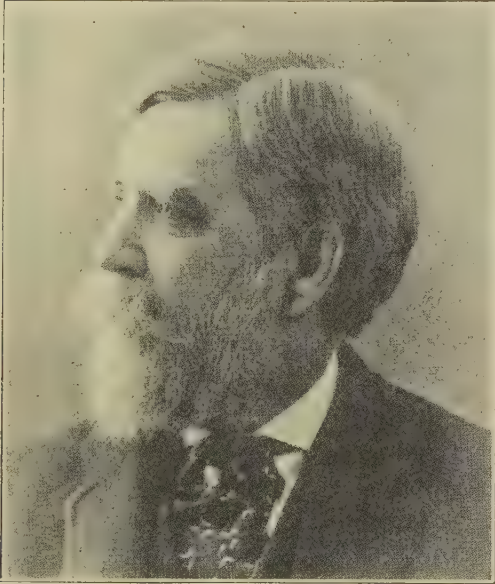
Metcalf was actively interested in securing, both in Maine and in Ohio, the enactment and enforcement of temperance legislation. As a business man in Maine, he was a strong advocate of Prohibition as exemplified by the Maine Law, while in Ohio he was one of the organizers of the Ohio Anti-Saloon League. He was one of the trustees of the League from its inception until the time of his death, and actively supported the organization both by his counsel and by financial assistance. Indeed, at one very critical juncture in the affairs of the League, being appealed to by Dr. Howard H. Russell, for help, he not only responded himself, but took the train to Medina, where he enlisted the support of Mr. A. I. Root, whom he induced to contribute to the League \$500, which sum, together with his own check for a similar amount, was promptly forwarded to Doctor Russell. During this period he was in-

METCALF

strumental in securing the first Ohio local-option bill, which he himself drafted.

Metcalfe was a trustee of Oberlin College from 1880 until his death.

METCALFE, HENRY BREWER. An American manufacturer and Prohibitionist; born in Boston, Mass., April 2, 1829; died Oct. 8, 1904. He was educated in the public schools, and graduated from the English High School in his native city.



HENRY BREWER METCALFE

At the age of fifteen he was apprenticed to a dry-goods importing firm in Boston, and he became a factor in politics before he could qualify as a voter. His earlier business life was spent at Roxbury, Mass., where he lived eight years; returning to Boston and making that city his home until 1864, when he moved to Winchester in the same State. In 1872 he settled in Pawtucket, R. I., where the remainder of his life was spent, and where he acquired prominence as a manufacturer of clothing specialties and as an organizer of manufacturing corporations. For twenty years he was a trustee of Tufts College, and he received from that institution the honorary degree of A. M. in 1886. In Pawtucket he was elected to the town council and, later, became a member of the State Senate, but was defeated for reelection by a combination of the liquor men.

It was the experience which he thus gained of the great power of the liquor trade in municipal and State government that led Metcalfe to sever his connection with the old political parties. For some time he called himself an "Independent"; then, in 1890, he joined the Prohibition party, and was twice nominated for governor by that party. His temperance sentiments were decided and openly pronounced early in his business career; and, both as a Republican and as a party Prohibitionist, he worked unceasingly to break the hold of the liquor interests in the political and commercial world. He was active with his

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pen, frequent articles on the temperance reform appearing in the *Boston Evening Traveler*, the *Weekly Mail and Express*, the *Pawtucket Gazette and Chronicle*, and other publications. For 30 years he was a member of the board of managers of the National Temperance Society, and he was one of the leaders of the anti-saloon movement in the Republican party in 1886. For many years, also, he was president of the Rhode Island Temperance Union. In 1900 he was the Prohibition candidate for Vice-President of the United States.

Metcalfe was a lifelong member of the Universalist Church, and prominent in the councils of that denomination; for 40 years he served as Sunday-school superintendent; and from 1891 he was president of the national organization of Universalist churches.

On July 4, 1854, Metcalfe married Elizabeth Freeman, of Boston.

METCALFE, WILLIAM. Anglo-American Bible Christian minister; born in Westmoreland, England, in 1787; died in Philadelphia, U. S. A., Oct. 16, 1862. He received a good classical education and studied theology.

Attracted by the teachings of the Rev. William Cowherd, of Manchester, who advocated total abstinence on religious grounds, he joined Mr. Cowherd's new church of Bible Christians in 1817. He migrated to the United States in the same year with a number of communicants, and founded the first Bible Christian church in Philadelphia. He afterward studied medicine and received a diploma of the homeopathic school. He was one of the founders of the American Vegetarian Society, of which he became president in 1859.

In 1823 Metcalfe published one of the first tracts which advocated total abstinence. In this he wrote:

If this vice of intemperance is to be patronized, it is quite in vain to erect places of worship or to expect anything but disappointment in attempting to diffuse religious knowledge. There remains only one effectual way of counteracting this evil, and that is for all ministers of the Gospel and all sincere reformers to strike at the root of the gigantic tree of intemperance,—not alone by preaching, but by setting an example of entire abstinence from this baneful liquor. In order to adopt any system, it is desirable to see the practicability of it. In this case it is quite easy. There only wants a beginning in the performance. The accursed beverages ought never to gain admittance to our dwellings, and if possible we should not even see or hear their names.

Metcalfe subsequently published for a time the *Temperance Advocate*. He was a delegate from the Pennsylvania Temperance Society to the temperance demonstration which was held in London in 1851. He paid a second visit to England in 1855 and was for two years officiating minister of the church at Salford; but he resumed his pastoral duties in Philadelphia in 1857, continuing there until his death.

METH. See MEAD.

METHEGLIN. Another name for MEAD. It occurs in Ben Jonson's "The Masque of Hymen."

METHER. See MEATHER.

METHODIST CHURCH OF IRELAND TEMPERANCE DEPARTMENT. Irish total-abstinence organization. Theoretically, at least, the Irish Methodist Church has been a total-abstinence society from the first in accordance with the rule of John Wesley (1743): "It is

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expected that all who continue in these societies . . . shall avoid . . . drunkenness, buying or selling spirituous liquors, or drinking except in cases of extreme necessity." About the year 1829 most of the Christian churches in Ireland began to turn their attention to the amelioration of the evils of the drink traffic, and Wesleyan Methodism was one of the first to engage in the modern temperance reformation. The Rev. John Edgar, a Presbyterian minister in Belfast, published a stirring article in the *Belfast News Letter* of Aug. 14, 1829, which turned the attention of religious leaders to this subject. The result was that a meeting of friends of temperance was held at the offices of the Religious Tract Society, in Waring Street, Belfast, on the evening of Sept. 24. These men signed a pledge of personal abstinence from distilled spirits, and also pledged themselves not to give such beverages to others except for medicinal purposes. Among the first to sign were ministers of various Evangelical churches, including the Rev. Matthew Tobias, a prominent Methodist. An organization was effected, and a public meeting was held in Donegall Square Methodist church, Belfast, at which Professor Edgar "delivered the first public address in Ireland on Temperance."

The movement thus started soon spread in every direction. The first official recognition of the agitation occurred at the Wesleyan Conference at Dublin in July, 1830, when it was decided to enforce the rules instituted by the founder of the Church prohibiting the buying or selling of spirituous liquors, or drinking them unless in cases of extreme necessity. The Irish Methodist Church also cordially approved the principle of the societies which had been established for the promotion of temperance. From that time Irish Methodism has been not only officially, but enthusiastically, in the van of the movement against alcoholism. It has now a regularly organized and fully equipped "Temperance Department."

The purpose of the Department is to promote total abstinence for the individual and total Prohibition for the State, and its work covers the whole of the 32 counties of Ireland. The headquarters of the Department are at Centenary Church, Stephen's Green, Dublin, and its membership consist of about 28,000 Seniors and 10,000 Juniors.

It is a law of the Irish Methodist Church that at least one Sunday sermon shall be preached in every congregation each year on the temperance question. Another rule is that at least one temperance meeting shall be held annually in each congregation for the purpose of expounding the position and prospects of temperance reform. It is also the custom to hold two Band of Hope meetings (for Juniors) annually in connection with every Sunday-school. Sunday-school teachers are expected to canvass their scholars in order to lead them to become lifelong pledged abstainers. Many classes for scientific temperance instruction are held by the Department, with annual examinations. In all Methodist primary day-schools regular instruction is given along the same lines.

The Department has no official organ, but its temperance news is printed in the *Irish Christian Advocate*, the weekly organ of the Methodist Church in Ireland.

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The Conference of 1924 appointed a representative committee on public questions for each of the Governmental divisions of Ireland. It was the duty of these committees to watch and pronounce upon all questions affecting licensing legislation and the administration of laws regulating the traffic in intoxicants.

The secretary of the Department is the Rev. Beresford S. Lyons, Lisburn, N. Ireland.

METHODIST EPISCOPAL CHURCH. A Protestant religious denomination having its origin in England, and comprising, in America, fifteen distinct bodies. The Methodist movement had its inception in Oxford University in 1729, when John and Charles Wesley, with Charles Whitefield and other serious-minded students, met for regular periods of religious exercise. The term "Methodism" was derived from the methodical manner in which its adherents performed what they believed to be their conscientious duties. Despite doctrinal differences, the sect grew rapidly; and in 1920, in England and Wales alone, it numbered more than 1,000,000 communicants.

In America, Methodism began in 1736 with a visit of the brothers Wesley, as spiritual advisers to the colony of Georgia, at the invitation of General Oglethorpe. In 1760 Philip Embury, an Irish immigrant preacher, landed in New York and gathered about him a company of worshippers who in 1768 erected a chapel known as the "John Street Church," the first Methodist church in America. In the meantime Robert Strawbridge, an Irish Wesleyan, was seeking converts in the rural sections of Maryland, where his work was supplemented by itinerant preachers sent over by the Wesleys. In 1771 Francis Asbury was sent over by the British conference as "General Assistant" of the work in America.

The first American Conference of the M. E. Church was held in Philadelphia, Pa., in 1773, and reported 10 ministers and 1,160 members. In 1927, according to the religious census compiled by the Rev. H. K. Carroll, LL.D., the Methodists constituted the largest Protestant denomination in the United States, comprising sixteen distinct groups. The ministers numbered 45,598, with 62,864 churches; and the communicants aggregated 9,119,575, distributed as follows:

Methodist Episcopal	4,592,004
Union Am. M. E. (Col.)	22,219
African Meth. Episcopal	781,692
African Meth. Episcopal Zion	500,000
African Un. Meth. Protestant	27,000
Methodist Protestant	191,608
Wesleyan Methodist	23,000
Reformed Methodist	402
Methodist Episcopal, South	2,567,962
Congregational Methodist	21,050
New. Cong. Meth.	1,229
Ref. Zion Union Apostolic (Col.)	4,538
Colored Methodist Episcopal	333,002
Primitive Methodist	12,061
Ref. Meth. Un. Episcopal (Col.)	1,371
Free Methodist	40,437
Total	9,119,575

In theology the Methodists are Arminian. Their doctrines are formulated largely from Wesley's sermons, his "Notes on the New Testament," and the thirty-nine articles of the Church of England. Two sacraments are recognized—baptism and the Lord's Supper. The Methodist doctrine of regeneration is through "repentance toward God and faith toward Our Lord Jesus Christ" (not through baptism). In government the leading Methodist

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bodies are episcopal, with a General Conference which has full power over bishops and the sole right to decide questions of doctrine and polity.

In its early days the Methodist Church owed much of its growth to itinerant preachers and circuit riders, whose pioneering zeal forms a unique chapter in the religious history of America. More than a decade before the Civil War a schism arose over the question of slavery, resulting in the secession of the slave-holding States, which organized the Methodist Episcopal Church, South. In 1796 the African Methodist Episcopal Zion Church, was formed in New York city, the first of several colored Methodist bodies, whose communicants in 1925 totaled over 1,500,000.

Temperance work of the Church. From its inception the Methodist Church was among the strongest and most effective advocates of temperance. its initial utterances on the subject dating back to John Wesley, who in formulating the general rules for the United Societies of Methodists (1743), declared that all members of these societies "are expected to evidence their desire of salvation, first, by doing no harm; by avoiding evil of every kind, especially that which is most generally practiced, such as . . . drunkenness, buying or selling spirituous liquors, or drinking them, except in cases of extreme necessity."

This principle has ever since been honored by Methodists. Dr. J. M. Buckley, in "One Hundred Years of Temperance," says (p. 307):

Let it then be remembered forever, that American Methodism began as a total abstinence society of the strictest sort, forbidding the manufacture, the sale, or the use of spirituous liquors, except in cases of extreme necessity. Whoever violated that rule was subject to discipline, and branded as inconsistent by the general rules which were read in his hearing on all important occasions.

Again, in 1760, John Wesley admonished:

But neither may we gain by hurting our neighbor in body. Therefore we may not sell anything which tends to impair health. Such as, eminently, all that liquid fire, commonly called drams, or spirituous liquors.

As early as 1780 the following resolution was passed by the Methodist Conference under the presidency of Francis Asbury:

Question: Do we disapprove the practice of distilling grain into liquors? Shall we disown our friends who will not renounce the practice?

Answer: Yes.

During the period of the Revolutionary War considerable backsliding occurred, and some members distilled, sold, and drank liquors. The following question and answer were made part of the minutes in 1783:

Question: Should our friends be permitted to make spirituous liquors, and sell and drink them in drams?

Answer: By no means. We think it wrong in its nature and consequences, and desire all our preachers to teach the people, by precept and example, to put away this evil.

When, in 1784, the Methodist Episcopal Church in America was organized John Wesley's rule quoted above was incorporated in their rules; but both the spirit and the letter thereof seem to have been ignored or lost sight of for some years by a large number of Methodists. Winskill states ("Temperance Movement," ii. 52) that in 1833 the General Conference of the M. E. Church of the United States of America spoke out very strongly on the subject of temperance in an address to the churches, condemning both the use and manufacture of intoxicating liquors. This address read in part:

A large portion, we fear, of the most important and

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responsible business of the nation is often transacted under the influence, in a greater or lesser degree, of alcoholic excitement. And can those be innocent who contribute to *secure* such a result, whether by the pestilential example of temperate drinking, as it is called, or the still more criminal means of furnishing the poisonous preparation by manufacture and traffic for the degradation and ruin of others . . . And we gravely ask, with no common solicitude, Can God, who is just as well as good, hold that church innocent which is found cherishing in her bosom so awful and universal an evil?

The same author says that it was not until the Conference of 1848, which was held at Pittsburgh, that Wesley's rule on temperance was restored, after about twenty years' efforts had been expended thereon.

In 1784, also, the following rule for preachers in America was introduced:

Question: May our ministers or traveling preachers drink spirituous liquors?

Answer: By no means, unless it be medicinally.

As has been well said ("Cyclopedia of Temperance, Prohibition and Public Morals," p. 275):

The radical nature of this strong stand against the evils of intemperance cannot be appreciated without a full understanding of the spirit of the times, which was anything but hostile to the use of intoxicants. Hardly a man could have been found in a day's journey, outside of the Methodists themselves and a few leaders of other churches, who would not have laughed at the absurdity of a total abstinence proposal. . . . But from that time the utterances of the church in its General Conferences have been increasingly radical and unequivocal. For years it has asserted that "the liquor traffic cannot be legalized without sin."

The M. E. Church has also lent its staunch support to the legal aspects of the temperance question. In 1868 the Methodist General Conference voted:

We hail every legal measure to effectually restrain and extirpate this chief crime against society, and trust the law of prohibition may yet be the enactment of every State and of the national Congress and be successfully executed throughout our republic.

In 1912 the General Conference declared that "all the woes of perdition lurk in the barroom," and memorialized Congress to prohibit the sale of intoxicating liquors in the District of Columbia, in Alaska, in our island possessions, and in all federal territory, and to repeal the federal tax on liquors.

It is no doubtful tribute to the organized efficiency of the Methodist Episcopal Church that the liquor-dealers, wholesale and retail, singled it out as their chief enemy. Secretary Debar, in addressing the Convention of the National Wholesale Liquor Dealers' Association at its session in Washington, in May, 1914, said:

What church is it that is seeking to override, intimidate, and browbeat men in public life with a view to political supremacy in this country? It is only necessary to read the list of those preachers who are active in the present propaganda for legislative prohibition to realize that it is the Methodist Church which is obsessed with the ambition to gain control of our government. This is the fanatical, aggressive, and sometimes unscrupulous force which is leading the movement for political supremacy under the guise of temperance reform.

Bonfort's Wine and Spirit Circular, in its issue of Oct. 25, 1914, said:

We must realize that the entire Methodist Church is a solidified, active, aggressive, and obedient unit in this warfare on our trade.

The following are among the deliverances of the General Conference of 1916:

The whole license system is a colossal blunder, wrong in principle, lame in logic, a failure in practise, a fool's bargain, a sale of souls for gold. . . . It clothes

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the traffic with the cloak of respectability and bribes the voter with revenue. We hold now, as in the past, that such a traffic "cannot be legalized without sin."

The stand taken by the Methodist denomination after the temperance cause crystallized into the Prohibition movement and the Eighteenth Amendment had been passed was no less definite. The General Conference of the Methodist Episcopal Church, held at Springfield, Mass., in 1924, adopted a resolution condemning the action of certain leading Americans in working against the Amendment, and sent a special delegation to Washington to ask that the attempt to change the Volstead Act by permitting the sale of wine and beer of 2.75 per cent alcoholic strength be defeated. In the most significant address of the Conference Bishop Joseph F. Berry, of Philadelphia, said:

All agitation seeking to modify or repeal the prohibitory law has failed, and will fail. Prohibition has become the permanent policy of the American people.

The basis of civilization is obedience to law. Encouragement to law-breaking is easily the most direct and violent form of attack upon the Constitution.

We have no good word for Bolshevism in Russia or elsewhere, but there is no worse Bolshevism anywhere than the conduct of so-called respectable citizens who are guilty of undermining respect for the Federal Constitution by subtly encouraging or openly practising resistance to its mandates. The prohibitory law is not so much on trial as the American people are on trial.

Beginning in America with pronouncements upon temperance that practically amounted to those of a total-abstinence society, the Methodists continuously upheld both the moral and the legal aspects of the cause, and furnished notable leaders in the long conflict that resulted in the final passage of the Eighteenth Amendment.

The established agency of the Methodist Episcopal Church in America for its temperance work is the Board of Temperance, Prohibition and Public Morals.

Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church. This organization, with headquarters at Washington, D. C., is under the direct control of the M. E. Church and was established by the General Conference in its present relations because of the vital necessity of a denominational organization to assist the interdenominational societies in the securing and enforcement of Prohibition laws and to conduct on behalf of the Church scientific investigation, research, and a campaign of education, pledge-signing, circulation of literature, street speaking, press and publicity work, and all the varied activities tending to create an intelligent public sentiment for abstinence and Prohibition, without which all law must fall far short of its possible good.

The Board is the outgrowth of the permanent committee on temperance and Prohibition established by the General Conference of 1888, which for many years had as its chairman, Dr. J. G. Evans, of Illinois. The 1904 session of the General Conference changed its name to "Temperance Society of the Methodist Episcopal Church," and appointed Bishop William Fraser McDowell president, Dr. W. A. Smith secretary, and Alonzo E. Wilson treasurer. Considerable sums of money were raised during the period 1904-08, which were devoted to the promotion of Prohibition campaigns and to the publication of literature.

In 1910 the Board of Managers appointed the Rev. Clarence True Wilson, D. D., of Portland,

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Oregon, general secretary of the Temperance Society, and the Rev. Alfred Smith, D. D., of the Wilmington Conference, assistant field secretary; but there was no income, no office—nothing. Dr. Wilson, however, rented an office in Chicago, furnished it at his own expense, and, with the assistance of Mrs. Wilson, issued thousands of packages of books and leaflet literature, pledge-cards, Sunday-school programs, and campaign propaganda.

At the session of the General Conference held in Minneapolis, Minn., in 1912, it was reported that 100,000 total-abstinence pledge-cards had been signed, and that more than 15,000 men had pledged themselves to drink no liquor and always to vote for Prohibition. The General Conference voted an appropriation of a minimum of \$50,000 for the Temperance Society, and moved its headquarters to Topeka, Kansas, for four years, Bishop William O. Sheppard being elected to the presidency.

In May, 1916, the General Conference, at its Saratoga session, doubled the apportionment to the Society, making it \$100,000 per year, and changed its name to the "Board of Temperance, Prohibition and Public Morals."

The Board now has its headquarters in its own building, a handsome structure at the corner of First Street and Maryland Avenue, N. E., Washington, D. C., fronting the Capitol. The present officers are: President, Bishop William Fraser McDowell, LL. D.; vice-president, the Rev. Stephen J. Herben, D. D.; general secretary, the Rev. Clarence True Wilson, D. D.; treasurer, William T. Galliher.

For a full account of the remarkable work of the Board of Temperance, Prohibition and Public Morals, the reader is referred to the excellent little "Cyclopedia of Temperance, Prohibition and Public Morals," issued by the Board and edited by Deets Pickett, Dr. C. T. Wilson, and Ernest Dailey Smith.

The **Methodist Episcopal Church, South**, and the **Methodist Protestant Church** have taken a stand in regard to the alcohol problem similar to that of the M. E. Church. During the years of local option a committee, appointed by the General Conference of the Methodist Episcopal Church, South (1883), reported upon the subject of alcohol as follows:

... No more vital question can come before this body. Politicians may treat it differently, but as a body of God's ambassadors, we can deal with it only as a great moral question—involving the interests of the Church; for this evil is alike the enemy of God and man. The indictment we write is strong and the facts more than support it. Can nothing be done? Thank God for the affirmative answer to this question, which comes to-day from thousands of brave though bleeding hearts. Local prohibition is sweeping over Georgia, and nearly one hundred counties no longer permit, under sanction of law, this baneful traffic in their territory.

In May, 1890, the General Conference of the same church, held at St. Louis, Mo., declared "We are emphatically a Prohibition church."

In Canada, also, the Methodist Church from the time of its foundation consistently advocated strict temperance, and opposed such forms of temporization as the licensing system. In 1921 there were over 1,500,000 Methodists in the Dominion, a powerful and unified influence against the liquor traffic.

In Great Britain the Annual Conference of the

Wesleyan Methodists, held at Nottingham in 1924, adopted a new official "Declaration" defining the attitude of Wesleyan Methodism toward the alcohol problem, as a whole. In the preamble the Conference declared that it "is impressed with a deep sense of the urgency and gravity of the challenge presented by the drink evil to-day," and it commends to all under its pastoral oversight a fourfold appeal. From this appeal the following passages are extracted:

1. *The Requirements of Christian Discipleship.* Indulgence in strong drink causes men to err in vision and stumble in judgment; it clouds the lives of countless children.

2. *Education as an Instrument of Social Betterment.* The Conference "affirms again the necessity for education in the ascertained facts concerning the disastrous effects of alcoholic liquors. It calls upon those responsible for the religious education of the boys and girls in our families and schools and churches to see that efficient Temperance teaching is given to them all."

3. *The Responsibilities of Christian Citizenship.* The Conference urges Methodist electors to set Temperance Reform in the forefront of their public service and claims.

4. *Our Trusteeship for Other Races.* It is fundamental to a true view of the Church's responsibility to recognize that the drink problem is inter-racial.

Finally, the Conference renews its appeal of 1882 to the Methodist people to "associate the advocacy of Temperance with those distinctively Christian influences without which no social movement can secure thorough or permanent success."

About a year ago the English Wesleyans gave new impetus to the temperance movement by the inauguration (at Central Hall, Westminster, Oct. 27, 1925) of the Active Service Order of Young Methodists. The watchword of this Order, which within four months of its foundation reached a membership of 10,000, is "In This Generation," and among the pledges of its members are: total abstinence; active assistance to the cause, both within and without the Church; refusal to vote for any wet candidate for public office; support of local option, control of the liquor supply in clubs, and Sunday closing.

The official journal of the Order, entitled "On Active Service," is issued each second month, and is edited and published by the Rev. HENRY CARTER (1 Central Buildings, Westminster, London), who has written a campaign booklet, "In This Generation: A Call to Youth" (2d ed., London, 1926). This is published for the Temperance Council of the Christian Churches of England and Wales.

The Wesleyan Joint Overseas Temperance Committee has resolved to draw the attention of chairmen of districts in foreign fields to the movement, which gives promise of most valuable results.

See, also, PRIMITIVE METHODIST CHURCH, TEMPERANCE AND SOCIAL WELFARE DEPARTMENT.

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METHODISTS. See METHODIST EPISCOPAL CHURCH.

METHU. Unmixed wine. See WINE IN THE BIBLE, under WINE.

METHUSMA. Greek term for an intoxicating drink; the equivalent of the Hebrew *tirosk*. In the Vulgate it is translated *ebrietas*, partial intoxication; but Stephanus, himself a Roman Catholic scholar, says, in his "Thesaurus" (Paris, 1575), that such translation is "without any example or the name of an authority."

METHYL ALCOHOL. See ALCOHOL, vol. i, p. 95.

METHYLENE. A bivalent hydrocarbon radicle (CH₂) which exists only in compounds. The term is applied in France to wood alcohol, and is also used in the wide meaning of any compound of wood alcohol and other materials for the denaturation of spirits.

METROPOLE COCKTAIL. A mixture of gum sirup, bitters, brandy, and French vermouth.

METROPOLITAN TEMPERANCE AND PURITY ASSOCIATION. A society formed in Calcutta, India, in 1896 by a number of young men belonging to the Brahmo Somaj, who sought to check the spread of intemperance and impurity among their countrymen. After some months of private activity a public meeting was held, Aug. 14, 1897, in the hall of the General Assembly's institution, the principal speakers being Mr. Ananda Mohun Bose and Mr. Kali Charan Bannerjee. Thereafter public meetings were often held.

The Association did not have a long existence, but while it was active it did good work in connection with the suppression of houses of ill fame in Calcutta, as well as in successfully agitating for the prohibition of the employment of barmaids in Bengal. In the attainment of these results the Association secured the valuable cooperation of several missionaries.

METZGAR, MARY ELVIRA (BROWN). An American temperance worker; born at Port Byron, Ill., Aug. 3, 1849; died at Moline, Ill., April 11, 1919. She was educated in the local public schools and at Mt. Carroll Seminary. In 1867 Miss Brown married Marcellus R. Metzgar, of Port Byron, afterward removing to Davenport, Iowa, (1881) and then to Moline (1884), where she resided until her death.

Mrs. Metzgar was for many years identified with uplift movements in her home city and State and was especially active in temperance and charitable work. Joining the Woman's Christian Temperance Union in 1874, she took a prominent part in its activities, serving for several years as president of the Moline City and Rock Island County Union and of the Congressional District Union. She also served as vice-president of the State Union, and held at different times the offices of State superintendent of the Purity, Law Enforcement, and Legislative departments of Union work, as well as that of District superintendent. As Legislative superintendent she was influential in securing the enactment of: the law requiring police matrons in the cities of the State; the law requiring scientific temperance instruction in the public schools; and a bill by which the Legislature appropriated \$5,000 for a statue of Frances E. Willard in Statuary Hall in Washington. From 1881 she was a member of the Prohibition party and gave it her full support. She kept up her work even after her health failed. She stood primarily for social purity, righteousness, a purer womanhood, and a higher citizenship.

Mrs. Metzgar was president of the Moline Woman's Club in 1913-14, and held membership in a number of other women's organizations.

MEULEN, PIETER Van der. Dutch custom-house official and temperance worker; born at Leeuwarden, Holland, March 10, 1866; educated in the high school of his native place. He mar-

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ried Maria Judith Klinkenberg, of Sijbranduren, April 20, 1897. For many years he was employed in the custom-house service, being chief officer at Heerenveen, Tiel, Leeuwarden, and Utrecht until his retirement in August, 1922.

Meulen has been active in temperance work since 1889. In 1891 he published a pamphlet in favor of teetotalism. He has been a member of the board of management of the Netherlands Association for the Abolition of Alcoholic Liquors (*Nederlandsche Vereeniging tot Afschaffing van Alcoholhoudende Dranken*) since 1892, and president of the society since 1897. He has, also, for many years been one of the editors of its official organ, *De Blauwe Vaan* ("The Blue Banner"). He was president of the National Commission against Alcoholism 1909-19; president of the National Association for Local-option from 1915; vice-president of the World Prohibition Federation; and treasurer of the European Committee of the Federation.

MEXICO. A republic of North America, lying between the United States and Central America; bounded on the north by the States of California, Arizona, New Mexico, and Texas, on the east by Texas, the Gulf of Mexico, and the Caribbean Sea, on the south by the Pacific Ocean, British Honduras, and Guatemala, and on the west by the Pacific Ocean; area 767,198 square miles; population about 15,000,000. Its greatest length, from northwest to southeast, is 1,900 miles, and its width varies from 140 to 750 miles. It is divided into 28 States, two territories, and one federal district, in which the national capital, Mexico City (population about 633,000) is situated. The government is modeled on that of the United States and is administered by a president, cabinet, and congress of two chambers—the Senate, composed of two members elected for four years from each State and from the federal district, and the House of Deputies, chosen for two years in the proportion of 1 deputy to each 40,000 of the population. The principal industries are agriculture, stock-raising, and mining. The present chief executive is President Plutarco Elias Calles, elected July 6, 1924.

Historical Summary. Mexico was first peopled by a number of different Indian tribes whose origin is not definitely known, but it is believed that they had a common ancestry with the

Early History Tatar tribes of Asia and that their migration eastward took place while there was still a land connection between Asia and America. This migration undoubtedly occurred at a remote period, judging from the ruins of their buildings, and other works—sculpture, pottery, etc.—still existing, and from the fact that they had reached a comparatively high state of civilization before the coming of the white man. The city of Mexico Tenochtitlan, on whose site the present capital stands, was founded in 1325.

For centuries after these tribes entered Mexico the country was continually involved in the struggle for mastery between them. In 1430 the Aztecs gained the supremacy. The name of the country was derived from Mexitl, or Huitzilopochtli, the national war-god of the Aztecs.

After the discovery of America and the founding of Spanish colonies in the West Indies, Spanish explorers made their way from the islands to

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Mexico early in the sixteenth century. Their reports of the riches of the country led Spain to send an expedition to seize it. Accordingly, Spanish forces under Hernando Cortez landed on the coast of Mexico in 1519 and, after pushing their way

The Spanish Conquest across the country, besieged the capital city, which fell and was destroyed in 1521. Mexico was made a colony of New Spain, but in 1535 it was converted into a viceroyalty, which was governed by viceroys sent out from Spain, no fewer than 64 serving during the period of Spanish rule. The country was then overrun by the Spaniards, who ravaged and destroyed the cities, murdered the natives, and robbed the vast treasures of gold and silver, which were carried back to Spain. The Catholic Church rapidly supplemented the work of the conquerors, as religious orders were soon established (the Franciscans in 1524, the Jesuits in 1572, and others following), whose members began the work of educating and Christianizing the natives.

In the last period of Spanish dominion the viceroys became so tyrannical that various uprisings occurred among the Indians and negroes, and finally the revolution took place which ended Spanish rule. During this period the country was disturbed, also, by quarrels among the clergy, which caused the expulsion of the Jesuits (1767), and between the creoles and the Spanish, while the European wars in which Spain was involved added to the disturbance. At the same time the coasts were ravaged by pirates and buccaneers, and the country was visited by floods and earthquakes, which destroyed many cities, and by fever epidemics, which decimated the population. Attempts to stem the tide of revolution by giving the Mexicans representation in the Spanish Cortes proved unsuccessful; and creole conspiracies, followed by revolution, broke out in 1810. The revolutionists, led by the priest Miguel Hidalgo, declared the independence of Mexico on Sept. 15 of that year, and at first had some success; but later the rebellion was put down and the leaders were executed. Several other attempts at revolution met with the same fate. A reactionary revolution, fo-

Revolutions mented by the clerical party, was started in 1822 under the leadership of General Augustin Iturbide, and from that time until 1884 Mexico was in a state of almost continuous internecine warfare. In 1824 Iturbide seized the government and was crowned emperor; but his reign lasted only a short time when it was overthrown by General Santa Anna. Santa Anna established a republic and adopted a constitution based on that of the United States, and he became dictator of the country (1834-43).

In 1846 Mexico became involved in war with the United States, owing to the secession of Texas and its admission as one of the United States (1845); and, in the campaign which followed, American forces under Generals Zachary Taylor and Winfield Scott invaded the country and captured several cities, including the capital. By the Treaty of Guadalupe Hidalgo, which ended the war, Texas, New Mexico, and Upper California were ceded to the United States on payment of \$15,000,000. Later Arizona, also, was sold to the United States.

After a period of demoralization, during which

Santa Anna was recalled and again made dictator, but was forced to flee the country, and Finance Minister Juárez unsuccessfully led a movement seeking to suppress the religious orders and virtually to disestablish the Church, the country was invaded by a French army, which seized the capital, overthrew the government, and set up an empire under the Archduke Maximilian, of Austria. Interference of the United States was prevented by the outbreak of the Civil War.

The new empire was unstable from the first and did not last long. Maximilian and his followers were unpopular, and the religious and financial difficulties were too great for them. The Civil War being over, the United States now turned its attention to Mexico, protesting its occu-

Maximilian of Austria

cupation by French troops, and stationing an army along the border. As a result Napoleon III withdrew his forces and support from Maximilian, who then allied himself with the clerical party and led the fight against the Juarists. At the battle of Queretaro he was captured by Juárez, tried on charges of rebellion, murder, and brigandage, condemned to death, and executed in spite of the protests of the European and American governments.

Juárez was made president in 1867. Peace lasted but a short time, however, before a new rebellion, led by Porfirio Díaz, broke out. Díaz had been defeated for the presidency by Juárez, and his followers continued their opposition until the death of the latter in 1872. Juárez was succeeded by Lerdo de Tejada, against whom, also, Díaz rebelled. Tejada was defeated and overthrown, and Díaz was declared president on May 2, 1877.

Díaz established a strong centralized government, exercising despotic rule under republican forms: he enforced the laws, and put an end to local revolutions. Throughout his rule Mexico enjoyed peace and prosperity, the only

Juárez, Díaz, and Madero

disturbances being caused by short uprisings among the Maya and Yaqui Indians which were harshly put down. The condition of the country was greatly ameliorated by the building of railroads, telegraphs, harbors, etc., the draining of the lakes around Mexico City, and by encouragement given to education, which was made compulsory, secular, and free. Díaz' land policy, however, caused much opposition, and finally brought on the revolution led by Francisco I. Madero, which forced Díaz into retirement and exile in 1911.

Díaz was succeeded by Madero, who ruled the country until February, 1913, when he, in turn, was overthrown and later murdered by one of his generals, Victoriano Huerta, who then became president. Revolution, led by Francisco ("Pancho") Villa, soon broke out again, and the following year Huerta was forced to resign. This withdrawal was partly due to the attitude of the United States in refusing to recognize "government by assassination," and by its action in landing troops in Vera Cruz to secure reparation for injuries imposed by Huerta on American sailors in that harbor. Internal disorder continued until the recognition by most of the European and American governments of General Venustiano Carranza as Huerta's successor (December, 1915). Carranza continued in power until 1920, when he was driven out and killed by revolutionary forces un-

der Pancho Villa. General Aldolfo de la Huerta was then made provisional president until the elections of that year, when General Alvaro Obregon was elected as president. He was succeeded in 1924 by Plutarco Elias Calles.

The administrations of Obregon and Calles have been attended with comparative quiet, although there have been occasional short uprisings, murders of foreigners, and destruction and confiscation of their property, and other outrages. Foreign interference has been repeatedly threatened, but averted. Religious troubles occurred in 1926, due to the attempt of President Calles to enforce the provisions of the Religious Law, passed in 1857, which had since been virtually in abeyance. The law aimed at the subordination of the Catholic Church in political matters and the liberation of the Government from the domination of foreign ecclesiastics. Under Calles the churches have been taken over by the Government, foreign ecclesiastics have been driven out, and religious schools abolished, thus completely secularizing education.

The last revolutionary movement in Mexico has not been limited to military affairs, but has affected the whole life of the nation. Among other social reforms the question of alcoholism has attracted the attention of public men, revolutionary leaders, and various social groups; and, as a result, temperance is one of the subjects which is now in the public mind more than ever before.

Native Drinks. The Mexican people are greatly addicted to the use of alcoholic beverages, and large portions of the agricultural lands of the country are used to cultivate plants which produce alcoholic liquors. The middle and higher classes of the people use wines and liquors of all kinds, while the lower classes are addicted to the use of *PULQUE* and spirituous beverages.

The chief alcoholic drinks made by the Mexicans are pulque, beer, and aguardiente. Pulque is a fermented drink made from the juice of the century-plant, or maguey (American aloe, *Agave americana*). This plant is cultivated extensively in the northern and central States.

A kind of brandy is distilled from pulque which is called "mescal," which is a very strong intoxicating spirit. (See *MESCAL*, 2.) The larger part of the pulque produced is used in this form. Morewood states that it was known by the name "Mexical," "from the circumstance of its distillation having been first introduced at Mexico by the Spaniards." He adds that the manufacture of this liquor was prohibited by the Spanish Government as being injurious to their trade in brandies. As, however, "it was a general favourite among the inhabitants, and smuggled to a great extent throughout the country, its distillation was at length publicly permitted on the payment of a certain duty."

In 1804, when Humboldt visited New Spain, maguey cultivation had become very important to the Spanish treasury. Bonnycastle, in his "Account of Spanish America" (i. 63), states that pulque was allowed to enter the city of Mexico by one gate only, the Guadalupe, and that in 1798 the houses for the sale of pulque in the Capital had become so numerous and so disorderly that they were allowed to remain open only from 10 A. M. to 4 P. M.

The beer of Mexico is made from maize, which



MEXICO PULQUE STAND. THE UNFERMENTED SAP OF THE AGAVE IS BROUGHT IN FROM THE FIELDS IN SKINS
—Photo by Ewing Galloway, New York

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is cultivated successfully and to great extent. According to Morewood, the majority of the population of New Spain subsisted entirely on the flour made from this grain, which was used in various ways and eaten boiled or roasted. When made into bread it was very nutritive, and it was often used in the form of a gruel called *atolle*.

Beer with which honey, sugar and ground potatoes were mixed. At that time (1830) maize was very cheap, a *fanega* (150 pounds) selling for \$2 in the capital. A very palatable kind of fermented liquor was made from this grain, "as well as from the stalks of the *pulque* *demazae* (*tlalli*, *tlaoilli*), which contained a sugary juice or sirup, extracted by pressure," and which was formerly substituted for sugar. Even before the arrival of the Spanish the Mexicans knew how to obtain sugar from the stalks of maize, concentrating the juice from the latter by evaporation, and to prepare coarse sugar by condensing the sirup. Cortez described to Charles V the sugar which he saw exposed in the Mexican markets as "honey from the stalks of maize and honey from the shrub maguey."

Distilled liquors in Mexico are given the Spanish name *aguardiente* ("burning water") and are mostly produced from molasses and the refuse of the sugar-cane mills. The cultivation of sugar-cane was introduced into Mexico by the Spaniards, and has since become one of the most important industries of the country. It is grown in the low, hot coastal regions. According to Morewood, when Humboldt was there, the exportation of sugar from Vera Cruz alone was 13,793,750 lbs., valued at £312,525, and some of the plantations yielded from 1,103,500 to 1,655,250 pounds of sugar annually. The chief bulk of the native sugar, which has been estimated at 35,000,000 lbs. annually, was consumed within the country. At that time one sugar plantation produced as much as 30,000 barrels of coarse rum yearly, which sold for \$32 a barrel, yielding a profit, after payment of duty and carriage, of \$24.

Wine, also, is produced to a considerable extent in Mexico, the grape being cultivated in the valleys and on the slopes of the middle altitudes. The vine was introduced into Mexico after the Spanish conquest, many European kinds being

Wine planted by the first settlers, so that the wine produced in some places is not inferior to the best Spanish wine. Its cultivation did not thrive under the restrictions of the old Spanish Government; but in recent years its production has been encouraged by the Government, and wine has become an important product of the country.

Besides the above-mentioned liquors a number of ancient native drinks are still made and used by the Mexicans. Among these are CARACA, CHICHA, LECHUGUILLA, MISHLA, PESSO, and ULUNG.

Regulation of the Liquor Traffic. Very little has been done as yet to restrict the sale of liquor in Mexico, and all kinds of liquors may be obtained freely at saloons, restaurants, and in most grocery stores. The low price of some of the popular alcoholic drinks, often no more than 5 or 6 cents per quart, permits the working classes to indulge in drinking to such an extent as to cause great harm to themselves and their families.

As in most countries of Latin America, total abstinence is practically unknown in Mexico, ex-

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cept among the members of the Protestant churches. Some kind of liquor is used at meal-times by most of the people, and children are allowed to drink freely from their earliest infancy. Among the educated classes a stigma is attached to habitual drunkenness, and even an occasional spree is discountenanced; but among the poorer classes there are few who do not frequently imbibe too freely, and no loss of standing results if the drinker is able, between sprees, to attend to his work. Employers expect nothing else of their men, and demand only that drunkenness be kept in its proper bounds of time and place.

Agricultural Mexico is distinctly a liquor-producing country, the three chief products, ma-

Production	guguey, sugar-cane, and grapes, being cultivated almost entirely for the liquor they yield. During the
and	
Consumption	year 1923 the production of pulque was about 77,808,000 gallons. Dr. Ponce estimates that there are at least 864,000 acres planted in maguey, all of which is grown for pulque.

A movement is on foot (1927) to supersede the maguey by the henequen plant, the production of henequen being much more profitable than that of pulque.

It is natural that a country producing such large quantities of liquor should consume them largely, and in fact the entire production is consumed at home. Moreover, the domestic production does not meet the demand; consequently a considerable quantity of foreign liquor is imported. In the fiscal year ending 1907-08 approximately 7,500,000 pesos' worth of alcoholic liquors was imported into Mexico. These figures would indicate that Mexico consumes annually about 56,000,000 pesos of alcoholic liquors. Dr. Ponce, in "Alcoholism in Mexico," estimates that Mexicans consume more alcohol per capita than any other nation in the world. The average annual consumption by persons above fifteen is about 154 gals.

The beer consumed in Mexico is produced by large breweries in Monterey, Orizaba, Toluca, Jalapa, and Mexico City, which are largely under the control of Germans and Spaniards. Although the brewers pay a heavy tax to the Government, brewing is still profitable. The grain used for beer-making is produced locally, but the malt and hops are imported. A number of American breweries have recently applied for permission to establish plants in Mexico, and little opposition has been exhibited to the project. The annual production of beer is estimated at 12,826,000 gallons.

Distilled liquors are manufactured in small, local establishments throughout the country, but especially in the cane-growing lowlands. The production of these liquors in 1923 was 11,239,000 gallons.

The manufacture of wine and of pulque (the latter being very profitable) takes place on the estates where the grapes and the maguey are grown. No establishment is necessary for the production of pulque, as the juice of the maguey is simply collected and allowed to ferment. It is not even bottled, but is carried to the market in skins. During the year 1923 the total production of pulque was 77,808,000 gallons. It is estimated that the annual per capita consumption of this beverage alone by all persons over fifteen years of age is 121 gallons.

Liquor is served at ordinary saloons, at restaurants, and in most grocery-stores, throughout Mexico. In Mexico City other kinds of liquor-shops have been established, also, *cantinas*, *pulquerías*, *fondas* or *figones*, and liquor-, grocery-, and candy-stores. In *cantinas* all kinds of liquors, both domestic and foreign, are sold. These shops cater to the upper and middle classes, and a peon would not be served in them. They are usually well-kept saloons, and are similar to the better-class drinking establishments in other countries. There are

a great many *cantinas* in Mexico City, 455 of them being registered in 1919, most of which are located in the business section, where they form meeting-places for merchants, clerks, and professional men. The Third and Fourth wards, where most of the commercial houses, banks, clubs, and hotels are situated, contain 89 and 86 *cantinas* respectively. Many are also located in residential sections, the fashionable Eighth Ward having 30.

Certain restaurants and eating-houses in Mexico City serve drinks of all kinds, but supposedly only at meals. There were 250 of these places in 1919, and the number is constantly increasing. They are patronized by the upper and middle classes.

Liquor in sealed bottles is sold in many liquor-stores, and in grocery- and candy-stores for consumption off the premises. In 1919 there were 636 places of this kind in the capital.

The drinking-places for the common people are the *pulquerías* and the *fondas* or *figones*. *Pulquerías* are saloons proper, existing solely for the sale of pulque, while the *fondas* are the poor man's restaurants, which sell the common articles of food used by the working classes in addition to pulque. Many laborers depend on these places for at least one meal a day. They are generally small rooms, with no furniture but a bar, a charcoal brazier, and a few chairs. Concerning these places the Rev. Epigmenio Velasco, in his address before the Fifteenth International Congress Against Alcoholism, held at Washington, D. C., in 1920, said:

Were they to sell no liquor at all, they would still be a curse to the city (though perhaps a necessary evil), for they violate every law of hygiene and sanitation. The worst feature, however, is the sale of pulque in these establishments.

They are the most numerous drinking-places in the city and are continually increasing. In January, 1919, there were 627, and in November of the same year there were 900. They are located mostly in the poorer wards of the city, the slum districts of the First and Second wards having 110 and 338 respectively, while in no other of the eight wards are there more than 97.

From these facts it is evident that there are several social and economic problems connected with the existence of the *fondas*. They are practically the only social centers possessed by the working population, as they furnish places of recreation, amusement (though only dominoes and billiards are permitted in any of the saloons), and, especially, eating.

From time immemorial pulque has been the national beverage of the Mexicans. According to Indian tradition, this drink was discovered in Toltec times, and the decay and downfall of Toltec civilization were due to its excessive use. Under the Aztec Empire, which succeeded Toltec rule, there were strict laws regulating the drinking of this beverage, and its use was almost entirely lim-

ited to medicinal purposes. Drunkenness was severely punished, the drunkard's head being shorn and his house destroyed; and it is said that the death penalty was sometimes inflicted for this offense. The civilized conquerors, however, did not consider it necessary to regulate the use of the native drink: instead they seized the opportunity to make a profit from its production. As a result, the cultivation of the maguey was continually extended under Spanish rule, and the use of pulque has to-day reached such proportions that the physical, mental, and moral strength of the Mexican people is being seriously undermined by it.

The laws established by the Spanish Crown for the government of the Indians in New Spain were beneficent in tenor and theory. The keynote of the Spanish regulations regarding the Indians was based on the last will and testament of Queen Isabella. The Queen advised kindly treatment of the Indians, which was also recommended later by Pope Paul III, who decreed that the Aztecs were rational beings and should be treated as such. In

the enactments of Charles V, under whom all Mexico was conquered, reference was made to the dying wishes of Isabella, in the first royal decree (Law of 1524). In 1576 a law of King Philip II exempted caciques and other Aztec officers from paying taxes of any kind, this exemption "applying only so long as they abstained from partaking in drinking-houts, dances, etc." Under Law 36 of Philip II, 1576, no liquor was to be sold to Indians.

The only regulations regarding drink made by the Spanish previous to 1810 were aimed at punishing drunkenness. These laws were promulgated on July 8, 1796, Dec. 30, 1800, and June 3, 1810. In them drunkenness is defined

as of a man lying on the ground and unable to go to his home, by reason of intoxication, and also as of anyone who although able to go, will not do so, and making scandal, whether of word, deed or gesture. Such an one will be first corrected with eight days at hard labor, the second offense is punishable with fifteen days at hard labor, the third with thirty days at hard labor. If the offense be still persisted in, the person will be treated as an incorrigible and obstinate drunkard. . . . He will then be examined and punished according to the judgment of the authorities. A woman who forgets her natural delicacy of sex and concurs in such shameless proceedings, shall be imprisoned just as many days as the men are placed at hard labor and in the same proportion, and shall be obliged to spend the time while in prison in handiwork to be assigned. On the fourth offense, the offending woman is to be examined and punished according to the judgment of the authorities. Men who can not do hard work shall undergo terms of close confinement of the same length of time as the women.

Drunkenness is held to be an extenuating circumstance, which doctrine is also to be found in the penal code of Mexico at the present time, as follows:

The man, who through the influence of drink, loses his head and his reason, becomes irresponsible. In the worst degree of such intoxication all consciousness is necessarily clouded. Such a person loses his intellectual faculties, and therefore is not responsible for his acts, whatsoever they be.

Further legislation on drunkenness is contained in the Penal Code of the Federal District (applicable also in all the Mexican States) of Dec. 20, 1871.

Pulque is now a recognized part of the daily bill of fare of the laboring class. According to Pani, in his "Hygiene in Mexico" (New York, 1917),

cited by Velasco, about one eighth of a family's expenditure for food goes for pulque. The food value of this drink is almost negligible, one glass containing the same amount of nutrition as one bean; and its alcoholic content is from 5 to 7 per cent, so that persons who daily consume a quart of pulque, which is estimated as the average per capita consumption in Mexico City, are being deceived as to the amount of nutrition obtained and are also laying the foundation of some form of alcoholism in later years.

This is particularly true of the children, who, as a rule, among the poorer people, use this drink much as milk is used in other lands.

Adulteration of pulque, as commonly practised, is another cause of its injurious effects on the health. Its volume is often increased by the addition of water, which may be obtained from unclean pools and canals, and almost no precautions are taken to keep the liquor clean. The barrels in which it is kept are never washed, as it is believed that the dregs left in the barrel each time add to the flavor of the drink. Moreover, as pulque ferments very rapidly and can not be kept more than 48 hours, various materials, some comparatively harmless and others dangerous to the health and even filthy, are added to delay fermentation. According to one writer, the pulque used in Mexico City consists of "a mixture of human saliva, dirty water, dust, filth, excrement of dogs (purposely added during the fermentation), and, in minor proportion, the juice of the maguey, all plentifully populated by every kind of microbe." In

this connection Señor Velasco (in his comprehensive Washington address, mentioned above) said:

Pulque is the prevailing beverage of the common Mexican people. They consume an enormous quantity of it. They are daily provided with a new supply. What milk trains are to New York, the pulque trains are to Mexico City. Each day several entire trainloads of this adulterated liquor are brought into the city, from the surrounding pulque farms, just as fresh milk is rushed into other cities in the early morning. Every morning here a multitude of two-wheeled carts may be seen, each carrying three or four barrels of this drink from the railroad stations to the pulque

shops, scattered, like milk stations, over the city. At all hours of the day women and children may be seen bringing earthenware jars of pulque from shops to their homes. Each day this enormous quantity of filthy alcoholic liquor is consumed by men, women and children, in the saloons and at their own tables, by those that imagine that they are getting a real food or by those who seek to forget the hardships of their lives by stupefying themselves with this intoxicant.

According to Señor Velasco, the enormous quantity of 7,175,920 barrels of pulque was brought into the Federal District in the fiscal year 1905-06,

and this is regarded as an average year. Estimating the population of the District at 1,000,000, there would be over 7 barrels per person each year for every man, woman, and child. In addition a large amount of maguey is cultivated in the Federal District itself, and its product must be added to the above figures, as none of it is exported.

According to Mexican authorities, there are other serious results of drinking, especially of drinking pulque. Two of the leading physicians of Mexico City ascribe to alcoholism more than 50 per cent of the cases of insanity recorded there, and Dr. Ponce estimates that 54 out of 100 cases are caused by alcohol. Another prominent physician holds that alcoholism is the greatest cause of insanity.

As to crime, intoxication figures less prominently as a cause in Mexico City than in other cities of the same size. Love affairs appear to produce many of the crimes of violence, and municipal records show that only a small percentage of the crimes were committed under the influence of liquor. These records, how-

ever, specify only the crimes committed when the offender was actually drunk, and it is safe to conclude that drinking influenced the commission of many more.

The mortality rate of Mexico City has been considerably increased by alcoholism. Statistics for the years 1904-19 show the following number of deaths from alcoholism, acute or chronic: 1904, 194; 1905, 315; 1906, 311; 1907, 463; 1908, 531; 1909, 467; 1910, 339; 1911, 372; 1912, 517; 1917,



A MEXICAN GIRL
WITH THE NATIVE HEADDRESS

120; 1918, 80. The decrease in the number of deaths due to alcoholism after 1917 may be due partly to the epidemics of influenza which carried off many of the victims of alcoholism, and also to the fact that during the revolutionary times the saloons were often closed, or their hours of sale limited, by the authorities to prevent disorders.

At the present time there are 4,093 saloons and other places where liquor is sold in Mexico City, which means one saloon for each 160 people—probably a greater proportion to the population than in any other city in the world.

Temperance Work. The need of limiting the consumption of alcoholic beverages is quite generally recognized by public-spirited Mexicans. All the Protestant churches give their support to the temperance cause, and some of the Catholic clergy advocate temperance, if not total abstinence. Prominent Mexican physicians are advocating the introduction of general temperance instruction in the public schools. The editor of the leading daily paper in the capital has stated that "intemperance is the most pressing problem of the nation," and the president of the National University has declared that "pulque drinking is the curse of the common people."

The fight against alcoholism was started in Mexico about 50 years ago by the Protestant churches, when missionary work was undertaken there, and has since been continuously waged in all the schools and colleges, the religious magazines, and young people's societies, conducted by these churches. The first temperance societies in the country were organized by the Protestants. Temperance propaganda has been slowly but surely disseminated through all the States of the Mexican Republic, and it has begun to bear fruit in the social reforms which are to be ultimately instituted as a result of the last great military and political revolution.

One of the first temperance organizations to be established in Mexico was the Woman's Christian Temperance Union, which began work in 1897 under the direction of Mrs. Helen Stoddard, who had been sent from the National W. C. T. U. of the United States to organize temperance associations. Many local societies were formed by Mrs. Stoddard, and under their influence hundreds of people were induced to sign the temperance pledge.

W. C. T. U. In 1899 Mrs. A. N. Fields visited Mexico and carried on a successful campaign of lecturing and organization in the more important cities. The wife of President Calles is honorary president of the Union at the present time (1928) and is generous in her support of and sympathy with the work. Señora Ernestina Alvarado is the active president.

The administration of President Diaz gave encouragement and support to this work, and people of all classes of society began to take interest in temperance and cooperated in many ways. The press began to publish reports on the work done and also occasional editorials on the subject. Temperance tracts and booklets began to be published and widely circulated. In 1902 the first national temperance society was formed in Mexico City, the National Antialcohol League (*Liga Anti-alcohólica Nacional*): it soon enrolled several thousand members. Public lectures were delivered in theaters and public halls and a course of temper-

ance instruction was prepared for the public schools by this organization. The Federal District, which includes Mexico City, and several States have made temperance instruction compulsory in the schools.

When civil war broke out, in 1910, some of this work was suspended. During the campaign, however, certain revolutionary leaders showed their interest in temperance by adopting measures to stop drinking in the army and by establishing absolute Prohibition in the districts under their control. In this way Prohibition

was established in Sonora, Yucatan, and the Federal District, for six months to two or three years, and was only abrogated because at that time public opinion did not sustain it.

A few national measures have already been adopted for the control of the traffic in intoxicants as a result of the provision in the Federal Constitution, adopted in 1917, which declared: "The Federal Congress and the State Legislatures shall at once enact laws for fighting alcoholism." (Art. 117.) Various measures have been adopted in many parts of the country to restrict the sale of alcoholic drinks. According to Prof. Andres Osuna (*El Defensor Social*, February, 1925) most of the States have made the systematic teaching of facts about alcohol in the public schools compulsory, and have taken some action to combat drunkenness; but in none of them have these measures been so effective as in San Luis Potosi, where the progressive governor, D. Aurelio Manrique, has proposed to establish complete Prohibition. This State, which is situated in the center of the country, has a population of more than 700,000, and exercises a great influence because of its geographic situation as well as by reason of its great mining and commercial industries.

Previous to the administration of Governor Manrique, who is regarded as a true social reformer, some laws for the regulation of the liquor traffic had been adopted by Governor D. Rafael Nieto, but they had never been put into actual practice. These included provision for the closing annually of so many saloons until by the year 1928 complete Prohibition would be established, and for the prohibition of the sale of intoxicants between 2 P. M. on Saturday and the following Monday. Governor Manrique proposed, as soon as he came into power, and was able to put his program in force, to enforce these measures and adopt others with the object of stopping the manufacture of intoxicating drinks and also their sale.

Manrique had become an advocate of Prohibition through having studied the subject in many aspects. He believed that nothing would be of more benefit to the people than freeing them from the use of intoxicants and drugs and from other stupefying and degrading vices. He directed his first efforts against Mescal, a drink which contains about 50 per cent alcohol. In public addresses he denounced the injurious effects which drink, and, especially, the manufacture of mescal, brought upon society; and many manufactories were closed as a result, in anticipation of his action. He then put into effect the closing law, mentioned above, which found opposition from some of the judicial authorities. He succeeded, however, in securing the support of all classes for the measure. He also made the owners of saloons and liquor-shops obey the law, winning an energetic fight against

all opposition. Finding that many shops were disobeying the law he made a personal tour of investigation, and demanded that each law-breaking saloon visited be "closed in five minutes" or that the owner should take the consequences. Under Mexican law when a crime is committed the instruments of the crime are confiscated by the Government. This law was used by Manrique to good effect. When a Mexican became drunk (which was a crime) in a certain saloon the saloon, as the instrument of the crime, was confiscable; therefore he closed the saloon. In this way he shut up virtually every saloon in the State, and as a result became the outstanding dry crusader in Mexico.

Governor Manrique's interest in temperance dates from early childhood. At one time he was asked how he came to hold such advanced views on the liquor question, and in reply told how as a child of six or seven in a mission-school he had heard a W. C. T. U. missionary speak, and had signed the pledge; furthermore, that his convictions were strengthened by his experiences with a drunken father. He resolved that when he grew to manhood he would do all in his power to fight "the enemy," drink.

Other States have levied a heavy tax on saloons, as a result of which many have been forced to close. In Oaxaca 95 per cent, and in Vera Cruz 60 per cent, of the saloons have been closed on this account. Each of these States has more than 1,000,000 inhabitants. In the Federal District new ordinances went into effect in March, 1919, which provide a Federal tax on all liquors sold; a municipal license fee for all places where liquor is sold, the amount varying according to the zone in which the saloon is located; and that no saloon be established nearer than 50 meters to another saloon, a church, school, hospital, barrack, asylum, house of prostitution, or on certain avenues. This provision is not retroactive, however, so that drinking-places are still found within the proscribed areas.

Other regulations prohibited the following persons from owning or administering establishments where liquor is sold:

1. Public employees of whatever category.
2. Minors.
3. Women of whatever age.
4. Individuals who have undergone any punishment of the law for having had part in such crimes as murder, brawls, robbery, corruption of minors, etc., unless five years have passed. . .
5. Those who have at any time suffered penalties as owners of gambling-dens or houses of prostitution, or who have been punished or fined for having sold spurious goods or those dangerous to the public health.

The ordinances also made the owners or the managers of the saloons responsible for the sanitary condition, the maintenance of order in their establishments, etc.; prohibited women and children from entering saloons of any kind, requiring a notice to this effect to be posted over the door (This did not apply, however, to the

Responsibilities of Saloon Owners *fondas or figones*, where women are constantly employed in preparing the food for sale, in the same room where liquor is sold or separated by only a screen); forbade the owners or managers from permitting any laboring man to stay in their saloon for more than fifteen minutes during working hours; and from giving or selling liquor to policemen on duty, or to persons

already intoxicated; prohibited all games except dominoes and billiards (without betting) in saloons; and provided that saloons may be open only between the hours of 5 A. M. and 9 P. M. on weekdays, and between 5 A. M. and 2 P. M. on Sundays and holidays. Additional hours may be granted, however, on request and on payment of a higher license fee, and such additional hours are frequently granted.

The Federal Government has levied a heavy tax on the manufacture of alcohol, and many of the large distilleries have been forced to suspend business on that account. It has been estimated that the various State and Federal liquor measures have reduced the sale of liquor more than 50 per cent.

According to Professor Osuna, the most hopeful and significant feature of the temperance situation in Mexico is the attitude of organized labor, which has declared openly against the liquor traffic. The National Congress of Labor organizations (representing several hundred thousand workers) in its last two annual meetings, unanimously passed very strong resolutions against alcoholism, not only petitioning the Government to restrict vigorously the liquor traffic, but also asking for the adoption of Prohibition as soon as possible.

The Federal Department of Public Health is waging a campaign against alcoholism, and is also studying means to abolish the production of pulque throughout the country by diverting the use of the maguey plant into other channels. Experiments have shown that an excellent variety of sugar can be made from the juice, that the fiber of the plant can be utilized for the making of cordage, and that the pulp is suitable for making paper. Moreover it has been claimed that such uses of the plant would be more productive financially than the making of liquor. The pulque farmers, however, who are very conservative, are timid about introducing new industries; and, besides, a considerable expense would be necessary for the purchase and installation of new machinery, so that they hesitate to make the venture. They are also well organized and wield a considerable influence in the economic and political life of the country, paying heavy taxes to the public treasury; consequently every effort to limit the production and sale of pulque meets with their united opposition. Although much of the land devoted to the cultivation of maguey is arid, volcanic hill-land, where little else can be produced, it is felt by many Mexican leaders that many other uses of the plant would undoubtedly be discovered and developed if the production of pulque were prohibited, and that, therefore, its complete abolition would work no permanent hardship.

At the present time several forces are uniting in the movement to make Mexico dry. First of these is the President, General P. Elias Calles, who showed that he could put his principles into action when, as Governor of Sonora, he made that State dry, and when, later, as President, he instructed the Department of Education to carry out an extensive campaign of temperance education. In this campaign the Secretary of Education each week broadcasts short talks on Prohibition, which are planned to reach the poorer classes; and several hundred receiving-sets have been dis-

tributed free to the schools, industrial centers, and farming communities. Meanwhile the Director of the Department of Health is conducting a campaign to teach the people the injurious effects of the excessive use of liquors.

Second is the Mexican Federation of Labor, one of whose avowed aims is to fight liquor. Because of its loose organization it has been difficult to secure united action for this reform. Moreover many of the workers depend on the brewery and distilling industries for their living, and these industries, owned by German, French, and Mexican capitalists, doing a business of \$75,000,000 a year, wield an immense political influence and oppose every effort at restriction of their business. But, according to a writer in Mexico City, "the victories of temperance to-day have been big enough to cause even those to stop, look, and listen."

The third and greatest force is the organized temperance movement carried on by the National Temperance Association (*Asociación Nacional de Temperancia*) and the W. C. T. U. This work has been aided by the Mexican Commission on Cooperation of the different Evangelical churches (which includes the Methodist Episcopal Board of Temperance, the Presbyterian Board of Temperance and Moral Welfare, and the Christian Board of Temperance), which have representatives in the country, and it has received financial assistance from the World League Against Alcoholism and other temperance agencies in the United States by which it has been able to keep a secretary for several years devoting part time to the educational temperance campaign. By this means more than 2,000,000 pages of temperance literature have been distributed each year. This work is also supported by the labor organizations.

Another factor results from the social changes and experiments now working in Mexico, especially the attempt at land reform. Mr. Frederick Simplic, writing in the *Christian Herald*, says:

The Agrarian reform, the most far-reaching movement of its kind ever staged in the Western world, is a case in point. Thousands of peons, to whom parcels of land have been donated, find that excessive drinking does not go with successful farming. With the fact becoming apparent that one of Mexico's big needs is a larger grain crop, and that her people must know farming and ranching, President Calles is setting up new state agricultural schools throughout the republic. In this nation-wide drive to educate and improve the earning power of farm workers, we see another weapon against excessive drink.

The cause of temperance has also been advanced by the improvement in living conditions brought about on certain American-owned mines and plantations in Mexico, some of which provide free moving pictures, libraries, baths, playgrounds, and hospitals for their employees, while others provide schools for the children of the workers, encouraging home-owning, etc. When the workers had no recreation but drink, Monday, or pay-day after a holiday, saw a falling-off in production of 50 per cent. To remedy this, recreation was provided for men and boys, sports and games were encouraged, etc., with the result, according to the official of one company, that its men became so steady that its labor turnover became one of the smallest in the world.

President Calles and other prominent leaders of the Constitutionalist party are committed to the policy of temperance reform, which is a part of the program of the Constitutionalist Revolu-

tion. This was due to the fact that the most powerful force among the Científicos, the opponents of the Revolution, was the Pulque Trust, which, through its great financial power, was able to corrupt the existing Government. President Calles, however, had previously shown his interest in temperance reform by introducing a Prohibition law while acting as governor of Sonora, and he is now giving support to the educational temperance campaign. Ex-President Obregon has declared that Mexico will be ready to adopt Prohibition in the near future. He said:

We must show that public opinion arraigns as accused at the bar of justice all those who encourage the consumption of alcohol, since it atrophies the mental faculties and morals and destroys the social order.

General Amaro, the Mexican Secretary of War, who is a full-blooded Indian, is also an advocate of Prohibition, and has adopted a regulation in the Mexican army that any man in uniform taking a drink in a saloon shall be degraded in rank. He has, also, established dry zones around all the army barracks.

An outstanding figure in the educational movement against alcohol in Mexico is Prof. ANDRES OSUNA, an eminent educator and sociologist.

Since the establishment of American Prohibition some friction has arisen with the United States because of the smuggling of liquor across the border from Mexico. To put an end to this situation the Mexican Government agreed to a conference with the United States Government to "concentrate the fight on those who smuggle liquor and drugs across the Mexican border."

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MEZEG. Same as Mesek. See WINE IN THE BIBLE, under WINE.

MICARE DIGITIS. See TS'AI MEI; MORA OR MORRA.

MICHIGAN. A north-central State of the United States; bounded on the north by Lake Superior; on the east by Lakes Huron, St. Clair, and Erie, and the St. Mary's, Detroit, and St. Clair rivers, which separate it from the province of Ontario, Canada; on the south by Ohio and Indiana; and on the west by Lake Michigan; area 57,980 sq. mi., of which 500 sq. mi. are water surface; population (1920) 3,668,412. Michigan is a peninsula, divided into two parts, Upper and Lower Michigan, by Lake Michigan and the Straits of Mackinac. The capital is Lansing, with a population (1920) of 57,327. The most important industries are mining, manufacturing, and agriculture. Michigan was admitted to the Union in 1837.

The territory now included in Michigan was originally a part of New France, as Canada was then called (1613-1706), and the first settlements in it were made by French missionaries and explorers, at Sault Ste. Marie in 1641, at St. Ignace in 1668, and at Mackinaw in 1671. Cadillac was in command at the last-named place from 1649 to 1697, and he founded Detroit in 1701. Although

a zealous Catholic himself he quarreled with the Jesuits, who stoutly opposed the sale of brandy to the Indians. In 1665 Laval, Bishop of Quebec, forbade such sale on pain of excommunication, but on complaint to the French King, Louis XIV, his order was revoked. In 1681, however, King Louis reversed himself, and issued a decree prohibiting the sale of liquor in New France.

Cadillac ignored this decree, and even wrote to the King that

This place [Detroit] is exposed to all kinds of fatigue, and the situation of the place and the food require it [brandy]... The air is penetrating and corrosive, and without the brandy, which we have used in the morning, sickness will be much more frequent.

As a result of the war between France and England the territory passed into the hands of the British in 1760. The British seem to have made genuine efforts to keep rum from the soldiers.

As a protest against the British military rule an uprising of the Indians, who were allies of the French, took place under the leadership of Pontiac, in 1763, during which several cities were taken by the Indians and Detroit was besieged

Early History for five months. The conspiracy of Pontiac was finally broken up and the Indians were completely defeated by the British. By the Treaty of Paris (1783), at the close of the Revolution, Michigan passed to the United States, and in 1787 it became a part of the Northwest Territory, although Great Britain did not surrender Detroit and Mackinac until 1796. On the division of the Northwest Territory in 1800 the western part of Michigan was included in the newly established Territory of Indiana, and in 1802 the remaining portion of Michigan was added to Indiana, when Ohio was admitted as a State. On June 30, 1805, the Territory of Michigan was organized, and Gen. William Hull was appointed first governor. During the War of 1812 Hull surrendered Detroit to the British without a struggle, and after the taking of Mackinac Michigan again passed under British rule for a time. The victory of Oliver H. Perry over the British on Lake Erie, in September, 1813, gave Detroit and the whole of Michigan, except Mackinac, again to the United States. Mackinac fell in July, 1815.

Up to this time the Territory of Michigan was a wilderness, the interior being occupied by Indians and visited only by fur-traders, who derived large profits from their operations, the settlements being confined to the borders. The National Government sent out surveyors to report on the conditions in the Territory, who described it as a vast swamp with only a few areas fit for cultivation. The hostile Indians, also, made the Territory unattractive to settlers. Under the efficient administration of Governor Lewis Cass (1813-31) the interference of the British was checked, the removal of the Indians to the settlements west of the Mississippi was begun, and the Territory opened up for settlers. With the setting up of printing-presses (1809) newspapers were published, which helped to make the country better known. Also the establishment

State Constitution Adopted

of water communication (the first steamboat arriving in Detroit in 1818), the opening of the Erie Canal (1825), and the installation of a daily boat line from Detroit to Buffalo (1830) all attracted a vast stream of immigrants into Michigan. In 1819 the Territory was authorized to send a delegate to Congress, and in

1835 a convention was called in Detroit to frame a State Constitution. The Constitution was adopted by popular vote in October of that year. Michigan then sought entry into the Union, but, a dispute arising with Ohio over the question of boundary, admission as a State was delayed until Jan. 26, 1837. In 1847 Lansing superseded Detroit as capital of Michigan.

While Michigan was a part of the Northwest Territory a law was enacted by the Territorial Government requiring a license for the sale of liquor throughout the Territory. After the formation of the Territory of Michigan a similar license law was enacted by the new Government (1805), providing that no person should be permitted to keep a tavern or retail liquor without a license from the three justices of the district and paying \$10 to \$25 therefor. Disorder and drunkenness on licensed premises was prohibited. (Terr. Laws, vol. i, p. 42.) Other provisions of the law were:

The deputy of the Marshal who kept the jail might obtain such license for \$1. Persons selling liquor to Indians were fined \$5 to \$100, with forfeiture of the article the Indian gave for the liquor. Permitting disorder by a retailer was punishable with a fine not exceeding \$300; retailing without a license, with one not exceeding \$100. The tax was raised to \$28 where a billiard-table was kept; where one was not, the tax was \$10 in Detroit and \$5 outside. No person was allowed to retail without a license from three justices on the recommendation of twelve respectable freeholders of the vicinity; and selling without license was punished with a fine of \$10. Liquors were not to be given to minors or apprentices without the written permission of parents, guardians, or masters, nor to any soldier without the consent of his commanding officer, nor to any Indian without the consent of the Superintendent of Indian Affairs, nor to any person (travelers and lodgers excepted) on Sunday, under penalty of \$10. In 1822 Detroit was given power to tax and regulate retailers of liquor who were not innkeepers.

License Law of 1805

In 1819 a new license law was passed vesting the granting of licenses in the County Courts practically at discretion, and making debts for liquor void. Prisoners were not allowed liquor except in cases of sickness. In 1833 another license law was enacted placing the licensing authority in the hands of Township boards, licenses to be granted only where taverns were necessary for travelers.

In 1845 the Michigan Legislature enacted a local-option law providing that at every annual township and charter election the question of license or no-license should be submitted to a vote. After the local-option victory the temperance forces of the State turned their efforts to the securing of Constitutional Prohibition. In 1850 a new Constitution was to be framed in the State, and the temperance advocates succeeded in securing, by a vote of 36,149 to 9,433, the adoption of a no-license clause which provided that:

Local-option Victory The Legislature shall not pass any act authorizing the grant of licence for the sale of ardent spirits or other intoxicating liquors.

This measure simply prohibited license and did not direct the enactment of prohibitory laws, and, consequently, it was of little practical advantage to the temperance cause. It was nullified the following year by a legislative act providing that any person who might retail any liquor without first giving bond as required should forfeit \$25 to \$100. A bond of \$500 to \$1,000 was required of any person who should retail liquor, conditioned to pay any penalties and forfeitures incurred by the violation of any provisions of law.

Continued agitation for Prohibition compelled the Legislature to take further action, and in 1853 a prohibitory law was passed with the proviso that it be submitted to popular vote. It was ratified by 40,449 votes to 23,054. The law went into effect Dec. 1, 1853; many saloons and hotel bars were closed; but the Supreme Court declared the measure unconstitutional. In 1855 a regular prohibitory law was enacted without a referendum. It contained nuisance but not civil-damage clauses. The penalties for selling were \$10 for first conviction; \$20 for second; \$100 for third, and imprisonment three to six months; common sellers and manufacturers were punished by double these penalties. The manufacture of alcohol, 80 per cent or over, to be sold outside the State, the making of cider and wine and sale of the same in quantities of one gallon or over, and the manufacture of beer and the sale thereof in quantities of five gallons or over, not to be drunk on the premises, were exempted from the Prohibition Law. (Laws, 1861, No. 226.)

Prohibition Law of 1855 of alcohol, 80 per cent or over, to be sold outside the State, the making of cider and wine and sale of the same in quantities of one gallon or over, and the manufacture of beer and the sale thereof in quantities of five gallons or over, not to be drunk on the premises, were exempted from the Prohibition Law. (Laws, 1861, No. 226.)

The author of this law was the Rev. William H. Brockway, a Methodist minister, father-in-law of SAMUEL DICKIE, and Senator from the Fourteenth District.

One of the foremost agencies in creating temperance sentiment in Michigan was the Independent Order of Good Templars, which was organized in that State in 1854, the chief promoter of the movement having been the Rev. S. Steele. The Michigan Grand Lodge was organized Feb. 20, 1855, and its first officers were: G. W. C. T., Rev. S. Steele; G. W. S., George Taylor; and G. W. T., D. W. C. Smith. Owing to a combination of causes the first organization did not succeed, and the Order came very near to extinction. In 1856 the whole Grand Division of the Order of the SONS OF TEMPERANCE, which had been established some years earlier in Michigan, went over in a body to the Good Templars. In 1857 the Grand Lodge was reorganized with new life and vigor, and there were 23 lodges and 903 members. The officers were: G. W. C. T., M. S. Bracket; and G. W. S., John Evans. In 1860 Pontiac Lodge No. 115 was organized, in which

Influence of I. O. G. T. the Rev. JOHN RUSSELL was a charter member. In 1866 the Michigan Grand Lodge adopted strong resolutions demanding enforcement of the Prohibition law in that State and pledging its support of Prohibition measures. In 1868 the Order had 423 Lodges and 50,000 members in Michigan, and Russell was elected Grand Worthy Chief Templar. It took the lead in the movement which led to the formation of the Prohibition and National parties in Michigan, and Russell and his son Charles were prominent workers in this movement. In 1874 a Norwegian I. O. G. T. lodge was formed at Calumet. This had been preceded by a Norwegian total-abstinence society, organized on New Year's day, 1873.

The Prohibition party was organized at Detroit, Michigan, in 1869, but no candidates were nominated for office in that year. In the election of 1870 Michigan gave 2,710 votes for the Prohibition candidates, and at subsequent elections the Prohibition vote in the State steadily increased. In 1872 the Rev. John Russell was the Prohibition candidate for Vice-President, polling 1,271 votes in Michigan. In 1884 David Preston, a Detroit banker,

as candidate for governor, polled 22,207 votes; and two years later Dr. Samuel Dickie, president of Albion College, candidate for the same office, received 25,179. In 1890 A. S. Partridge, the gubernatorial candidate, polled 28,681 votes, the largest number ever cast by the Prohibition party in Michigan.

Newspapers advocating Prohibition were: The *Peninsular Herald* and the *National Liberator*. The *Herald*, published and edited by Russell and his son Charles, was established at Romeo, Mich., in 1864 as a temperance paper; it was moved to Detroit in 1866; and early in 1867 it began to advocate the formation of a separate

Prohibition Newspapers Prohibition party. It remained a strong Prohibition organ until 1873 when it passed into other hands.

The *Liberator*, another early newspaper of the party, was in 1884 consolidated with the *Lever*, which up to that time had been a Republican temperance paper published at Grand Rapids and afterward at Detroit. The new journal, called the *Lever and National Liberator*, was moved to Chicago.

Laws passed in 1871 gave justices jurisdiction under the liquor laws, slightly increased penalties for unlawful selling, and provided for civil damages. In 1873 it was provided that females selling unlawfully should be imprisoned the same as males, and that the owner or occupant of a house in which liquors were sold or bought or obtained for money or otherwise by means of any wheel, drawer, or other device to evade the law should be deemed an illegal seller of liquor.

In 1875 an amendment removing the prohibitory clause from the Constitution was approved by the electorate, and the Legislature was given power to deal with the liquor traffic as it deemed expedient. During that year the Legislature repealed the prohibitory law which had been in force since 1855, and adopted in its stead the principle of restriction and taxation of the liquor business. Constitutional Prohibition was voted on in that year, also, and received a majority of all votes cast, but was defeated as it did not receive the necessary two-thirds majority. The liquor law of 1875 taxed retailers of all intoxicating liquors \$150, and retailers of malt liquors \$50; persons selling both wholesale and retail were taxed \$300 if they dealt in whisky, and \$100 if they dealt exclusively in malt liquors. Further legislation of that year prohibited the adulteration of liquors, made various prohibitions of the sale to minors, and provided for civil damages.

Governor John J. Bagley, the largest tobacco-nist in Michigan, had been reelected, and he was staunchly against Prohibition.

The antilicense clause of the Constitution was repealed in 1875 after it had been declared worthless by the Supreme Court. The Court decided (October, 1875) that a "tax" law, enacted by the Legislature, was valid notwithstanding the Constitutional antilicense clause, so that the people, in November, 1876, consented to the elimination of this clause from the Constitution by a majority of 8,078 in a total vote of 113,200. A new constitution had been submitted to the people of Michigan for ratification or rejection in 1869, and at the same time the question whether the antilicense clause should be retained or eliminated was separately submitted. The temperance people then desired the retention of the antilicense provision



MICHIGAN: U. S. GOVERNMENT SPEED-BOAT CHASING A RUM-RUNNER FROM CANADA ACROSS THE DETROIT RIVER
THE SMUGGLER IS THROWING HIS "WARES" OVERBOARD

and combined their efforts for the defeat of the new constitution. The majority against the new constitution was 38,749 in a total vote of 182,315, and there was a majority of 13,861 against eliminating the antilicense clause in a total of 158,605. This record of 1869, made before it was known that a tax could be legally framed in spite of the constitutional antilicense provision, had much the same moral significance that a direct vote for Prohibition would have had.

About this time the temperance sentiment in the State increased considerably, large numbers of persons signing the pledge. Efforts were made by the temperance forces to restore the old statute, and a demand was put forward for a resubmission of the Prohibition question. At this period the House of Representatives contained 66 Republicans, 19 Democrats, and 13 Labor men, and two vacancies existed. The Mosher Prohibitory Bill was introduced in the Legislature in 1879 but was defeated in the House by a vote of 50 to 37. The Legislature then enacted a liquor-license law. This defeat was the result of a campaign of the liquor interests and anti-Prohibitionists for high license and local option, in order to win conservative people away from Prohibition. Other contributing factors to the defeat were the opposition of political leaders of the old parties, the hostility of nearly every important daily newspaper, suppression or perversion of Prohibition arguments and evidence, unfair methods of the anti-Prohibitionists, the buying-up of newspapers, and dissemination of false statistics and news dispatches.

In 1881, petitions with 100,000 signatures were presented to the Legislature asking for the submission of a Prohibition amendment. The Republican State Convention met at Lansing Feb. 23, and adopted the following plank in its platform:

Resolved, That when the people by petition manifest a desire to alter or amend the Constitution their wishes should receive the consideration to which they are entitled as coming from the source of all political power. Although both the House and the Senate were Republican at that time, the submission of a Prohibition amendment was defeated in the House by a vote of 61 to 32, less than the necessary two-thirds. The Republican Convention of 1882 reaffirmed the submission pledge, but the Legislatures of 1883 and 1885 failed to submit. The Convention of 1886 again pledged submission, and the

**Prohibition
Amendment
Submitted to
Electorate** Legislature of 1887, though not expected or requested to do so, redeemed the pledge. The amendment went through the House with little opposition by a vote of 74 to

21; in the Senate 22 votes were needed and there were 23 Republican Senators. Two of the latter rebelled, and before the amendment could be carried it was necessary to oust a Democrat and swear in a new Republican Senator. The result of the vote on Jan. 27 was 22 for (all Republicans), and 10 against (8 Democrats and 2 Republicans). This was due to the aggressive action of the Prohibition party, which had been feeble prior to 1881, having polled only 942 votes in the election of 1880, and which in 1881 had suddenly become a serious factor, polling 12,774 votes at the comparatively unimportant spring election. The repeated failure of the Republicans to redeem their pledge made the Prohibitionists stronger than ever: they polled an increasing number of votes each year until 1886, when, as stated above, SAMUEL DICKIE as guber-

natorial candidate, polled a total of 25,179. The strong Prohibition vote and the fusion of the Democratic and Greenback votes defeated the Republicans in the elections of 1882, 1883, and 1885; so the latter could not afford to repudiate their submission pledge a fourth time, and the Legislature decided to submit the amendment.

The friends of Prohibition were not prepared for the contest, but took prompt action. On Feb. 11 a mass meeting was held at Detroit at which a State Amendment Committee was organized, composed of 10 Republicans, 10 Democrats, and 10 Prohibitionists. Samuel Dickie directed the campaign, which lasted 46 days. Prominent speakers from other States gave their services, and many temperance organizations in Michigan, such as the Sons of Temperance, Good Templars, and W. C. T. U., were active. No material help was received by the leaders of the old parties; and the failure of Governor Luce to give his influence was disappointing, as he was known as a lifelong temperance man, and the Farmer's Alliance, with which he was identified, had adopted energetic Prohibition resolutions. Congressmen Allen and Cutcheon were the most prominent public men openly supporting the cause. Every newspaper was either hostile or silent. Efforts were made by the opposition to secure the services of conservative men not personally identified with the liquor traffic to make speeches against the amendment. Their arguments were that high license as in Michigan was preferable to Prohibition, and the impression

Amendment Dies of High License

made upon the people was so effective that Miss Frances Willard declared the amendment had "died of High License." The liquor-sellers themselves put no speakers in the field, but operated secretly, receiving aid from the trade in other States, \$5,000 being contributed by the United States' Brewers Association.

At the election frauds were perpetrated systematically by the liquor interests, especially in Detroit and Gogebic County. It was proved, by what the *Detroit Free Press* called "shoals of affidavits," that the election in Detroit was a farce; in one precinct, from which 9 votes for the amendment were returned, 70 men made affidavits that they had voted for it. Evidences of fraud in Gogebic County were presented to the Legislature, but that body merely referred the matter to a committee which, so far as is known, never met, never investigated, and never reported. The amendment was defeated by a vote of 184,281 to 178,636, a majority of 5,645 votes.

At the session of 1887 the Legislature passed a regular county local-option law, entitled "An Act to regulate the manufacture and sale of malt, brewed or fermented, spirituous and vinous liquors in the several counties of the State"; but the Supreme Court of the State decided that the title did not constitutionally express the nature of the Act, and the measure therefore became inoperative. (Re Hanck, 38 N. W. Rep., 269.) In the same year a high-license liquor law was enacted.

In 1889 the Legislature fixed the liquor tax rates at \$1,000 per year for persons manufacturing their product at wholesale; \$500 for those making malt liquors only; and \$1,000 for persons selling all kinds of liquors at both wholesale and retail. No tax was required of any person selling wine or

cider made from fruits grown or gathered in the State, unless sold by the drink. Druggists who sold liquor for chemical, scientific, medicinal, mechanical, or sacramental purposes only were excepted; but they were required to keep records of persons applying for liquor, and to give bond in \$2,000 not to sell unlawfully. Violation of the law was punishable by a fine of \$100 to \$500, or imprisonment for 90 days to a year, or both. Other provisions of the law required dealers to file an annual statement of their business and to pay their taxes, the tax-receipt serving as a license, which was to be posted in the place of business. Violations of these provisions were punishable by a fine of \$50 to \$200, or imprisonment 10 to 90 days, or both. Those engaged in the business had to give bonds in \$4,000 to \$6,000, to be approved by the Municipal Council, not to violate the law, and to pay all damages arising from selling. Half the moneys received went to the municipality, the rest to the county fund, except that in the Upper Peninsula, all went to the municipality; violations of the law were to be reported to the county attorney for prosecution. Any officer neglecting his duty under this law was to be fined \$100, the governor having the power to appoint another to fill his place. It was made unlawful, also, for any one to furnish liquor to any minor, intoxicated person, or one in the habit of getting intoxicated, to any Indian, or to any person when forbidden in writing by husband, wife, parent, child, guardian, or employer, Director or Superintendent of the Poor, the fact of so selling being evidence of intended violation of the law. Dealers

Laws of

1889 were forbidden to allow minors or students to play cards, dice, or billiards in saloons, or to sell students liquor except when prescribed for medical purposes. Minors were not to be allowed to visit saloons except when accompanied by parent or guardian; liquor might not be furnished in any concert hall, show, theater, etc.; and saloons were to be closed on Sundays, election days, and legal holidays after 9 P. M. and until 7 o'clock the following morning, except that municipal authorities by ordinance might allow saloons to open at 6 A. M. and remain open not later than 11 P. M. Upon complaint that any person had been found intoxicated or had been intoxicated in a public place, a magistrate was required to issue his warrant for the person disclosed as the seller of the liquor, if the sale had been illegal. Persons selling to a minor were liable to damages not less than \$50, and general civil damages were also allowed.

Marshals and chiefs of police, or some special officer appointed by them, were required to visit all saloons once every week to see how they were conducted and whether the law was being violated. Clubs selling or distributing liquor to members were liable to the tax, and the members and employees were liable to the penalties of this act. Adulteration of liquor with deleterious substances and the sale of such liquor were prohibited under penalty of \$50 to \$500, or imprisonment of 10 days to six months, or both. Provision was made for the branding of barrels which were filled with liquor. Screens or obstructions to a view from the street had to be removed from saloons during the time when they were required to be closed. (Laws 1889, No. 213, §§ 1-31.)

In 1889 the Legislature required that, in addi-

tion to the branches then required by law, instruction be given in the public schools in physiology and hygiene with special reference to the nature of alcohol and narcotics and their effect upon the human system. In the same year county local option

Temperance Instruction in Public Schools

was adopted as the unit of voting, the Legislature enacting supporting legislation making it unlawful to manufacture, sell, or keep for sale any intoxicating liquors after Prohibition as provided in the Local-option Act; but this act did not apply to druggists selling under the general law of the State. The general law as to taxation of the liquor business was suspended in Prohibition territory.

To ascertain the will of the electors in regard to Prohibition, upon petition of one fourth of the voters of the county to the county clerk, he was required to call a meeting of the Board of Supervisors. It was required that certified poll-lists of the last preceding election be attached to the petition. The Board of Supervisors were given the power to decide whether the petition was sufficient or not. If it was sufficient, the election should be ordered, not to be on the day of a general election; it should be conducted as a general election, but the proposition should not be submitted oftener than once in two years. When the result of the vote was in favor of Prohibition, the Board of Supervisors could, by a majority of all the members elected, vote to so prohibit; the Prohibition provisions of this act should after the first day of May following be in force in that county. The first violation of this act was punishable by a fine of \$50 to \$200, or imprisonment for 20 days to six months; subsequent offenses, by \$100 to \$500 fine, or imprisonment for six months to two years. Civil damages were allowed in case of intoxication by liquor sold in violation of the law. (Laws, 1889, No. 207, §§ 1-19.)

Further legislation in 1889 provided that no Board of Registration should hold sessions in or near places where liquors were sold; no election should be held in such places; and no liquors should be brought into the building where such election was being held, or drunk therein by the election officers.

Michigan law at that time required a vote of two thirds of all the members of the two Houses, at one session, for the proposal of an amendment to the Constitution; the popular vote to be taken at the following spring or autumn election, when a majority of the votes would be necessary to carry it.

In 1890 the validity of the local-option law was tested, the Supreme Court deciding in favor of the law.

The Anti-Saloon League was organized in Michigan in 1896, the first superintendent being the Rev. John F. Brant, and the first president W. R. Fox, of Grand Rapids. At that time the State Legislature was completely dominated by the liquor interests, and no temperance

Anti-Saloon League Formed

legislation was secured for several years. In 1900 the Rev. W. G. Hubbard was elected superintendent, and under his leadership the League was successful in banishing alcohol from the State Capitol building. During this period Van Buren County became the first dry county. In August, 1903, Mr. Hubbard having declined reelection, the Rev. L. B.

Bissell, of Lansing, was appointed his successor. He held office until Nov. 16, 1903, when the Rev. E. G. Saunderson, of Indianapolis, was elected to the Michigan superintendentship. He served for a year, during which time the dry counties increased to four. Later, however, all but one of them, Van Buren, returned to the wet column. The local-option law was weak in its provisions for enforcement and had not proved a success, the sentiment necessary to sustain it being lacking at that time.

In March, 1905, the Rev. George W. Morrow, of Vermont, was made superintendent of the League, and he served until 1912. (In the previous January the Rev. J. F. Horton had been appointed, but he never assumed charge.) During this period temperance sentiment increased to the extent that the majority of the members of the Michigan Legislature were dry and several important legislative measures curbing the activities of the liquor interests were enacted, and every piece of adverse legislation was defeated. Legislation of 1909 included a strong search-and-seizure law; a law requiring complete closing of saloons on legal holidays and at 9 o'clock each week-night (cities of 40,000 or over might extend the time to 12 o'clock); prohibition of saloons or bars within 400 feet of the front entrance of any church or public school-house, or in residence districts without the consent of the owners of property within 300 feet; prohibition of saloon free lunches; a provision that no saloon license should be issued to a woman or to a non-citizen either of Michigan or of the United States; and one requiring that the proportional number of saloons should not exceed 1 to every 500 of the population. As a result of the latter law more than 200 saloons of the Upper Peninsula went out of business (May 1, 1912).

In 1910 the outlook for aggressive agitation and persistent gains at the polls was bright. Thirty-six counties voted in April, 20 of which succeeded in abolishing the saloons, making a net increase of 10 dry counties, with 319 saloons and 6 breweries voted out. During this campaign the Anti-Saloon League held more than 1,000 public demonstrations throughout the State, and assistance was also rendered by a newspaper league in which some of the leading journals of the State were enlisted to support county Prohibition. The *True American*, a Prohibition paper edited by William A. Taylor, of Battle Creek, and the *Advance*, a local paper supporting Prohibition, took an active part in the fight.

According to the Report of the Attorney-general of Michigan for the year ending June 30, 1910, there were 226 prosecutions for violation of the local-option law in 37 dry counties during the year, and 691 prosecutions for violations of the saloon laws in the 47 wet counties.

In 1911 the Legislature enacted a law permitting saloons to open on Washington's and Lincoln's birthdays and Columbus day. The antiliquor forces, however, succeeded in tacking on an amendment to the holiday bill, giving to councils of cities and villages as well as township boards, the right to reject any and all liquor bonds. During this year the Anti-Saloon League led the fight which defeated an attempt to repeal the local-option law.

In Battle Creek during one wet year, May 1, 1911-May 1, 1912, no fewer than 1,119 persons were sent

to the county jail, an average of 93 each month, costing the taxpayers of that county \$18 each, \$1,674 per month, or \$20,088 per year; during two dry years 1,692 persons were sent to jail, an average of 35 each month, costing \$630 each month, and \$7,560 a year; an added expense to the taxpayers of \$12,528 for one "wet" year. During that year the county received \$7,000 in license fees for 28 saloons, and the arrests for drunk and disorderly increased nearly 300 per cent in that city. Similar results were shown in other cities of the State such as Jackson, Flint, Pontiac, and Cadillac.

At the close of 1912 J. Frank Burke was elected superintendent of the State Anti-Saloon League, resigning after a year to enter the New York League. He was succeeded by the Hon. Grant M. Hudson, who had been assistant State superintendent of Michigan. During 1912-13, the Legislature, under the influence of the League, enacted a law prohibiting the breweries from owning or operating saloons and providing for a record of liquor shipments into dry territory to be kept in the receiving depot. It also enacted the Lee Law, prohibiting drinking on other than dining-cars, and prohibiting drunken men from riding on trains. Under Hudson's direction ten counties were added to the dry column in 1914, and State-wide Prohibition was adopted.

In 1913 there were 7,173 persons in Michigan holding Federal liquor-tax receipts, and the number of saloons exceeded the 1 to 500 population ratio, due to a misunderstanding of the law as variously interpreted. A decision of the State Supreme Court clearly settled the question and led to a further reduction in the number of saloons. No effort was made, however, by municipal bodies to comply with the law governing the issuing of licenses. There were 1,050 saloons in the Upper Peninsula, and as many more without license, the officers generally being not greatly concerned about enforcement of the law. The Anti-Saloon League caused the arrest of more than 1,000 violators of the law in eight years, which resulted in making the officers more diligent and violators more careful.

In 1913 Detroit had 1,582 licensed saloons, and according to a complaint of the city liquor-dealers made at that time there was one speak-easy for each saloon. A committee of licensed dealers went to Commissioner Croul to ask him to reduce the number of unlicensed saloons, complaining that there were so many "blind pigs" in opposition to their business that the legitimate liquor trade in Detroit was being ruined.

Legislation of 1915 included the Stevens Bill, providing that before a consignee could receive liquor shipments he must make affidavit that he was of legal age and not disqualified under the Michigan laws to receive it; an antiliquor-advertisement bill, giving the township boards the right to reject all applications for liquor licenses; a law prohibiting the selling or furnishing of intoxicating liquor at lumber camps, or along the right of way of logging railroads, to any employee thereof; and the Pray Law, prohibiting the shipment of liquor for illegal purposes into dry territory, supplementing the Webb Law. The Pray Law had made it illegal for any public carrier or other per-

son to consign, carry, or ship in any manner liquor to any one, other than a druggist, in a dry community in the State who had a Government tax-receipt. In case a man was selling clandestinely, the United States officials were put on his track, forcing him to pay the Federal tax, and then automatically the shipment of liquor to him was prohibited. It also prohibited liquor from being stored elsewhere than in the express office, in drug-stores, or in a private home, which home might not be used as a public resort. As a consequence of this act no fewer than 75 clubs closed their doors within one month.

A statutory Prohibition bill containing a referendum clause was presented to the Legislature in 1915, but failed to pass because the date of referendum provided was at the spring, rather than the fall, election, and because of numerous provisions for enforcement which it contained; also there was a general opinion that State-wide Prohibition should be accomplished by constitutional amendment rather than by statutory provision to be voted on by the people.

On Nov. 2, 1915, a great mass-meeting of temperance workers was held at Lansing, at which petitions were circulated calling for a vote on a Prohibition amendment to the State Constitution. An amendment was submitted to the voters, under the initiative and referendum provision of the Constitution, Nov. 7, 1916, and carried by a majority of 68,624, the vote being 353,378 for and 284,754 against the amendment. At the same time a so-called "home rule" amendment was submitted to the voters, to permit municipalities to determine for themselves the saloon question. It was defeated by a majority of 122,599, the vote being 256,272 for and 378,871 against. At that time 45 of the 83 counties of Michigan were dry under local option, and the remaining counties became dry when the Prohibition amendment went into effect (May 1, 1918), closing 3,285 saloons and 62 breweries.

On Jan. 2, 1919, the second day of the session of the Legislature, the Eighteenth Amendment (for National Prohibition) was ratified by a vote of 30 to 0 in the Senate, and 88 to 3 in the House, making Michigan the sixteenth State to ratify. An attempt to submit this action to the electorate was defeated, the Supreme Court holding the action of the Legislature to be final and not subject to referendum. In the same year an amendment, initiated by the wets, providing for the manufacture of beer and wine in Michigan was defeated by a majority of 207,520, the vote being 322,603 for and 503,123 against. During that year the search-and-seizure clause of the bone-dry State law was declared invalid by the State Supreme Court, but later a new enforcement measure was adopted, designed to remedy defects in the State Prohibition Law. Federal Prohibition went into effect in Michigan Jan. 29, 1920.

Supplementary legislation enacted in 1921 to assist in the enforcement of the Prohibition Law provided for stricter regulations for the manufacture and sale of proprietary medicines, and for the confiscation of automobiles, airplanes, or other vehicles or watercraft, used in the illegal transportation of intoxicating liquors, and prohibited the sale of stills, except such as were authorized

by law for use in laboratories and for other lawful purposes.

After Prohibition went into effect a statement given out by Superintendent Hudson of the Anti-Saloon League announced that great improvements were noticed in the political, religious, and moral life of the people; that sentiment in favor of the Prohibition Law was growing in Michigan; and that the law was well enforced. In the fall of 1921 Hudson resigned from the superintendency of the Michigan League, and was succeeded by the assistant superintendent, the Rev. W. V. Waltman. A questionnaire sent out by the latter elicited responses from many enforcing officers, complaining that the people were not giving cooperation in the enforcement of the Prohibition Law in furnishing evidence, and in assisting in making arrests of violators of the law, and stating that the people needed to be aroused to such cooperation. Statements of the benefits of Prohibition were received by the League from chiefs of police and mayors of many cities of Michigan.

In 1923 the liquor interests started a campaign to submit a constitutional amendment, to permit beer and wine, to the voters at the election of November, 1924. The Anti-Saloon League fought this amendment and secured from the Secretary of State of Michigan a decision to the effect that the amendment could not go on the ballot. The wets then petitioned the Supreme Court to compel the Secretary of State to accept the amendment, but the Court refused to issue a compelling order.

During the summer of 1924 the Association Against the Prohibition Amendment circulated petitions to place the following amendment to the Constitution on the ballot for the fall election:

Beverages containing alcohol that do not exceed the amounts that are or shall be permitted by the statutes of the United States of America may hereafter be manufactured and sold in this state, for home use only.

The Legislature shall by law prohibit the consumption of said beverages on or within the premises where sold, and shall levy a reasonable tax upon each gallon of alcoholic beverages so manufactured and sold.

The proceeds of such taxation shall, as the Legislature may direct, be used for the retirement of outstanding state roadway bonds, or other state bonded indebtedness, and for the construction and maintenance of county and state highways and institutions.

After the wet petitions had been filed with the Secretary of State the Anti-Saloon League raised the question of their legality under Sec. 2, art. 16 of the State Constitution which provides that "Every such petition shall include the full text of the amendment." It was contended that the proposed petitions did not contain "the full text of the amendment." The Attorney-general of the State agreed with the League's contention and advised the Secretary of the Association that the amendment could not go on the ballot. Later the proponents of the amendment petitioned the Supreme Court for a writ of mandamus to compel the Secretary of State to place the amendment on the ballot, but the Court again refused even to issue an order to show cause.

In July, 1923, Superintendent Waltman retired from the League and was succeeded by the Rev. R. N. Holsapple, superintendent of the Iowa League.

The Woman's Christian Temperance Union of Michigan was organized in Lansing in 1874. It grew out of the Ladies Prohibition Society, formed in Grand Rapids June 27, 1872, for the purpose



MICHIGAN: CHANGING SHIFTS AT THE FORD MOTOR COMPANY, DETROIT
NO ONE WHO USES ALCOHOLIC BEVERAGES CAN FIND EMPLOYMENT WITH THIS CONCERN (SEE VOL. III, P. 1012)

of securing enforcement of the Prohibition Law, whose members held weekly meetings, and carried on crusade work in saloons. During 1874 and January of the following year 30 Unions were organized throughout the State, the preceding months having been marked by an unusual degree of religious interest, with prayer-meetings held daily for weeks before the organization for

W. C. T. U. public work. In the spring of 1874 the earnest workers among the women began to feel the need of a more extended and thorough organization than the local Unions and a convention of delegates from every Union in the State was called to meet at Lansing on June 25 of that year. The leaders in this movement were: Mrs. Harriet A. Tracy, Lansing; Mrs. Amanda F. Barnes, Mason; Mrs. W. S. Allen, Jackson; Mrs. C. D. Hanscomb, Kalamazoo; Mrs. F. K. Gallagher, Hillsdale; Mrs. A. F. Bourns, Adrian; Mrs. H. F. Spencer, Grand Rapids; Mrs. F. P. Cressy, Pontiac; Mrs. I. G. D. Stewart, Detroit; and Mrs. I. R. Grosvenor, Monroe.

Each Union sent delegates and a report of its work to the convention. Mrs. H. A. Tracy, president of the Lansing Union, was chairman of the first meeting; and the records state that from the time that prayer was offered there could be no doubt that the name of the State Union would be the "Woman's Christian Temperance Union of Michigan," the word "Christian" being included to fix the character of the movement beyond all doubt and cavil. At a second convention, held in Grand Rapids in the same year, this name "was formally adopted, so that to Michigan belongs the honor of giving the name to the organization."

The first officers of the State Union were: President, Mrs. H. A. Tracy; vice-presidents, Mrs. I. G. D. Stewart; Mrs. Norman Geddes; Mrs. L. E. Allen; Mrs. Ransom Gardner; Mrs. I. H. Parish; Mrs. W. S. Albertson; Mrs. Ann S. Driggs; and Mrs. A. A. Parkhill; corresponding secretary, Mrs. E. S. Stebbins; assistant corresponding secretary, Miss M. Louisa Jones; recording secretary, Mrs. K. C. Devere; and treasurer, Mrs. L. E. L. Bronson.

The new organization adopted a platform with Prohibition as its corner-stone, and voted to call the attention of the Legislature to the defects in the State Prohibition Law. It also provided for a State organ and called another meeting to be held in Grand Rapids in September. At the latter meeting a specimen copy of the publication, named the *Woman's Temperance Record*, was presented, and a canvass made for subscribers, pledges for which soon reached 800. A petition was also presented to be circulated at local Unions, asking for the amendment of the prohibitory law. At a meeting in Detroit, in December of the same year it was decided to discontinue the State organ in favor of the National organ. At the annual meeting in 1875 Mrs. A. F. Bourns was elected president. At this time members were full of indignant protest over the retrograde action of the Legislature in repealing the prohibitory law and the compromise enactment of the Tax law, and resolutions were passed pledging work for ultimate Prohibition. Circulars were sent out to the local Unions asking that every Thursday afternoon be set aside for united prayers for the Prohibition cause.

The next annual meeting was held in Lansing in May, 1876, at which it was decided that a his-

tory of the Michigan Crusade be written, each Union to write its own, to be bound uniformly, and deposited in the public library to be read by the coming generations. This unique

History of Michigan W. C. T. U. Written

volume is now there with its immortal record. In May, 1877, at the annual meeting held at Jackson, there were delegates from 68 Unions. It was voted to call Dr. Reynolds, who was having marvelous success among drunkards in the East, to Michigan, where he continued his great work, organizing Reform Clubs and Red Ribbon Societies.

At the annual meeting of 1878 it was resolved "to memorialize the Legislature, through a committee, and by petitions for a House of Refuge for girls," and this action resulted in the foundation by the Legislature of the Industrial Home for Girls at Adrian. Among other activities of the Union were the circulation of thousands of copies of a tract by Mrs. Hudson on "Communion Wine," and a campaign to educate the people for Prohibition through pulpit, press, and platform, by distributing temperance literature, and by visiting medical associations, church bodies, State schools, and teachers' institutes, to obtain their cooperation.

In 1880 the publication of an organ, *Our Union*, was begun, but discontinued soon after, when it became a part of the national paper. At the convention of that year, held at Howell, the question of votes for women was presented, which produced the first discord, a motion to favor woman suffrage being laid upon the table by a vote of 71 to 40. At the meeting of 1882 it was decided to petition the Legislature for an educational law requiring instruction to be given in all public schools on the "nature and effects of alcohol

Official Organ Published

and narcotic stimulants." Mrs. M. H. Hunt, of Boston, was engaged to lecture on this subject in the State and to address the Legislature. Her lectures, added to the petitions from the people presented by the W. C. T. U. Committee, secured the necessary legislation. At this time an important work was started among the Germans of the State, temperance societies being formed and a German temperance paper established.

During 1883 petitions were circulated and signatures gathered by Union workers for a Prohibition bill to be submitted to the Legislature, but it was defeated. A fight was carried on during this period against the liquor interests to keep saloons and liquor away from the State Fair grounds, and temperance booths were set up in opposition, which resulted in an order by the Agricultural Board to exclude all intoxicants from the grounds. Petitions were also sent to the International Committee urging regular temperance lessons in Sunday-schools, and others to railroad companies to forbid drinking by employees. Much emphasis was laid on juvenile work, also, at this time.

Scientific temperance instruction was made obligatory in the public schools in 1883.

For some years after 1881 several columns in the weekly *Lever* were used as an organ by the W. C. T. U. The Michigan Union was incorporated in 1889, and in 1891 the *Michigan Union* was established as the official organ of the organization, with Mrs. Emma A. Wheeler as editor and business manager. It has exerted a considerable in-

fluence on the temperance situation in Michigan.

The W. C. T. U. of Michigan has conducted a successful work among woodsmen and lumbermen of that State, sending free copies of the *Union* regularly for distribution among them. It also helped to secure the National Temperance Education Bill.

Work Among Woodsmen and Lumbermen and was active in the campaign for a Prohibition amendment, being first in the field to support the amendment submitted to the voters on Jan. 27, 1887. In this campaign the Union directed thousands of letters to ministers, local Unions, newspapers, etc. Many newspapers and almost all of the ministers addressed favored the amendment. Statistics were sent out to every Grange in the State, which may have accounted for the large vote in rural districts in favor of it. Many other propaganda leaflets and circulars were circulated, the polling-places were decorated with temperance posters, etc., and prominent temperance speakers from other States assisted. At first Prohibition was declared successful in the election; but the liquor interests demanded a recount, and alcohol was declared the victor.

The Union continued active in the local-option campaigns following 1889, and in securing the enactment of various laws affecting women and children, such as raising the age of protection for girls from 10 to 16 years, and establishing an industrial home for girls and a prison for women.

In 1926 Mrs. Elizabeth A. Perkins succeeded Mrs. Calkins in the presidency, the latter having served for 21 years.

The present officers are (1928): President, Mrs. Stella B. Roben, Big Rapids; vice-president at large, Mrs. Ada C. Mumford, Adrian; corresponding secretary, Mrs. Norma F. Mudge, Belding; recording secretary, Mrs. Emma Pearce, Flint; treasurer, Mrs. Matie W. Jones, Dearborn; Y. P. B. secretary, Mrs. Gladys B. Retallie, L'Anse; L. T. L. secretary, Mrs. Alice Campbell, Royal Oak; editor *Michigan Union*, Mrs. Norma F. Mudge. The total membership is 15,278.

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MICHIKINIKWA. A Miami chief and reformer, known also as "Little Turtle." See **ABORIGINES OF NORTH AMERICA**, vol. i, p. 17.

MIDDLETON, ELIZABETH (SMITH). Canadian temperance worker; born in Yorkshire, England, May 10, 1814; died at Old Orchard, Maine, U. S. A., Aug. 4, 1898. While still a child she emigrated with her parents to Canada, the family residence being established at Three Rivers, in the province of Quebec, where she received a liberal education. In 1856 Miss Smith was married to Robert Middleton, of Berwick-on-Tweed, editor of the *Quebec Gazette*.

In 1882 a woman's auxiliary to the Temperance Union of Quebec was formed, of which Mrs. Middleton was chosen president; and in the following year she became president of the newly formed Quebec (city) W.C.T.U. During the same year the

awakening temperance sentiment throughout Quebec resulted in the organization of the provincial W. C. T. U., with Mrs. Middleton as president. She traveled at large among the various municipalities of the province, lecturing and organizing year after year until 1888, when she declined reelection on account of failing health. She was then made honorary president, which position she continued to hold for the rest of her life. In recognition of her valuable services a hall, which bears her name, was erected to her memory; also a drinking-fountain, with a suitable inscription, near the St. Louis Gate, Quebec. Mrs. Middleton was also honored with a life membership in the World's W. C. T. U.

MIDLAND TEMPERANCE LEAGUE. A British organization, formed at Birmingham in 1856. Its founder and prime mover was JAMES PHILLIPS, of Wolverhampton, who for more than 50 years was secretary of the organization. The League covers the counties of Warwick, Worcester, Stafford, and Shropshire. It holds meetings, circulates literature, gives scientific lectures in the day-schools, and publishes a periodical, the *Temperance Witness*, more than 5,000,000 copies of which have been distributed free from door to door. The publication of the periodical, however, was suspended during the World War. The League maintains headquarters at 62 Ruskin Chambers, Corporation Street, Birmingham. RICHARD MILDREN is the secretary.

MIDSUMMER-ALE. See **SCOT-ALE**.

MIKIČ, FEDOR. Yugoslavian physician and temperance leader; born at Celje (Cilli), Slovenia, Nov. 16, 1898; educated in the local public school and gymnasium and in the medical schools of Graz and Zagreb, receiving the degree of Doctor of Universal Medicine. In 1925-26 he was assistant physician in the Institute of Hygiene at Ljubljana (Laibach) and since November, 1926 he has served in the same capacity in the General Hospital of that city. He married Yusti Kmet, of Ljubljana, July 26, 1926.

Mikič became interested in the temperance question in connection with public health, and in 1921 organized the first Health Week ever held in Yugoslavia, delivering 13 of the 31 lectures given during the week. In March, 1922, he became associated with the Neutral Good Templars (I. O. G. T. N.), joining the academic lodge "Preporod," to which body he submitted an antialcohol declaration. In April of the same year he assisted in uniting the various temperance organizations in Yugoslavia into a centralized league, with headquarters at Belgrade and during 1921-25 he carried on an abstinence campaign among the workmen of the country. From 1921, also, he engaged in constant newspaper work on the alcohol question and in 1923 he published two brochures: "Our Alcohol Administration" (*Naše Alkoholno Gospodarstvo*), and "On Scouting" (*Vom Skautismus*).

Mikič is a recognized leader in the temperance work among the young in Yugoslavia. He has been active in the formation of abstinence organizations, especially among Yugoslavian students, his work extending also to German, Bulgarian, Ukrainian, Greek, and Albanian students. In 1923 he founded the abstinence society George Pancevič (*Djordje Pancevič*), for the college students in Graz, and when he left that city (1925) the so-

ciety had 30 members, mostly medical students. In 1924 he assisted in the reorganization of the Good Templar lodge "High Aims" (*Hohes Ziel*), in Graz, of which he served for some time as Vice-Templar. He visited various cities of Slovenia during 1925, founding, with the assistance of Dr. Ante Lj. Sardič, also an abstainer, four middle-school temperance organizations (*Kolo Saveza trezvene Mladezi*)—the first in that country—in Maribor, and seven similar organizations, as well as the total-abstinence society (*Trezvenost*) at Ljubljana. This society is based on Good Templar principles, and has a membership of about 200. During the latter part of the year he conducted a spirited newspaper propaganda campaign against the moderation principles of the Catholic Antialcohol League *Sveta vojska* ("Holy War"), which was successful in causing the League to adopt total



FEDOR MIKIČ

abstinence. In March, 1926, he brought about the union of all the juvenile abstinence organizations of Slovenia into one body, *Oblastno središče Saveza trezvene Mladezi*. This federation has now a total membership of about 1,500, with headquarters at Ljubljana.

In December, 1926, Mikič made a great antialcohol and antinicotin propaganda trip through Yugoslavia which lasted 28 days. He visited 26 different cities in Dalmatia, Bosnia-Herzegovina, Serbia, Vojvodina, and Croatia, delivering 54 lectures and holding 82 conferences. He founded three school and three city temperance organizations, and reorganized six school societies and one national organization. By his work at this time the membership of the Young People's Temperance Society was increased from 2,000 to 5,000. The cost of the entire trip, amounting to 7,000 dinars, was borne chiefly by the members of the Young People's Temperance Society.

Mikič resides at Levstikova 4/11, Ljubljana, Slovenia, and is general secretary of the Yugoslav

Temperance League with headquarters at Zagreb.

MILAFFO. See MALAVU.

MILBURN, WILLIAMSON JOSHUA. American business man and Prohibition advocate; born at Cold Springs, Texas, July 20, 1871; educated in the public schools and at Dickson Normal College, Dickson, Tenn. Milburn states that he was an avowed Prohibitionist before he was twenty years of age as a result of his observation of the nefarious work of the whisky ring in Texas. Becoming interested in the oil-producing business, he moved to Oklahoma, and was a citizen of that Territory when the battle for statehood came on, complicated by the persistent attempts of the liquor men to trample on the treaty rights of the Indians and to bring the two Territories into the Union as a single wet State. This scheme was as much opposed to the will of a majority of the white settlers as it was an outrage on the Indians; yet the statehood bill was framed by the "wet" interests and passed the lower house of Congress before the nation could be roused to halt it in the Senate. Milburn entered into this prolonged contest with enthusiasm and stayed in it to the triumphant end.

Elected to the Oklahoma State Legislature in 1910, Milburn became a member of the Enforcement Committee of the House and of the Conference Committee that framed the bill which became law in 1911. He was a delegate to the National Conference on the Liquor Question which convened in Washington, D. C., in December, 1911, where, upon invitation, he addressed the Legal Committee of the Conference in support of the Webb-McCumber Bill. He was a member of the Committee of One Thousand, appointed at the National Convention of the Anti-Saloon League of America held at Columbus, Ohio, in November, 1913, to present the authorized memorial to Congress requesting the submission of the proposed Prohibition Amendment to the Constitution of the United States.

Milburn was a member of the State Headquarters Committee of Oklahoma, and also of the National Board of Directors of the Anti-Saloon League. In his position as president and general manager of the Homokla Oil Company he was never too busy to put in a laboring oar to assist in propelling the Prohibition craft to the desired haven. In 1918 he was appointed chairman of the Ratification Committee, a body consisting of sixteen leading citizens, selected equally from the Democratic and Republican parties, to promote State ratification of the Prohibition Amendment to the National Constitution.

MILDREN, RICHARD. British temperance worker; born at St. Eve's Cross, Cornwall, March 6, 1860; educated in the local National School. He entered temperance work as organizing secretary to the Darlington Temperance Society, 1887-89. In the latter year he became general secretary to the Newport and County Gospel Temperance Union in which capacity he served until 1900. He married Emma Grace Thomas, of Cwmbran, Newport, Monmouthshire, Sept. 7, 1899, and in the following year became general secretary to the MIDLAND TEMPERANCE LEAGUE, which position he still holds (1927). He has been editor of the *Temperance Witness* for fourteen years.

In 1899, when the bill for extending the Welsh Sunday-closing Act to Monmouthshire was before

the House of Commons, the brewers and publicans of the county organized a great public meeting at Resca "to protest against the working men being robbed of their rights." A resolution strongly protesting against the extension of the Act to Monmouthshire was moved, seconded, and supported. The chairman then said if any one present had anything to say in opposition to the resolution he should have a fair hearing. Mildren moved an amendment to the effect "that this meeting supports the bill for the extension of the Welsh Sunday-closing Act to Monmouthshire." The chairman put the amendment and there appeared to be a clear majority for it. He then put the resolution, and, after the vote, said he thought there was a majority against the extension of the Act. Mildren then asked all who were in favor of the extension of the Act to leave the meeting by the platform end of the hall. There was great confusion for a time; but when those who were in favor of the amendment had left it was found that there were fewer than 50 persons remaining of an audience of over 1,100. The 50 soon withdrew.

In connection with the Midland Temperance League Mildren organized a meeting, held at Hanley in November, 1922, which was attended by 4,000 persons, and which was the largest temperance meeting held in England for over 25 years.

MILES, ETHAN ALLEN. American lawyer and temperance worker; born at Bowling Green,



ETHAN ALLEN MILES

Ind., Jan. 8, 1860; educated at the high school and Central Normal College of Danville, Ind. (B.S. 1880; B.A. 1881). He married Miss Sherrill, of Danville, in 1881. After teaching for several years, including two years at the Normal School of Marion, Ind., he studied law and was admitted to the bar in 1886.

Miles entered active temperance work in 1895 when, under the Nicholson Law, he wrote the first power-of-attorney remonstrance card, which was

afterward adopted by the Anti-Saloon League and used throughout the State. In the early struggling years of the League in Indiana he gave his time without any compensation to trying many cases under the Remonstrance Law, and he occasionally made Sunday addresses for the organization. In 1907 he again entered League work, speaking on Sundays; in 1909 he joined the financial department; and since the summer of 1923 he has been attorney for the organization. In that capacity he prepared the draft of the present Wright Law (1925). He resides in Indianapolis.

MILES, NELSON APPLETON. American soldier; born at Westminster, Mass., Aug. 8, 1839; died suddenly, while attending a circus, at Washington, D.C., May 15, 1925. He received an academic education and was engaged in business in Boston from 1856 to 1861.

At the outbreak of the Civil War (1861) Miles joined the Federal army and became first lieutenant of the Twenty-second Massachusetts Infantry, rising to the rank of major-general of volunteers Oct. 21, 1865. He was honorably mustered out of volunteer service Sept. 1, 1866. On July 23, 1892, he was awarded the Congressional Medal of Honor "for distinguished gallantry" at Chancellorsville. In 1866 he had been appointed colonel of the Fortieth U. S. Infantry, and became senior officer commanding the army, which position he held until his retirement, Aug. 8, 1903, after which date he lived in Washington, D. C.

While in the army Miles distinguished himself in campaigns against the Indians in the West, and compelled Geronimo and Natchez, chiefs of the Apaches, to surrender in 1886. During the railroad strike in 1894 he commanded the Federal troops in Chicago. In the Spanish-American War he was in command of the army and personally directed the occupation of Porto Rico, the conquest of Cuba being left to Generals Shafter and Wheeler.

Miles was the author of several books on military subjects, among which were: "Personal Recollections, or from New England to the Golden Gate," 1896; "Military Europe," 1898; "Observations Abroad," 1899 (based upon his impressions gained at the seat of the Greco-Turkish War in 1897, where he represented the U. S. army, and of his tour in Europe); and "Serving the Republic," 1911.

He held the honorary degree of LL.D. from Harvard, Brown, and Colgate universities.

General Miles, together with General Frederick Dent Grant, was most active in abolishing the canteen in the United States army. At that time it was customary in the United States army, as well as in the armies of other nations, to allow every soldier a certain amount of rum, whisky, or brandy, as part of his daily rations. The amount increased with rank, and its equivalent in money was permitted. The shops, stores, and certain places of amusement were open to the soldier in the town where he was stationed. In the isolated posts of the West the trader took the place of the merchant and saloon-keeper, often furnishing the only place of entertainment. To break the evils growing out of this trade system an amusement-room, called later "the post exchange," was established. This was a place of recreation for the enlisted men, where they could enjoy reading books and papers, playing games, etc., and could purchase such refreshment, except liquors, as they desired. Such

a place was suggested by Miles and established at Vancouver Barracks. (See ARMY CANTEEN.)

On Feb. 8, 1876, Miles, at that time colonel of the Fifth Infantry, stationed at Fort Leavenworth, in answer to inquiries by the House of Representatives, wrote:

At nearly every military post there is established, under authority of law, a trader's drinking-saloon for both officers and men. The injurious influence of this is apparent.

The records of the military courts will show that the greater number of offenses in the army can be traced directly to these establishments. It is therefore recommended that the selling of alcoholic liquors be prohibited on all military reservations, and at every military post, as has been done on ships of the navy, with most advantageous results.

On the evening of Feb. 22, 1881, General Miles went with Colonel Thomas Barr to the White House, where they had a conference with President Hayes on the evil effects of liquor in the army. The outcome of his conversation was a strong letter by the President to the Secretary of War, in which he ordered prohibition of the sale of strong liquors at the posts and reservations of the army, but still allowed light wines and beer. Nearly ten years later (Feb. 2, 1901) the sale of these drinks,



NELSON APPLETON MILES

also, was discontinued in the army posts by Act of Congress, upon the recommendation of Miles, Colonel L. Mervin Maus, General Aaron S. Daggett, and others.

It has been held by some that this action of Miles was not entirely beneficial to the army, inasmuch as it relinquished the control of the sale of alcoholic beverages to the soldiers, who could still obtain these drinks outside the posts, especially when the troops were stationed in or near towns.

Miles not only tried to cure the private soldier of the drink habit; he endeavored to induce the officers, also, to become abstemious, although without much success. Even if stationed in isolated posts, the officers could find means to procure alcoholic beverages privately, and they had much less difficulty in cantonments in towns.

After his retirement Miles transferred his prop-

aganda from the army to private life. For more than 40 years he fought vigorously against the abuse of alcohol.

MILK PUNCH. A mixture of sugar, milk, and whisky or brandy, poured over ice, strained, and served with nutmeg grated over it.

MILL, JOHN STUART. English philosopher, political economist, and anti-Prohibitionist; born at Pentonville, London, May 20, 1806; died at Avignon, France, May 8, 1873. He was the son of James Mill, a noted scholar and writer, who personally conducted his son's education, and stimulated the boy's precocious intellect until he became a prodigy of youthful learning. Besides English studies he acquired the Greek alphabet at three years of age, and at eight had become familiar with the works of the leading Greek and Latin authors. He continued to absorb knowledge throughout his life. He was at first inclined toward the law; but the immediate necessity of earning a livelihood led him to enter the India House as a clerk, where he was advanced to responsible positions. During his leisure hours he became enlisted in the current conflicting theories of political economy; and these questions, with occasional excursions into philosophy, absorbed him for the rest of his life. He began to publish at the age of fourteen, and contributed to the *Westminster Review* at eighteen.

He came to be recognized as a profound thinker, and his writings on particular subjects greatly influenced the thought of his day. His principal works were a "System of Logic"; "Political Economy"; "Compte and Positivism"; "Utilitarianism"; "Examination of Sir William Hamilton's Philosophy"; an essay on "Liberty"; and his "Autobiography." He was keenly interested in current politics, and in 1865 was elected to the House of Commons, refusing, however, to solicit votes or take any active part in the campaign. He held his seat in that body for three years.

In his famous essay on "Liberty" Mill goes out of his way somewhat to deliver strictures on the temperance-reform movement. His general view may be gathered from these excerpts:

Under the name of preventing intemperance, the people of one English colony, and of nearly half of the United States, have been interdicted by law from making any use whatever of fermented drinks, except for medicinal purposes; for prohibition of their sale is, in fact, as it is intended to be, prohibition of their use. And though the impracticability of executing the law has caused its repeal in several of the states which have adopted it... an attempt has notwithstanding been commenced, and is prosecuted with considerable zeal by many of the professed philanthropists, to agitate for a similar law in this country... All matters relating to thought, opinion and conscience, appear to me to be without the sphere of legislation; all pertaining to social act, habit, relation, subject only to a discretionary power vested in the state itself and not in the individual, to be within it.

To these and other similar deliverances, W. L. Courtney replied, in part, as follows:

I claim, as a citizen, the right to legislate whenever my social rights are invaded by the social act of another... If anything invades my social rights certainly the traffic in strong drink does. It destroys my primary right of security by constantly creating and stimulating social disorder. It invades my right of equality by deriving a profit from the creation of a misery I am taxed to support. It impedes my right to free moral and intellectual development by surrounding my path with dangers, and by weakening and demoralizing society, from which I have a right to claim mutual aid and intercourse.

(See W. L. Courtney, *John Stuart Mill, a Criticism with Personal Recollections*, London, 1889.)

MILLAR, JAMES DUNCAN. British Member of Parliament and temperance leader; born in Edinburgh, Scotland, Aug. 5, 1871; educated at Edinburgh University (M.A., LL.B.) and abroad. In 1906 he married Ella Forrester-Paton, of Inglewood, Alloa. He was called to the Scottish bar as an advocate in 1896, and to the Middle Temple as a barrister-at-law in 1897. In 1910 he entered Parliament as Liberal member from St. Andrews Burghs, and in 1911-18 he represented Northeast Lanarkshire in that body. He was made King's Counsel in 1914, and in 1913-16 was Senior Advocate Depute.

For many years Millar has been one of the leading champions of temperance, both in Scotland and in the British Parliament. He became a member of a Young Abstainers' Union while a boy, and has since been deeply interested in all phases of the temperance movement. Upon the formation of the National Citizens' Council in 1919, he was elected chairman, and he took a leading part in the No-License campaigns of 1920 and 1923. He has been a vice-president of the Scottish Temperance League and the Scottish Permissive Bill and Temperance Association; and at the present time he is honorary president of the Scottish Temperance Alliance, as well as one of the vice-presidents of the United Kingdom Alliance.

MILLER, EVA KINNEY GRIFFITH. See GRIFFITH MILLER, EVA KINNEY.

MILLER, JOHN WESLEY. American Methodist Episcopal minister and Prohibition advocate; born at Markham, near Toronto, Ontario, Canada, Jan. 13, 1875; educated in the public schools of Canada and Michigan, U. S. A. He received honorary degrees from Gooding (Idaho) College (B.D. 1918) and Iowa Wesleyan College, Mt. Pleasant, Ia. (D.D. 1924). His first employment was with the Standard Oil Company, which corporation he served several years as a salesman. In 1905 he entered the Methodist Episcopal ministry, although he was not ordained until Aug. 20, 1911, since which time he has served the following pastorates: Hoytville, Mich. (1905-06); Long Valley, Ida. (1907-08); Ontario, Ore. (1909-11); Joseph, Ore. (1911-13); Nampa, Ida. (1913-15); and American Falls, Ida. (1915-17). During 1917-22 he was vice-president and field secretary of Gooding College, and since the latter year he has been staff representative on the Board of Education of the Methodist Episcopal Church.

Miller married Annie Marie McKague, of Toronto, Canada, on Sept. 2, 1899, and now resides at Gooding, Ida.

Miller spent a great many years and gave much of his energy to furthering the cause of national Prohibition. He has been associated with the Anti-Saloon Leagues of Michigan, Oregon, and Idaho. In Oregon he assisted in two State-wide campaigns and two local-option campaigns (Malheur and Wallowa Counties), and in Idaho he participated in a number of Prohibition campaigns, particularly in the one for State-wide constitutional Prohibition in 1916, which resulted in Idaho being added to the dry column. Miller was a trustee and member of the executive committee of the Oregon League in 1908-13, and since 1913 has served in the same capacity for the Idaho League. He was made secretary of the latter organization in 1915, and is now (1927) a member of the Board

of Trustees of the Anti-Saloon League of America. During the struggle in Congress over the Webb-Kenyon Bill Miller was appointed by Ex-Governor West of Oregon and the Oregon Anti-Saloon League to go to Washington, D. C., to lobby for Prohibition interests.

MILLER, LAURITZ. American State Senator, attorney, and Prohibition advocate; born on a farm in Yankton County, South Dakota, July 22, 1877; educated in the country schools of that county, at Dakota Wesleyan University, Mitchell (B.S. 1903), at the University of Wisconsin, Madison, and at the University of South Dakota, Vermillion (LL. B. 1906). He was admitted to the South Dakota bar and in August, 1906, commenced his legal career at Mitchell, in which city he still practises. In 1908 he was chosen city attorney for Mitchell, serving for eight years. He married Miss Sarah F. Miller, of Cresbard, S. D., on June 15, 1910. For four years (1913-17) he was State attorney for Davison County, S. D., and in 1916-17 he was attorney for the Department of Banking and Finance of the State of South Dakota.

In 1923 Miller was elected to a four-year term in the State Senate as member from Davison County.

Since 1906 Miller has been employed in a legal capacity by the Anti-Saloon League of South Dakota. He drafted and secured the enactment of a number of temperance laws in his native State, conducted several local-option contests, and secured from the courts a number of favorable interpretations of South Dakota liquor laws. His most notable contributions to the Prohibition cause are the present State-wide (South Dakota) constitutional amendment and the South Dakota Prohibition Law, both of which he drafted, the South Dakota Search and Seizure Law, and the State law empowering cities and towns in South Dakota to prohibit and suppress the traffic in the manufacture, keeping, and use of intoxicating liquors, in addition to a number of other prohibitory and regulatory laws.

MILLER, MARMADUKE. English Wesleyan Methodist clergyman, editor, and temperance worker; born at New Basford, near Nottingham, in 1827; died in Manchester April 28, 1889. He was educated for the ministry of the Wesleyan Methodist Association, and, after being ordained in that denomination (1852), served pastorates at Tavistock, Devonshire (1852-54), Darlington, Durham (1854-56), Manchester (1856-59), and Heywood, Lancs. From Heywood he went to Darlington and then to Huddersfield, Yorkshire, to assume the pastorate of Brunswick Chapel, where he remained for six years.

In order to secure Miller's services the Reformers and the Wesleyan Methodists of Huddersfield united to form the United Methodist Free Church, of which denomination he served for a time as president, secretary, and first theological tutor. About 1870 the Annual Assembly of the Methodist New Connexion churches appointed him editor of their official organ, in which capacity he served for five years, residing meanwhile in London. In 1876 he returned to Manchester to become superintendent of the Oxford Street circuit, and, after six years of strenuous activity, he was obliged to retire from the ministry owing to ill health. In order to perpetuate his memory, his friends founded the "Miller Scholarship" in the

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Theological Institute of the United Methodist Free Church.

Miller was a total abstainer practically throughout his life. He was deeply interested in advancing the temperance movement. A powerful speaker, he was in demand at Exeter Hall (London) and other large temperance meetings. He was one of the founders of the Free Methodist Temperance League.

MILLIKEN, CARL ELIAS, American State governor and Prohibition advocate; born at Pittsfield, Maine, July 13, 1877; educated in the public schools of Augusta, Me., at Bates College (A.B. 1897), and Harvard University (A.B. 1899). He received the honorary degree of LL.D. from Bates (1917), Colby College (1918), and the University of Maine (1919).



CARL ELIAS MILLIKEN

Milliken first engaged in teaching, subsequently entering the lumber manufacturing business with the Island Falls Lumber Company and the Stockholm Lumber Company. He also served as president of the Katahdin Farmer's Telephone Company. He married Emma V. Chase, of Lewiston, Me., July 31, 1901.

Entering politics as a Republican, Milliken was elected in 1905 to the Maine House of Representatives and was reelected in 1907, serving two terms. In 1909 he became a member of the State Senate, where he served for five years, being president of that body in 1913. In 1916 he was elected governor of the State of Maine, and in 1918 he was reelected, serving two terms. He was appointed Collector of Customs of District No. 1 in Maine in 1924, and in 1926 he became secretary of the Motion Picture Producers and Distributors of America.

Milliken has long been prominent in temperance work in Maine, and as a business man, legislator, and chief executive of the State he has been consistently on the side of Prohibition and

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law enforcement. A prominent lay member of the Baptist Church, he is chairman of the Commission on Temperance of the Federal Council of Churches of Christ in America. He began his business career in the days when Maine was preeminently a Prohibition battle-ground. For many years from the wet centers of other States money flowed into Maine to assist in nullifying the Prohibition Law of 1851, and never anywhere else has there been more continuous effort put forth to corrupt municipal officials and thus defeat the legislation which made the "Maine Law" famous throughout the country. To this feature of the situation Milliken, as governor, gave special attention, and he had greater success in enforcing the Prohibition laws of the State than any other governor.

Milliken is a trustee of Bates College, Ricker Classical Institute, and Maine Central Institute. He is, also, a director of the Maine Civic League and of the Anti-Saloon League of America, as well as a member of the executive committee of the Citizen's Committee of One Thousand. He now resides in Augusta.

MILLION DOLLAR FUND. A fund raised for the purpose of aiding the enforcement of the liquor law throughout the State of Massachusetts, U. S. A. The proposition to raise such a fund was first made by Bravo C. Dunbar, of Easton, at a State convention of the friends of Prohibition, held Sept. 12-13, 1853, in Tremont Temple, Boston. At first the proposition received but little favor; but gradually it met with general approval, and before the adjournment of the convention the sum of \$10,000 was pledged toward the Fund. Moses Mellen was appointed treasurer of the Fund, and Dunbar was appointed agent for the raising of money in Bristol County. According to G. F. Clark ("History of the Temperance Reform in Massachusetts, 1813-1883," pp. 100-101), "subscriptions were rapidly received from all parts of the State and the whole amount required was pledged before the seventh day of February, 1854." Owing to the death of many subscribers, however, and the withdrawal of subscriptions, the amount realized "dwindled from the ten thousand dollars a year, originally intended, to seventy-five dollars paid in 1872, which, so far as we can learn, was the last payment made to the State Temperance Alliance, which had taken the place of the old State Temperance Committee, to whose treasury the money was originally paid" (*Ib.* p. 101).

MILLS, B. H. See MISSOURI.

MILLS, EDWARD WILLIAM. American reformer and temperance lecturer; born at Fall River, Mass., July 15, 1857; educated in the public schools of East Weymouth, Mass., at Comer's Commercial College, Boston, at McKeesport (Pa.) Academy, Washington and Jefferson College, and Waynesburg (Pa.) College. On Dec. 25, 1895, he married Miss Minnie Iams, of Waynesburg, Pa. In early life he worked in a nail-factory and a shoe-factory in East Weymouth. In 1882 he removed to McKeesport, where he operated a shoe-store.

As a youth Mills was a member of the Cadets of Temperance. He later joined the Sons of Temperance Order, and became a member of the Temple of Honor in East Weymouth. He was active,

also, in the Red Ribbon movement launched by Dr. H. A. Reynolds, of Maine. For some time he was Worthy Chief Templar of the McKeesport (Pa.) Lodge, I. O. G. T., and in 1887 he served as president of the Blue Ribbon Temperance Union of McKeesport, Pa., which organization had more than 2,000 signers to its total-abstinence pledge. Then he became the organizer for the Prohibition party of Venango County, Pa., resulting in the election of a sheriff, county commissioner, and jury commissioner on the Prohibition ticket. This was followed by the election of more than 120 Prohibition candidates in the 21 townships of the county. About 1902 he became chairman of the Prohibition State Committee of West Virginia, with headquarters at Fairmont. In a few years the Prohibitionists elected their candidates for mayor and city clerk in that city. A Prohibitionist was also elected to the State Legislature. In 1908 Mills was Prohibition candidate for the governorship of West Virginia. Before the end of the 1912 campaign more than 2,000 meetings had been held in the State, which had much to do with the large majority of 92,342 votes cast for Constitutional Prohibition in West Virginia. Mills also participated in the campaign to make Colorado dry in 1914, and spent several months in Arizona in the fight there for constitutional Prohibition in the same year. He was active in the Florida and Kentucky State-wide Prohibition campaigns in 1917 and 1919 respectively. At the present time he is a lecturer for the Boys' International Anti-Cigarette League, Inc., of Chicago, Ill.

Mills is the author of numerous lectures and poems against alcohol and tobacco.

MILLS, JOHN BIBB. American lawyer and temperance worker; born at Montgomery, Alabama, Jan. 1, 1877; educated in the public schools of the District of Columbia and of Newark, N. J., at Western Maryland College, Westminster, Md. (A.B. 1895; A.M. 1900) and at the University of Maryland, Baltimore (LL.B. 1900). He has been twice married: (1) to Martha D. Stevens, Lafayette, Ind., June 27, 1907 (d. April 20, 1918); (2) to H. Frances Stutton, Greensboro, N. C., Sept. 28, 1921. He engaged in the general practise of law in Baltimore from 1900 to 1909, when he became attorney and legislative superintendent of the Anti-Saloon League of Maryland. He held this office until 1922, when he became superintendent of the Anti-Saloon League of Alabama, which position he still (1928) holds.

Mills has been for many years an earnest advocate of Prohibition. He has held many offices in the Anti-Saloon League and has had a large, successful experience in League affairs. He was Superintendent of Temperance of the Maryland Christian Endeavor Union 1910-15; member of the Committee on Temperance of the General Conference of the Methodist Protestant Church in 1912, 1916, and 1920; delegate to the National Convention of the Anti-Saloon League of America; and he has attended every convention since 1909. As legislative superintendent of Maryland he was in charge of the dry forces in the Legislature of that State when most of the local-option legislation was passed, and when Maryland was the sixth State to ratify (1918) the Eighteenth Amendment.

Mills has been in charge of the temperance

forces of Alabama since September, 1922. The principal thing accomplished in the State was the exclusion from the list of schoolbooks of a textbook on physiology, used by fifth-grade pupils, in which were a picture of a still and recipes for the manufacture of liquor. Alabama had unconsciously for about ten years been teaching the boys of the State to become "moonshiners." Mills has also been successful in preventing any action by the Legislature tending to weaken the existing Prohibition laws.

MILLS, JOHN MARTIN. American Methodist Episcopal clergyman and Prohibition advocate; born in Hocking County, Ohio, Nov. 5, 1850; died at Lima, Ohio, Feb. 17, 1923. He was educated in the Ohio public schools and at Fairfield College, and was granted the honorary degree of D.D. by the American Temperance University of Tennessee. In 1882 he was ordained to the ministry of the Methodist Episcopal church, to which he gave more than 30 years of active service, his last pastorate being at Lima, Ohio. At the time of his death he was president of the Methodist Children's Home at Worthington, Ohio. Mills was twice married: (1) to Mary M. Huford (d. 1902), on Nov. 10, 1870; and (2) to Helen Janette Innes, of Elmira, New York, on Dec. 14, 1905.

Mills was a member of the first board of trustees of the Ohio Anti-Saloon League, and also served on the body which organized the Anti-Saloon League of America at Washington, D. C., in 1895. While serving in his various charges, he was an active participant in numerous local and State-wide campaigns for the suppression of the liquor traffic in Ohio. He was for many years a member of the National Board of Directors of the League.

MILNE, ANN WATT (Mrs. George C. Milne). Scotch temperance worker; born at Watermill Farm, Fraserburgh, Scotland, July 20, 1856; educated in the Young Ladies School at Fraserburgh and at St. Leonard's Boarding School, Banff. She has been twice married: (1) to Dr. J. L. Henderson (died soon after marriage); (2) in 1898, to the Rev. George Coates Milne, of Aberdeen. As a young woman she became interested in the temperance cause, organizing a Women's Society for Temperance and other social reform. She was made president of the Society, which grew in power and influence until its membership reached 1,000, and took an active part in its work, also writing tracts and pamphlets in its interest. She was active in opposing the granting of new licenses in Fraserburgh and the renewal of licenses whose owners had violated the law. Her local temperance activities led to her appointment on the Agency Staff of the Scottish Permissive Bill and Temperance Association in Glasgow. She organized a Ladies' Auxiliary to the Association, which has ever since proved a helpful adjunct to the ordinary work of that organization. After four years of active service with the Association she resigned because of her marriage to the Rev. G. C. Milne, after which she removed to Aberdeen.

Mrs. Milne became associated with the temperance organizations of Aberdeen, and was a leader in the local branches of the British Women's Temperance Association. On the formation of the Aberdeen District Union, including the counties of

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Aberdeen and Banff, she was elected its first president. She also took a prominent part in the work of the National Temperance Council of Scotland. In 1901 Mrs. Milne was appointed Parliamentary superintendent of the B. W. T. A. (S. C. U.) for Scotland, which office she still holds. She thus rendered helpful service in connection with the enactment of the Temperance (Scotland) Act (1913). In 1906 she was elected vice-president of the B. W. T. A., serving until 1923, when she became president of the Association, and she was re-elected in 1924. During many years she has rendered valuable service to the Association as one of its most gifted and acceptable speakers. She has frequently represented that body at national and international temperance gatherings. She is, also, a member of the executive of the Scottish Temperance Alliance, and has addressed meetings throughout England, Scotland, and Ireland.

During the World War Mrs. Milne was active in all patriotic work. She was president of the Aberdeen Women's Patriotic Society for the wives of soldiers and sailors. She was the leader in organizing a great National Memorial with a quarter of a million signatures, asking the Prime Minister and the Government to prohibit the liquor traffic during the period of the War and six months thereafter, and she was one of the members of the committee that presented it to the Prime Minister, through the Secretary for Scotland.

MILNER, DUNCAN CHAMBERS. American Presbyterian clergyman and Prohibition advocate; born at Mt. Pleasant, Ohio, March 10, 1841; died at Mount Dora, Florida, March 18, 1928. He was educated in the Ohio public schools, at Washington and Jefferson College, Washington, Pa. (A.B. 1866), and at the Union Theological Seminary (1866-68). His education was interrupted by the outbreak of the Civil War 1861-65), as he entered the Union Army early in the war, serving as sergeant, major, first lieutenant, and adjutant of the 98th Ohio Infantry. He was wounded in 1863 at the battle of Chickamauga Creek, in northwestern Georgia, and carried a crippled arm ever afterward. On May 19, 1868, he married Miss Lucie M. Reid, of Mt. Pleasant, Ohio. He was ordained to the ministry of the Presbyterian Church in 1868, and served in the following pastorates: Osceola, Mo. (1868-71); Third Presbyterian Church of Kansas City, Mo. (1871-75); Ottawa, Kan. (1875-82); Atchison, Kan. (1882-87); Manhattan, Kan. (1887-92); Armour Mission, Chicago, Ill. (1893-98); Joliet, Ill. (1899-1905); Logan Square Presbyterian Church, Chicago, Ill. (1905-07). From 1915 he was associate minister of the Ravenswood Presbyterian Church of Chicago. In 1883 he was awarded an honorary D.D. degree by the College of Emporia, Kansas.

From the time that he preached his first sermon Milner was engaged in one battle after another with the liquor traffic. He was a member of the executive committee of the Kansas State Temperance Union, and served as president in 1893-94. During his pastorate at Atchison, Kan., he was assaulted by a notorious drunkard, and was compelled to defend himself as best he could with his one good arm. He was the author of "Lincoln and Liquor," and for many years had been a frequent contributor to various newspapers and magazines on topics connected with the temperance re-

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form movement. To this movement and to the Prohibition cause he rendered invaluable service.

Milner was moderator of the Presbyterian Synod of Kansas in 1883-84 and editor of the *Kansas Presbyterian*. He was, also, a director of the Chicago Law and Order League.

MILNER, ISAAC. English manufacturer, merchant, and temperance advocate; born at Sheffield, Yorkshire, Sept. 18, 1834; died there Aug. 6, 1926. He was educated at the Friends' School at Ackworth, and entered business for himself in Sheffield, eventually becoming a successful cutlery manufacturer and merchant. In 1885 he was elected to the directorate of the Sheffield Café Company, a concern which managed a number of temperance restaurants, and he later became chairman of the board. He was a trustee of the Sheffield Savings Bank, and for a time its chairman. Milner was appointed a magistrate for Sheffield in 1893. He served, also, as a member of the Council of Sheffield University. He retired from business many years before his death.

As a young man Milner became interested in religious and social reform work. He was a life abstainer and a devoted worker for the temperance cause. Actively associated with the various temperance organizations of Sheffield, he was for 44 years president of the Sheffield Sunday-school Band of Hope Union. After serving for many years as a member of the Executive Committee of the British Temperance League, he was chosen treasurer of that organization in 1903, and continued to serve in that capacity for the remainder of his life. Milner was, also, a generous contributor to the funds of the United Kingdom Alliance.

MILTON, JOHN. English poet; born in London Dec. 9, 1608; died there Nov. 15, 1674. He was educated privately, at St. Paul's public school, and at Christ's College, Cambridge (B.A. 1628; M.A. 1632). Although educated for the Church of England he abandoned that career and devoted himself to study and writing. After leaving the University he removed with his parents to Horton where he remained for six years, during which period he wrote "L'Allegro," "Il Penseroso," "Comus," "Lycidas," and other poems. In 1638-39 he traveled in Italy.

After his return from the Continent Milton took a house in London, where he conducted a small private school. Later he published pamphlets protesting against the marriage and divorce laws, for which attitude he was censured by the clergy; and as a result of the alleged illegal printing of these pamphlets he produced his greatest prose work, "Areopagitica," a plea for unlicensed printing which aided in securing the freedom of the press from license restrictions. He was thrice married: (1) In 1643, to Mary Powell, of Forest Hill, near Oxford (d. 1653); (2) in 1656, to Katherine Woodcock (d. 1657); (3) in 1662, to Elizabeth Minshull (d. 1727).

During the civil war which brought about the defeat of Charles I, Milton was one of the first to support the Parliamentary Government, publishing a pamphlet justifying the execution of the King two weeks after his death. This brought him recognition by the chiefs of the new Government, and he was made (1649) Secretary for Foreign Tongues to the Council of State, a position which he held with great honor. At this period he began to suffer from failing eyesight and in 1652 he be-

came totally blind, but he was able to continue his duties by the help of assistants. After Cromwell came into power (1651) Milton was appointed Latin Secretary, in which office he served during the whole period of the Protectorate.

Milton opposed the Restoration of the Stuarts, writing violent denunciations of the Royal family, and when Charles II was crowned (1661) the Republican leaders, including Milton, were forced to go into hiding. His arrest was ordered and his books condemned to be burned by the hangman. The public burning of some of his works actually took place on several occasions, but he himself was probably protected by friends at Court and escaped punishment. He subsequently retired to a house in Jewin Street where he wrote "Paradise Lost," which was published in 1667. He later wrote "Paradise Regained," "Samson Agonistes," and other poems. About 1664 he removed to Artillery Walk, in Bunhill Fields, where he died ten years later. His cottage there is still preserved.

Although Milton lived in an age when the use of alcoholic liquor was almost universal, he was extremely temperate in its use. He was one of the earliest opponents of the use of liquor, as the following passage from a biographical sketch of Milton by the Rev. David M. Nicholl, prefixed to an edition of the poet's works published by Henry Fisher (London, 1823), indicates:

His mode of life appears to have been very regular, unostentatious and seldom, if ever, idle. In his diet he was abstemious, yet somewhat delicate, as always choosing the best, though in respect to drink, strong liquors of all kinds were his constant aversion. . . . He went down to supper, which was usually olives, or some light thing, and after supper he smoked his pipe, drank a glass of water, and went to bed.

While not a temperance reformer in the modern sense, in his works Milton condemned excessive drinking, and showed that he recognized the evils resulting from drink. In "Tetrachordan" he says:

What more foul common sin among us than drunkenness? And who can be ignorant that if the importation of wine and the use of all strong drink were forbid, it would both clean and rid the possibility of committing that odious vice, and men might afterwards live happily and healthfully without the use of those intoxicating liquors? Yet who is there, the severest of them all, that ever propounded to lose his sack his ale, towards the certain abolishing of so great a sin? Who is there of them, the holiest, that less loves his rich canary at meals, though it be fetched from places that hazard the religion of them that fetch it, and though it make his neighbor drunk out of the same tun?

His views on the subject of drink are shown, also, in the following passage from "Samson Agonistes":

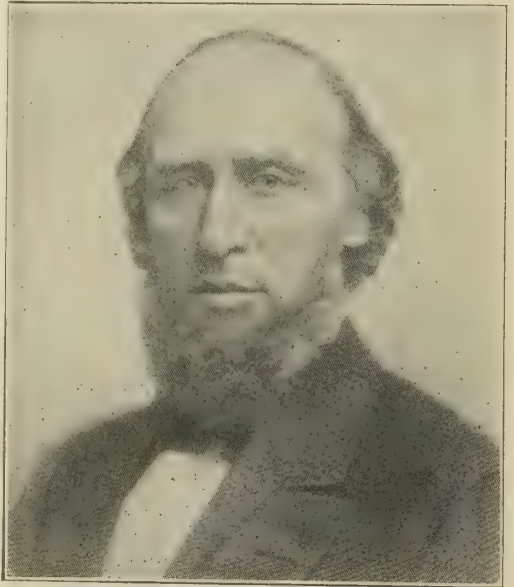
Samson. Wherever fountain or fresh current flowed
Against the eastern sky, translucent, pure,
With touch ethereal of heaven's fiery rod
I drank, from the clear milky juice allaying
Thirst, and refresh'd; nor envied them the
grape
Whose heads that turbulent liquor fills with
fumes.

MIMSAK. See WINE IN THE BIBLE, under WINE.

MINER, ALONZO AMES. American Universalist clergyman and Prohibitionist; born at Lempster, N. H., Aug. 17, 1814; died in Boston June 14, 1895. He received an academic education, and began teaching at the age of sixteen. During 1834-35 he was associated with James Garvin in the management of the Cavendish (Vt.) Academy, and from 1835 to 1839 he was princi-

pal of the Unity (N. H.) Scientific and Military Academy. In 1839 he was ordained to the ministry of the Universalist Church, subsequently serving pastorates in Massachusetts at Methuen, Lowell, and Boston. He was the recipient of honorary degrees from Tufts College (A.M. 1861; LL.D. 1865); and from Harvard (S.T.D. 1863). He served as president of Tufts College, 1862-75, at the same time retaining the pastorate of the Columbus Avenue Universalist Society, with which he was connected for over 50 years.

Miner was well known as an orator, lecturer, and writer on reform subjects in magazines and the public press. He was active in educational work, serving over 25 years on the State board of education, and for 20 years as chairman of the



REV. ALONZO AMES MINER

board of visitors of the State Normal Art School, which he was instrumental in establishing, and he was a member of a number of philanthropic and learned societies.

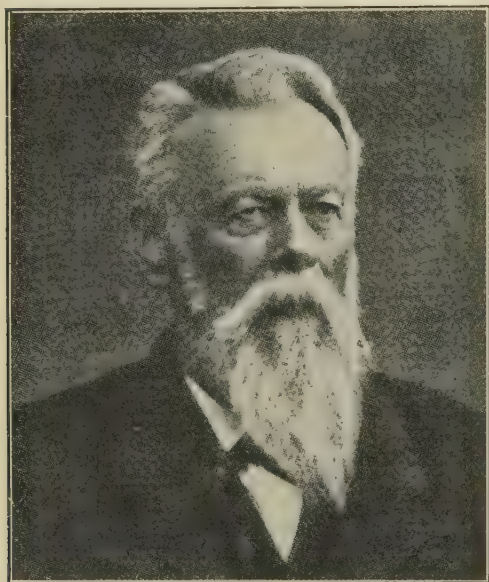
Miner was an early advocate of temperance and a member of the Prohibition party from its foundation. He was for 20 years president of the Massachusetts Temperance Alliance. He was the Prohibition party candidate for governor of Massachusetts in 1878, entering the campaign when the politicians had frightened all other candidates from the field, and for mayor of Boston in 1893. He lectured on temperance for over 50 years throughout the New England States, and often in other States and the Canadian provinces.

MINERALIZING. The process of adding to spirits already denatured, or in the process of being denatured, a small quantity of mineral matter to make them still less palatable to the taste.

MING, PETER ANTON. Swiss physician, Member of Parliament, editor, and total-abstinence advocate; born at Sarnen, Obwalden (Upper Unterwald), Switzerland, March 31, 1851; died at Sar-

nen in May, 1924. His earlier education was received at the Gymnasium of the Black Friars in Sarnen, after which he studied medicine at the universities of Bern, Freiburg, and Basel, in Switzerland, and at the University of Munich, in Bavaria. He began to practise as a physician in and around Sarnen about 1875, and he served his community in that capacity until his death.

In 1890 Ming was elected to represent Obwalden in the National Council, the more important of the two branches of the Swiss Parliament, and at the same time he became president of the Unterwalden High Court of Justice and also Superintendent of Public Instruction in the canton. Ming was an authority on philosophy, history, and literature, and was able to speak German, French, Italian, English, and Russian. He was an ardent Roman Catholic, and was identified with all reform movements in that denomination.



PETER ANTON MING

Ming was one of the acknowledged leaders of the antialcoholic and total-abstinence movements both in Switzerland and in central Europe. Becoming a total abstainer in 1890, he devoted the remainder of his life to an energetic defense of total-abstinence principles, organizing several societies for their promotion. The most important organization in which he was interested was the Swiss Catholic Abstinence League (*Schweizerische Katholische Abstinenzliga*), which he founded at Sarnen in 1895, in conjunction with Bishop Augustin Egger, of St. Gall, at whose suggestion the Swiss Abstaining Priests' League (*Schweizerische Priester-Abstinenzbund*) was formed. Dr. Ming served for a time as central president of the League, and later was its vice-president. For many years after 1899 he was editor of its official organ, *Volkswohl* ("Public Welfare"), and through its columns waged relentless warfare against the liquor interests of central Europe.

In his capacity as chief of public instruction

for the canton of Unterwalden, he had many opportunities to further the cause of scientific temperance instruction in the public schools of Switzerland. It was due largely to his influence that such juvenile temperance organizations as the Swiss Teetotal Gymnasts Society have been formed. As a member of the Swiss National Council, in which he was the accredited leader of the temperance forces, Ming was successful in securing the adoption of several legislative temperance reforms.

Almost as important as his work of organizing temperance societies were his articles assailing the evils of alcoholism, some of which appeared as early as 1877. The first of these, entitled "Der Schnaps und das Volk, oder wer wird meister?" ("Whisky and the People, or Who Will Be the Master?") had a wide circulation. Others were: "Blätter des Obwalden Bauernvereins" (Records of the Peasant Society of Obwalden), an energetic defense of total-abstinence principles; "Waget den Riesenkampf, ein Wort an die Studierenden der Katholischen Schweiz" (Enter the Great Struggle, A Word to the Catholic Students of Switzerland); "Durst und Geistige Getränke" (Thirst and Spirits); and "Bauer und Abstinenz" (The Peasant and Abstinence). A considerable number of his temperance pamphlets and tracts, also, were circulated throughout Catholic Europe.

Ming was interested in inebriate institutions and was one of the founders of the Pension Vonderfluh (see *INEBRIATE INSTITUTIONS*, p. 1322).

He was prominent, also, in the international movement against alcoholism, and was appointed by the Swiss National Council official delegate from Switzerland to the International Congresses Against Alcoholism at the Hague (1911), Milan (1913), Washington, D. C. (1920), and Lausanne (1921). In recognition of his services in this respect, his colleagues appointed him a member of the Permanent International Committee of the Congresses. At the Fifteenth Congress, held at Washington in September, 1920, he read a paper commending the work of the Catholic Church in Europe against the scourge of alcoholism. In that same year he was appointed a member of the general council of the World League Against Alcoholism, in which capacity he was still serving at the time of his death.

MINIWAKEN YATKESNI OKODAKICIYE.

A temperance league formed by the Sioux Indians of North and South Dakota in 1901. See *ABORIGINES OF NORTH AMERICA*, vol. i, p. 35.

MINNESOTA. A north-central State of the United States; bounded on the north by the Canadian provinces of Manitoba and Ontario; on the east by Lake Superior and Wisconsin; on the south by Iowa; and on the west by South and North Dakota; area 84,682 sq. mi., of which 3,824 sq. mi. are water; population (1920), 2,387,125. The chief industry is agriculture, with manufacturing, especially of flour, lumber and timber products being of second importance. The capital is St. Paul (pop. 250,100). Other large cities are Minneapolis (pop. 447,700), and Duluth (pop. 114,700). The State Legislature is composed of a Senate of 67 members and a House of Representatives of 131 members.

The territory now included in Minnesota was first visited by Europeans in the middle of the seventeenth century, when French explorers and

traders entered the region from Canada. During the winter of 1658-59 two Huguenots, Radisson and Groseillers, in search of the northwest passage to China, passed through Minnesota.

Early History Returning to Montreal with large numbers of pelts, their example incited other traders to go to Minnesota in search of furs, and laid the foundation of the French fur-trade, which later conflicted with the trade of the Hudson Bay Company.

Between 1671 and 1762 a number of other French explorers visited the region, but made no permanent settlements.

In the year 1763 French rule came to an end, the Treaty of November, 1762, and the Treaty of Versailles (1763) transferring the western portion to Spain and the part east of the Mississippi River to Great Britain. The territory was also explored by the Connecticut traveler, Jonathan Carver, in 1766.

After the Revolutionary War. by the Treaty of Paris (1783) Great Britain lost her claim to the eastern territory, and it came into the possession of the American colonies, being made a part of the Northwest Territory by the Ordinance of 1787, although the British retained possession and traded there until 1796. The western part of the Territory was transferred by Spain to France, who sold it in 1803 to the United States as a part of the Louisiana Purchase. In 1805-06 President Jefferson sent on an exploring expedition into Minnesota. Lieut. Zebulon M. Pike, who took formal possession of the Territory in the name of the United States. The building of Fort St. Anthony was begun in 1820, the post being renamed "Fort Snelling" in 1824. In 1819 Michigan Territory was extended west to the Missouri River and its governor, Gen. Lewis Cass, conducted an exploring expedition through the region in search of the source of the Mississippi. During the next ten years several expeditions explored the region, seeking the source of the river, which was finally discovered, in 1832, by Henry Schoolcraft.

After the year 1820 settlements were made slowly in Minnesota. The first steamboat reached St. Paul in 1823, and soon after the Mississippi River was opened to continuous traffic. On the formation of Wisconsin Territory, in 1836, the whole of Minnesota, which extended to the Missouri River, was incorporated with it. Two years later, on the formation of Iowa Territory, Minnesota was divided, and the part west of the Mississippi River became part of Iowa. By important treaties with

the Chippewa and Sioux Indians, in 1837, all title to their lands east of the Mississippi was relinquished, and the lands were opened for settlement.

Minnesota Admitted as a State On March 3, 1849, the Territory of Minnesota was organized. Alexander Ramsay being appointed first governor. The first Territorial Legislature met at St. Paul Sept. 3, 1850. According to the Federal census of that year the population of the Territory was 6,077. During the following year the Sioux ceded all their lands to the Government, and the region west of the Mississippi was opened for settlement. Subsequently a great rush of settlers took place, the census of 1857 showing a population of 150,037. In July, 1857, a convention met to frame a State Constitution, which was adopted the following October; and the State was admitted to the Union May 12, 1858.

Liquor Legislation. During Territorial days Minnesota was subject to Federal liquor laws. After its admission as a State the first Legislature enacted a law giving county commissioners the power to grant grocery licenses to retail liquor at \$100 to \$200 on delivery of a bond in \$500 not to permit disorderly conduct or violation of the law. The penalty for selling without license was \$100 to \$200; and for keeping open on Sundays \$10 to \$25. In 1851 the license fee was reduced to \$20 to \$25. In the following year a regular prohibitory, or Maine, law was introduced in the Legislature, but was defeated. In 1854 Prohibition was introduced into the Sioux lands west of the Mississippi River; outside of the Sioux lands county commissioners could grant licenses at \$75 to \$100 on bond of \$5,000 not to violate the license. In 1858 the license fee was again reduced to \$50 to \$100, the law also providing for township local option on petition of ten voters. Restrictions were imposed in 1861 on selling to minors, wards, servants, and habitual drunkards; and selling on Election days was prohibited in 1865. After that date the law was not materially altered until the High License Act of 1887.

In cities of 10,000 or over the license fee was raised to \$1,000, and in others not less than \$500, for a term of one year; a bond of \$2,000 was required that dealers keep a lawful and orderly house; selling without license was made punishable by a fine of \$50 to \$100, except druggists' sales on prescriptions; all licensed houses (except hotels) to be closed at 11 P.M. until 5 A.M. and no sales allowed; in cities of 10,000 or more no election to be held in a barroom, or place adjoining, and no liquor to be taken to the polling-place; all saloons to be closed from 5 A.M. to 8 P.M. on election days; licenses to be posted in the room where business is done; sales elsewhere are sales without license; finding liquors on the premises is proof of illegal sale . . . scientific temperance instruction to be required in public schools.

Temperance Work. Temperance work in Minnesota has been carried on chiefly by five different agencies, the Woman's Christian Temperance Union, the Prohibition party, the Minnesota Total Abstinence Society, the Good Templars, and the Anti-Saloon League. Temperance was also actively encouraged in the earlier years by Archbishop Ireland, of the Roman Catholic Church, the citizenship committees of Endeavor societies, and other organized bodies of Christian young people participating in political campaigns.

The first organized body in the field was the W. C. T. U., which was formed in Westminster Presbyterian Church, Minneapolis, Sept. 6, 1877, as an outgrowth of the temperance crusade which had swept over the country at that time. Some local unions had previously been formed in various

parts of the State after the organization of the National body in 1874. The leader in the movement

was Mrs. A. T. Anderson, who had taken part in the crusade in Ohio; removing to Minneapolis in 1875 she organized a local Union in that city the following year. The first State officers were: President, Mrs. W. Holt, of Owatonna; secretary, Miss A. M. Henderson, of Minneapolis; and treasurer, Miss Adelaide Williams, of St. Charles.

The early activities of the Union were varied—distributing temperance literature, promoting total-abstinence pledge-signing, placing temperance text-books in the public schools, and holding Prohibition rallies. Miss Harriet E. Bishop was appointed first State organizer, and in the second year 25 local Unions were established with mem-

hershships ranging from 21 to 100. Many of these local bodies started or supported free reading-rooms as a counter-attraction to the saloons (in many towns this led to the establishment of public libraries), held public meetings and gospel meetings in prisons, conducted a column of temperance news in the local papers, kept close watch on the number of saloons in towns and sought by petitions and the awakening of public sentiment through public lectures, etc., to lessen that number. They also secured prosecutions under the liquor law and the closing of many saloons by local option (one Union closed 12 saloons in 1878 by that method), and conducted temperance work among the young people. The official organ of the Union was the *Minnesota White Ribbon*, a monthly.

From the first efforts it took over forty years to outlaw the liquor traffic in Minnesota. During that time the following temperance and other reforms were secured through the efforts of the Union: The first curfew ordinance; police matrons in jails; first free kindergarten; first industrial school for girls; cooking in the public schools; first Gospel Mission; school savings-banks; mothers' meetings; non-use of alcohol in medicine; use of unfermented wine in the Communion service; raising of the age of consent from seven to eighteen years; the first three measures against the white-slave traffic; initiation of the movement for the Injunction and Abatement Measure, to close brothels; passage of the antipolygamy resolution and the malt measure, putting the sale of malt under license. The Union worked, also, for the passage of the War-time Prohibition measure, for the submission of the Federal Prohibition Amendment and for its ratification. The Union has maintained a legislative superintendent at the Legislature during each session. Other activities have included giving relief to the sick and needy and to fire and cyclone sufferers, assistance to unfortunate girls, outings to poor children, etc.; erecting drinking fountains in many towns, furnishing papers and books to public and college libraries, cooperating with the

Results of W. C. T. U. Work Red Cross during the World War by sending comfort-kits, etc., to the soldiers, and to the garrison of Fort Snelling in peace times; sending books, Bibles, etc., to the lumber camps, and missionary work among the Indians and negroes. The Union has cooperated with Prohibition officials for law enforcement, and has taken an active part in every movement for extending Prohibition. Other presidents of the State Union have been: Mrs. A. T. Anderson (1878-79, and 1880-81); Mrs. S. H. Barteau (1879-80); Mrs. H. A. Hobart (1881-94); Mrs. Susanna Frye (1894-97); Mrs. Bessie L. Scovell (1897-1909); Miss Rozette Hendrix (1909-21); and Mrs. Josephine E. Sizer (1921—).

The present officers are (1928): President, Mrs. Josephine E. Sizer; vice-president at large, Mrs. Bessie Lathe Scovell; treasurer, Mrs. Martha J. Reed; corresponding secretary, Mrs. Verva F. Stanway; recording secretary, Mrs. Lila H. Matteson; editor, *Minnesota White Ribbon*, Miss Rozette Hendrix. The headquarters are at 2267 Como Ave., St. Paul, and the present membership is 8,985.

Since the passage of the Eighteenth Amendment the pledge of the Minnesota W. C. T. U. reads as follows:

I hereby solemnly promise, God helping me, to ab-

stain from distilled, fermented and malt liquors, including wine, beer, and cider, and to employ all proper means to secure the enforcement of the Eighteenth Amendment to the Federal Constitution.

Shortly after the organization of the W. C. T. U. the Prohibition party was organized and began active work in Minnesota, following the methods used in other States. The outstanding figure in the beginning was W. W. Satterlee, who in the early eighties was conspicuous as a leader of the party and a mighty agitator for Prohibition in the days when such agitation was extremely unpopular. Among his successors were: W. G. Calderwood, who for many years was executive secretary of the party; Geo. F. Wells, speaker and organizer; Dr. Geo. D. Haggard; and the Hon. E. E. Lobeck, who as State Senator (1915-17) was one of the leaders of the temperance forces in the Legislature.

After the election of 1902 the party concentrated its efforts on strategic local and State offices, polling 12,000 votes in the election of 1904, 32,000 votes in 1906 (by which it elected three legislative candidates and one sheriff), and 53,000 votes in 1910, by which three legislative members were elected and the former sheriff reelected, in addition to the superintendent of schools and other minor officials.

Among the minor temperance organizations active in the State was the Minnesota Total Abstinence Association, organized in 1885 and led for many years by Gustav Eide, which worked mainly among Swedish and Norwegian citizens. The Good Templars and the Intercollegiate Prohibition Association were also helpfully active in their respective fields and cooperated with the general bodies to the extent of their ability.

The Anti-Saloon League of Minnesota was organized in 1897 under the leadership of the Rev. R. H. Batty, who by steadfast and aggressive labors laid the foundation for its future success. His successors in the League superintendship were: the Rev. C. H. Crawford (1903-05); the Rev. N. A. Palmer (1905-09); P. J. Youngdahl (1909-13), who was famous for his brilliant platform work; the Rev. George B. Safford, D.D. (1913-25). Under the leadership of Dr. Safford the drys won successive victories in every session of the Legislature, including the enactment of the County Option Law in 1915, submission of a Constitutional Amendment for State-wide Prohibition in 1917, ratification of the Eighteenth Amendment and enactment of a State Prohibition code in 1919, and the strengthening of that code in 1921 and 1923. Safford was ably seconded by the Hon. W. I. Norton, who since 1913 has been the outstanding figure in temperance activity in the Minnesota Legislature, and, as leader of the dry forces of that body, has had much to do with the success of the temperance cause in the State.

On Nov. 24, 1925, the Rev. D. L. McBride, State superintendent of Wisconsin, was elected as Dr. Safford's successor.

Perhaps the outstanding feature of the new administration thus far has been the defeat in the State Legislature of the wet program which sought a referendum on the Eighteenth Amendment and the Volstead Act. The bill was killed in the House by a vote of 77 to 51.

In earlier days Minnesota was one of the strong-

holds of the liquor traffic, as it had a large foreign population, both in the rural districts and in the cities. Partly because of the sturdy character of its people, German and Scandinavian, and partly because of the invigorating climate, the evil results of the liquor traffic were less pronounced there than elsewhere, so that Minnesota was called "the best of the wet States." For this reason it was difficult to arouse any widespread interest in the abolition of the saloon. Another reason for her tardy awakening was the crushing power of the liquor organization, centering in St. Paul and Minneapolis, and dominated by powerful brewing interests which for years held both the liquor business and party politics in a vice-like grasp and dictated legislative policies practically without opposition. How completely they controlled the liquor business is shown from a report made by a special Senatorial committee of the Legislature in 1913, appointed to investigate brewery control:

712 out of 1,814 licensed saloons in St. Paul and Minneapolis are either owned or controlled by breweries. 418 buildings occupied by saloons in those cities are owned by the breweries. In many other cases brewers own fixtures and hold mortgages on property. From 60 to 75% of liquor licenses in St. Paul are paid by the breweries. Over 40% in Minneapolis are paid by them. Blind pigs are encouraged by brewers, who deposit as high as \$1,000 each to pay possible fines of the proprietors.

The traffic was more strongly entrenched in the larger cities and towns. Sentiment in the rural districts in the western part was strongly against it, but not in the central and southeastern parts and the counties of the Mississippi River; and for many years it maintained itself against the advancing temperance sentiment with success. With such a monopoly of the business itself, it was an easy matter to control party politics in a day when saloons were the political headquarters of the districts in which they were located, and when brewers furnished a large part of the funds to keep the party machinery running.

In 1909 there were 8,583 liquor-dealers in the State, or 1 to 235 people; in 1908 there were 8,930, or 1 to 238 people. Previous to 1908, under the township local-option law, 1,200 out of the 1,800 townships had voted out the saloons and 400 of the remaining 600 had saloons only in the incorporated villages. During that year saloons were voted out of 30 additional towns, making a total of 160 dry towns out of 525 and leaving one half of the area of the State with no licensed saloons. There were 4,500 saloons still operating in licensed districts, only one entire county not licensing saloons. At this time the temperance forces launched a strenuous campaign for a county-option measure, which was introduced at the legislative session of 1909 by Representative Lobeck (Prohibition). The Republican House, by a vote of 61 to '38, defeated the resolution calling for the submission of a constitutional amendment for local option. The wets were thus able to defeat the will of the people, as, by their own admission, the liquor men paid \$44,000 to secure the defeat of the law, showing the open alliance between the Legislature and the brewers of the State.

In the following year, as a result of the operations of Chief Special Officer William E. ("Pussyfoot") Johnson, of the Federal Indian Service,

two entire "dry" counties were added to no-licensure territory. During the year a town and village local-option bill was passed and the license fees increased to \$500 to \$1,000. At the spring elections 47 villages voted dry; 10 which were dry voted wet, thus giving a net gain of 37 dry villages. In 1911 there were gains: more than half of the villages and cities voting on local option voted dry, leaving two thirds of the townships without saloons, also one half of the villages and four fifths of the cities that were permitted to vote. From this time the number of dry towns steadily increased. In 1912, 51 per cent of the State's area was dry; 5,794 persons, including druggists, held Federal liquor-tax receipts, and the number of licensed saloons was 4,000. During that year Johnson unearthed an old Indian treaty which provided that no liquor should ever be sold on the lands ceded by the Indians to Minnesota in 1855, in consequence of which the Indian Bureau closed up the saloons in six counties and in parts of eight others.

In 1913, after a hard fight, the temperance forces secured the passage of an amendment extending the local-option right to towns, villages, and cities of under 10,000 population, under which 254 out of a total of 1,200 voted dry, 33 being county-seats, thus leaving about 3,000 saloons in the State. From this time temperance sentiment made rapid progress, and the liquor power was finally

Local Option Extended to Certain Towns

broken in the great legislative contest which ended by the enactment of a county-option law in 1915. A preceding Legislature had enacted a non-partisan primary law, under whose provisions candidates named their own platforms and ran for office without party designation. At the primaries in 1914 all candidates for each office were eliminated except the two highest, who became the candidates at the succeeding November election. The fight centered about the county-option question, the old party alinement being banished from the field. Months before the primary election the battle began, growing in intensity with each week. When it was over it was found that in two thirds of the districts there was at least one dry candidate for both House and Senate. The general election in November gave the dries an apparent majority of three in the Senate and of two in the House.

When the Legislature convened, the dries defeated all legislation designed to aid the wets and to weaken the dry laws, and succeeded in passing the Anti-Road House Bill and the County Option Bill, the latter by a majority of one, after the bitterest legislative fight ever waged in the capitol. Some of the county-option members stood firm against dire threats of business injury and political death at the hands of their supposed friends. The Senate, also, passed the bill after another bitter contest, and it was signed by Governor W. S. Hammond on March 1. The response of the people was immediate. The law allowed 90 days in which to circulate petitions to secure the signatures of 25 per cent of the voters, and 40 days more before the election could be held. Within seven months 57 counties held elections, of which 45 voted dry, bringing the total to 55 dry counties out of 86. The result of the election in Hennepin County, which included Minneapolis,

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showed defeat for the dries, but there was evidence of great frauds, since the vote for governor in 1914 in that county was 51,987 and the option election showed an increase of 33½ per cent over that vote.

In 1915 the wets contested the ruling making the Indian counties dry, but the validity of the old Indian treaties was upheld by the United States Supreme Court. After this verdict aggressive action on the part of the Federal Indian Bureau helped in reducing the number of saloons in various sections, 200 being closed. In addition, as a result of elections, 500 saloons, 12 wholesale houses, and as many small breweries were closed. During the year the Legislature passed the Road-House Bill, which closed up the saloons in rural districts adjoining larger cities. In the following year another victory was gained when Duluth, with 167 saloons, voted dry. Five more counties voted out the saloons in 1917 raising the total of dry counties to 60. In that year the Legislature submitted to the people, by a vote of 80-49 in the House and 85-27 in the Senate, a constitutional amendment for Prohibition. The election was held on Nov. 5; the result gave a majority of 15,932 for the amendment; but, owing to the peculiar construction of the State law a majority of the entire electorate voting at the time was required, consequently it failed by 756 votes. In the election the dries carried Minneapolis by 6,391 votes, and in St. Paul held the wets to a majority of less than 2,000; they also carried a number of wet counties and elected a dry majority to both houses of the State Legislature.

At the next session of the Legislature the Federal Prohibition Amendment was presented, and, after a brief discussion, was passed by a majority of 92 to 36 in the House and of 48 to 11 in the Senate, making Minnesota the thirty-sixth State to ratify. On April 24 following, the Legislature passed a strong enforcement measure for the double purpose of putting the State in a position to enforce both the War-time Prohibition measure and the National Amendment, which went into effect July 1, 1919. Test cases were rapidly filed by the wets which ultimately were heard by the State Supreme Court, which sustained the State code at every point.

After the law had been in effect a short time the following statement was made by Governor Burnquist (Dec. 6, 1919):

It is too early to have any reliable statistics on the effect of Prohibition upon crime, but it is well known that petty offenses such as drunkenness, disorderly conduct and similar crimes have been greatly reduced. The population of the workhouses in St. Paul and especially in Minneapolis, have been substantially decreased.

A great Prohibition victory for Minnesota in 1920 was the return to Congress of the Hon. ANDREW J. VOLSTEAD, author of the Volstead National Prohibition Enforcement Code.

Volstead Through illegal methods he was defeated at the primary; the courts, however, ruled against his opponent's nomination, and the names of both candidates appeared on the ticket at the general election, with the result that Volstead was reelected by a majority of approximately 2,000.

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The Legislature of 1921 adopted strong amendments to the Prohibition Law, including a provision imposing both fine and jail sentence for first offenses; also an enabling act authorizing city councils to pass dry ordinances in harmony with the State law; and a search-and-seizure law empowering officers to seize without a search-warrant offenders found in the act of transporting liquor or otherwise violating the law.

Since that time sentiment in favor of Prohibition and the vigorous enforcement of the law has steadily gained ground in Minnesota, as is shown in a scrutiny of the daily press and of the reactions of civic bodies and social welfare organizations. Women's organizations, representing the two great political parties, and independent political organizations are cooperating with the Anti-Saloon League in every way to make observance and enforcement of the law an active success. In September, 1921, an effective law-enforcement convention was held, and the organization of local groups was begun for the purpose of developing public sentiment in behalf of the observance and enforcement of Prohibition. When the country was threatened with a flood of medical beer and wine it was an easy thing to stir the people of Minnesota to vigorous opposition, and thousands of letters and telegrams were sent to the authorities at Washington with good effect. Many cities of the State

Prohibition Sentiment Growing



MINNESOTA: CENTRAL HOUSE, ST. PAUL, WHERE THE FIRST TERRITORIAL LEGISLATURE MET. ERECTED IN 1849

have passed enforcement ordinances to assist and cooperate with the Federal enforcement office. Churches, also, are active in arousing sentiment favorable to the enforcement of the law.

The Legislature of 1923 amended the Prohibition Law, making its provisions more stringent, as a result of which Minnesota now has one of the most drastic Prohibition laws of any State in the Union.

Under the Minnesota law Federal and local enforcement officers have become more efficient and alert, judges more severe in their sentences, and conditions generally much improved. The record of the Federal Court during 1923 shows a disposition on the part of the judges to hold violators of the Volstead Act to severest accounting. The following figures are taken from the Report prepared by the Clerk of the Federal Court of Minnesota for 1923:

In Minnesota's six Federal Courts, 1,053 persons were convicted of liquor law violations and only ten

were acquitted. Fines imposed aggregated \$265,471; fines paid amounted to \$130,046. Unpaid fines amounting to \$135,425 were served out in jails. Jail terms imposed by the three judges aggregated 2,064 months, or 172 years, in addition to prison sentences for those unable to pay fines.

During 1923, 317 stills and 100,534.51 gallons of mash were seized, 35 autos were confiscated, and 2,173 arrests made. Over 130 places were closed and padlocked under State (Abatement) Laws. In addition more than half of the counties of the State carried on their own prosecutions of local offenders, with adequate punishment in most cases.

A writer in the *International Good Templar* of January, 1925, says:

If the paid liquor agitator is telling you that Prohibition does not prohibit in Minnesota, tell him this: "From October 7th to October 18th, 1924, Honorable John F. McGee, Judge of the United States District Court, disposed of 265 liquor cases. One hundred and thirteen liquor law violators were sentenced to a total of fifty-nine years, two months and fifteen days. The others paid fines of \$48,000. . . It is noteworthy that all the defendants were tried and convicted by a jury."

In the field of economics the results of Prohibition are both striking and convincing.

The pawnbroking business in Minneapolis has been reduced in a single year from \$500,000 to \$200,000; and Captain Brunskill, chief of the detective force, says that Prohibition is the cause.

Excluding industrial insurance provided for by law and the Federal insurance for soldiers, the record of new ordinary life-insurance policies written in the State of Minnesota for the last three wet years and the first three dry years is as follows:

YEAR		NUMBER OF POLICIES WRITTEN	AMOUNT WRITTEN (DOLLARS)	AVERAGE FOR THREE WET YEARS
1916	Wet	39,886	76,162,520.71	
1917		45,470	89,084,106.20	\$84,370,479.04
1918		40,686	87,864,810.22	
				AVERAGE FOR THREE DRY YEARS
1919	Dry	69,234	149,593,082.65	
1920		82,280	184,486,946.16	171,472,656.00
1921		74,596	180,332,940.22	

(Figures from *Reports of Supt. of Banks of Minnesota.*)

These figures show an increase in the three dry years of more than 100 per cent.

The record of 9 savings-banks is as follows:

YEAR ENDING JUNE 30		DEPOSITS	INCREASE EACH YEAR
1916	Wet	\$36,719,606.34	
1917		38,895,329.56	\$2,175,723.22
1918		39,076,287.03	180,957.47
1919	Dry	46,643,115.01	7,566,827.98
1920		55,446,922.75	8,803,807.74
1921		58,603,654.51	3,156,731.76

(Figures from *Reports of Supt. of Banks of Minnesota.*)

These figures show that in the first three years of Prohibition savings-bank deposits increased about eight times faster than in the last two wet years. This indicates that working men and women, who are the chief depositors in savings-banks, have found Prohibition an unqualified blessing. Money that formerly went over the saloon-keeper's bar, and increased his mammoth capital to the impoverishment of the worker, now goes into the savings-banks to enrich the depositor, constantly adding to his independence and self-respect.

Public-school attendance made a remarkable advance immediately after the advent of Prohibition. It had been practically stationary for the three years ending June 30, 1917, 1918, and 1919,

and then increased 18,000 between 1919 and 1920 and again increased over 25,000 between the years 1921 and 1922, a total increase of 80,000 during three years of Prohibition.

A very impressive showing was made in high-school attendance in Minneapolis, which remained practically stationary during the years 1917, 1918, 1919, and then increased 1,000 or more each year after the advent of Prohibition.

At the annual meeting of the Minnesota Pharmaceutical Association on Feb. 14, 1924, a number of resolutions looking to better enforcement of Prohibition laws were adopted, among which was one providing that druggists convicted of liquor-law violations should be ejected from membership in the Association.

As enforcement becomes more complete in Minnesota the liquor interests are fighting with increasing desperation to retain hold. Desperate opposition has been encountered by Federal officers in apprehending violators and bringing them into court. Also the developments in Canada during 1923-24 gave new life to the wets, encouraging them to believe that they might, by active organized efforts, secure modifications of the law to permit light wines and beer. An organization, called the "Moderation League," was formed by members of some of the old wet bodies which combined to make a vigorous campaign in 1924, announcing its intention to secure 100,000 members and to exercise sufficient influence at the next campaign to secure legislative

Anti-Prohibition Organizations approval of the beer-and-wine platform. The other wet organizations, the National Liberty League, the Association Against the Prohibition Amendment, etc., are more determined than ever to secure modifications of the Prohibition laws and are better organized. In spite of this fact, however, popular support of the Prohibition Law is becoming more settled, and violations of the Law are considered a more serious offense than previously.

The returns of the 1924 election show that the dries lost no ground, that they won against wet opponents in several difficult contests for important offices, and added one more to the list of dry members in Congress, making a total of nine dries out of Minnesota's quota of ten members.

Minnesota has furnished two dry leaders to the nation: Senator Knute Nelson, chairman of the Judiciary Committee of the United States Senate and leader of the dry forces in that body; and the Hon. Andrew J. Volstead, chairman of the Judiciary Committee of the House of Representatives, who piloted to victory the resolution submitting the Eighteenth Amendment to the Legislatures of the States. After the adoption of that Amendment, these two distinguished statesmen led in the preparation and enactment of the law putting the Amendment into effect, the Volstead Law.

Three attempts were made by the liquor interests during the 1925 session of the Legislature to weaken the State Prohibition Law. One of these was a resolution asking Congress to repeal the Volstead Act and to restore light wines and beer. Another aimed to secure a reduction of the minimum term of imprisonment for violation of the liquor laws. In every case the dries were successful in defeating the proposed legislation. An ad-

MINNESOTA AVHOLDSSSELSKAP

dition to the statutes made it a felony to sell or give away liquor "which, when drunk, causes permanent physical or mental injury to the person drinking the same."

The Anti-Saloon League secured the overthrow of a powerful bootlegging club numbering 6,000 members, including a majority of the city and county officers of the largest city. Fifteen of the principal offenders were sent to jail.

Considerable temperance educational work was done by means of moving pictures.

BIBLIOGRAPHY.—For the main part of this article the Editors are indebted to the Rev. George B. Safford, D.D., of Chicago, and for the W. C. T. U. data to Mrs. B. Lathe Scovell, of Minneapolis.

MINNESOTA AVHOLDSSSELSKAP. Norwegian name of THE MINNESOTA TOTAL ABSTINENCE ASSOCIATION.

MINNESOTA TOTAL ABSTINENCE ASSOCIATION, THE. (Norwegian, *Minnesota Avholdsselskap*). A North-American temperance society, founded in Minneapolis, Minn., Nov. 4-6, 1885, and having for its aim total abstinence and local, county, State, and national Prohibition. Its operations extended over the State of Minnesota, and its membership numbered about 10,000. Most of its members were Norwegians, the remainder being Danes and Swedes. One of the paragraphs of its constitution read: "Working exclusively for the cause of abstinence, the Association shall not be connected with any political party or church association."

The official organ of the Association was *Folkets Ven* ("The People's Friend"), which for many years was edited and published by GUSTAV EIDE. The headquarters of the Association were at 1614 East Thirty-fourth St., Minneapolis, Minn. The officers in 1921 were: President, Rev. O. Lokensgaard; vice-president, M. G. Peterson; corresponding and financial secretary, Gustav Eide; treasurer, Miss Petrine Thorsen.

At the thirty-sixth annual meeting of the Association, held at Vang Church, near Maynard, Renville County, Minn., June 26-28, 1921, it was decided to change the title of the organization to SOCIETY FOR THE COUNTRY'S WELFARE.

MINT JULEP. See JULEP.

MINTON, RUFUS CARLE. American attorney and Prohibition advocate; born at Garnett, Kansas, July 16, 1867; educated in the Indiana public schools, Monrovia (Ind.) High School, Depauw University, Greencastle, Ind., and Indiana University, Bloomington (A.B. 1893). He married Miss Rose C. Knox, of Brooklyn, Ind., on Aug. 24, 1891. He was for three years (1893-96) superintendent of schools for Fort Branch, Ind., and for another three years (1896-99) was engaged in the same capacity at Owensville, Ind. Following his admission to the Indiana bar, he practised law at Martinsville from 1899 to 1906.

Minton's interest in the temperance cause and his active participation in State-wide local-option contests led to his employment in 1906 by the Indiana Anti-Saloon League in the capacity of attorney, which position he retained until 1921, when he became assistant Prohibition director for the State of Indiana. He has been a national trustee of the Anti-Saloon League of America since 1908.

As attorney for the Indiana League Minton wrote the State Remonstrance Law of 1905, the

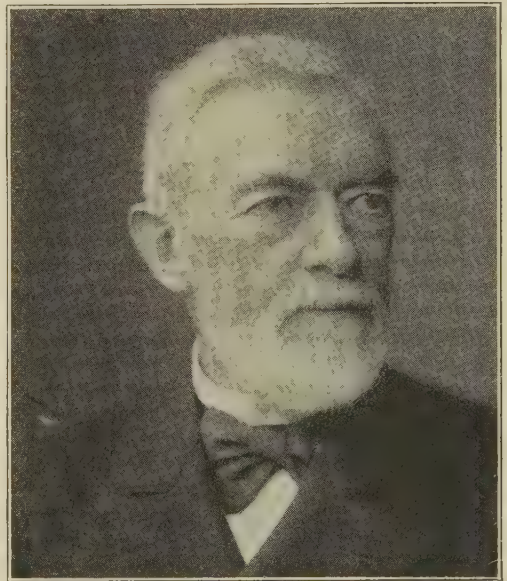
MIQUEL

Blind Tiger Law of 1907, the County-Option Law of 1908, and the State Prohibition Law of 1917. All of these measures were fiercely assailed by the advocates of the open saloon, who resorted to the courts in their attempts to defeat the will of the people as expressed through the State Legislature. Attorney Minton defended each and all of these important laws, and had the great satisfaction of being sustained by the Supreme Court in every case. The validity of the Prohibition Law of 1917 was attacked in a suit brought by the F. W. Cook Brewing Company; but the Supreme Court of Indiana, by a vote of 4 to 1, upheld the Law, thus awarding Minton his greatest victory.

During the World War (1914-18) Minton served with the U. S. Army Young Men's Christian Association in France. He now resides at Brooklyn, Ind.

MIOD. The national intoxicant of ancient Poland. It resembled the Anglo-Saxon MEAD.

MIQUEL, JOHANNES. German lawyer, statesman, and temperance advocate; born at Neuenhaus, Hanover, Feb. 19, 1829; died in Frankfort-



JOHANNES MIQUEL

on-the-Main Sept. 8, 1901. He studied law at the universities of Heidelberg and Göttingen, and in 1850 established himself as a lawyer in the latter city. Acquiring prominence as an able practitioner and a rising politician, and especially as a financial genius, he was elected a member of the Hanoverian Parliament in 1864 as a Liberal and an opponent of the Government. Miquel was one of the founders of the German *Nationalverein*, or National Liberal party; and when Hanover was annexed to Prussia he became one of the leading members in the Prussian Parliament, which he entered in 1867. In the latter body he served as chairman of the parliamentary committee which drafted a new set of rules of legal procedure (1876). For a period of nine years (1865-70; 1876-79) he was burgomaster of Osnabrück,

and for three years (1870-73) he was a director of the *Discontogesellschaft*, a large banking concern in Berlin. He was elected burgomaster of Frankfort-on-the-Main in 1879, and in 1887 was one of the leaders in the reorganization of the *Nationalverein* and became a member of the Imperial Reichstag. In 1890 he was chosen Prussian Minister of Finance, which post he held for ten years.

Miquel took a great interest in the drink question. While burgomaster of Osnabrück and Frankfort-on-the-Main and in his various capacities in the Hanoverian and German Parliaments, he originated a number of important reforms in connection with the improvement of conditions caused by the evils of alcoholism. As Minister of Finance for Prussia he accomplished great reforms in that State in connection with the question of direct taxation. In commenting upon the necessity for legal restriction of the liquor traffic, Miquel once said:

I should like to have a law for combating the excessive use of alcoholic drinks and the consequences thereof. Such a law should relate to the internal arrangement of saloons, the manner of conducting the same, the licensing laws in general, the question of whether debts for alcoholic drinks might be carried to a court of law, the punishment for drunkenness, and so forth. I am of the opinion that the laws of the Empire should be amended to meet this evil which is spreading continuously in Germany.

MIRINSHU. A variety of Japanese saké compounded of shochu, boiled rice, and leaven. The grounds are sweet and are eaten by people of the lower class as a substitute for cake.

MISHLA. A favorite drink of the natives of Yucatan. It is prepared from the roots of the cassava plant. Young women chew these roots, and mix the product with cold water, allowing the whole to ferment.

MISSISSIPPI. One of the south-central States of the United States; bounded north by Tennessee, east by Alabama, south by Louisiana and the Gulf of Mexico, and west by Louisiana and Arkansas; area, 46,865 sq. miles; population (1920) 1,790,618; admitted to the Union December 10, 1817; seceded Jan. 9, 1861; readmitted Feb. 23, 1870; capital, Jackson (pop. 22,817).

Visited in 1540 by De Soto and in 1682 by La Salle, the region was first settled in 1716, when Natchez was founded by Iberville. Remaining part of French Louisiana till 1763, it then passed to the English and became part of West Florida. Mississippi Territory was organized in 1798. In 1804 Congress added a large tract, formerly belonging to Georgia and South Carolina, and in 1812 the Gulf counties were added, although claimed by Spain until 1819. For years a great cotton-producing State, Mississippi's industrial advance was retarded after the Civil War by "carpet-bagger" government.

Liquor Legislation. At the first session of the Territorial Legislature, held at Natchez in 1799, laws were enacted restricting the sale of intoxicants and providing that no person should retail or sell rum, brandy, or other spirits in less quantity than two quarts, nor beer, ale, or cider in less quantity than five gallons, delivered to one person. Another law provided against keeping a public inn, tavern, ale-house, or dram-shop in any county or town without the proprietor being first recommended by justices to the governor for

license. In 1821 and 1822 the Legislature passed restrictive regulations relating to the sale of liquor by tavern-keepers, who were required to take out licenses. Credit above \$5 was not to be extended to any customer.

For seventeen years (1822-39) there was no legislation materially changing existing laws. In 1839 the Legislature repealed the old law, providing that liquor could not be sold in quantities

of less than one quart, and enacted a new one, under which "Gallon Law" no one could sell intoxicants in quantities of less than one gallon. Henry S. Foote, of the State Legislature, was responsible for this famous "Gallon Law," which was later amended and finally (1842) repealed "as a gross infraction of popular rights" (!).

In 1848 the Legislature passed a special act to protect the University of Mississippi from the ravages of liquor. Under this law no one might sell liquors within five miles of the University, and the penalty for infraction was a fine of \$200 with imprisonment for one week to a month.

The legal aspects of the liquor problem were little considered before 1850, the temperance movement being based entirely upon sentiment. In that year, however, the first recognition by the Legislature of the principle of local option took place, when it passed a measure providing for local option in the town of Monticello. This principle was extended to several other municipalities within the next few years.

Up to the Civil War no restrictions had been placed by the Legislature upon the manufacture of liquors of any kind. In 1864 a bill, the first section of which had been enacted in 1863, was passed making it unlawful for any person to distil spirituous liquor from corn, rye, or other grain, from sugar or molasses, or from fruits, vegetables, berries, etc., or to establish or erect any distillery, or to use pots, kettles, machinery, utensils, etc., in the distillation of spirituous liquors. All existing distilleries and utensils for distillation were declared to be common nuisances. In that year, also, the Legislature suspended all previous liquor-license laws for the duration of the War. Since the State

During the Civil War had a law against private distilleries, the Legislature passed an act authorizing the Governor to establish two for the manufacture of whisky for medicinal purposes, to be dispensed by two county agents, upon prescriptions of physicians only. This was the first dispensary law in Mississippi. Only one distillery, however, was established, and this was discontinued in 1866.

By 1870 Mississippi began to realize that intoxicants interfered with business; so the Legislature, in certain acts incorporating some business concerns, prohibited the sale and use of liquor in and around their factories.

The Legislature of 1873 passed a measure providing for the removal from office of any State officer found in an intoxicated condition during his term of office. Also, a general law was enacted by the same Legislature regulating the issuance of liquor licenses.

In 1874 a general law made it necessary for applicants for liquor-licenses to secure not only the signatures of a majority of male citizens 21 years of age, but also a majority of female citizens

eighteen years of age in the place in question before a license could be granted. Liquor men sued to test the validity of the law, but its constitutionality was upheld by the courts.

In 1880, breweries and other drink-manufacturing establishments were taxed \$20; dealers in ale, beer, or other malt liquors in cities or towns of 5,000 or more population, and not licensed to retail vinous or spirituous liquors, were taxed \$100. Intoxicants might not be sold on election days.

A local-option law was passed in 1886, which provided for the holding of elections throughout the State, not oftener than every two years. It was weak in some respects, namely that druggists

and physicians were licensed to sell, and that saloonists, through the freeholder clause, were enabled to evade its provisions by purchasing land, dividing it into small holdings, and then controlling the colored vote through gifts of these holdings to negroes.

The State law of 1880 was amended in 1888 so as to prohibit sales to minors, and to secure appeal from the decisions of boards of supervisors and corporate authorities of cities and towns.

In 1900 the Legislature passed a law requiring all persons selling liquor to have licenses, and declaring that the posting of a U. S. liquor-revenue license would be presumptive evidence of wrong intentions. The defeat of the Denson Bill, providing for State-wide Prohibition, was followed by the passage of the Dunn Bill, which applied only to wet counties and provided that no license should be issued for a saloon in any town with a population of less than 500 which was not under police protection night and day.

As a result of a Prohibition mass-meeting, held at Jackson Feb. 17, 1903, the State was induced to vote on State-wide constitutional Prohibition in 1904. The measure received a majority vote (66 to 43); but a two-thirds vote was required, so that the bill was lost. In 1906, laws were enacted requiring all common carriers of intoxicants to keep a record of the names and

places of residence of all persons to whom any liquors were delivered. This record was to be written in a

book, which was to be kept open from 9 A. M. to 4 P. M. daily for inspection by any officer or reputable citizen. It was unlawful to keep liquors for sale or gift in local-option counties, and any person found with more than one half-gallon of intoxicants in his possession was deemed guilty of a misdemeanor and fined. There were to be no property rights in intoxicating liquors handled in violation of the law, and all illegal liquor was to be seized and destroyed. Females were not permitted to enter dram-shops, and intoxicants were not to be sold to any minor, Indian, or habitual drunkard.

In 1906 a resolution was passed urging Congressmen to support a measure protecting Mississippians against existing Federal laws respecting the liquor traffic. By 1907 candidates did not hesitate to declare themselves in favor of Prohibition. Governor Vardaman, in a proclamation to the officers of the State, said: "I want to say that I hope to see every saloon in the State of Mississippi closed by a general statute enacted by the Legislature." And his successor, Governor Noel, favored the passage of a statutory Prohibition

bill and pledged his support to such legislation.

In January, 1908, the Legislature appointed, both in the House and in the Senate, committees on the liquor question. These two committees met in joint session on Jan. 16. As a result of this session, a bill was passed providing:

That it shall be unlawful for any person, firm, corporation, or association within the state to manufacture, to sell or barter, or give away to induce trade, or keep for sale or barter, or to be given away to induce trade any vinous, alcoholic, malt, intoxicating or spirituous liquors or intoxicating bitters or other drinks, which, if drunk to excess, will produce intoxication.

The measure also provided that any licensed wholesale druggist might sell pure alcohol in quantities not less than one gallon to licensed retail druggists, physicians, charity hospitals, and medical colleges. It furthermore provided that retail druggists might sell alcohol for medicinal and

mechanical purposes; but that no alcohol could be sold except on a written prescription of a licensed and practising physician, which

must be filled on the day on which it was issued. The bill also provided that all licenses and privileges to sell intoxicating liquors then in force in Mississippi should be void after Dec. 31, 1908. Any person who should be convicted under any provision of this law was either to be fined \$50 to \$500 or be imprisoned in the county jail one week to three months, or both. And for any conviction after the first, the fine was to be \$100 to \$500, or imprisonment for 60 days to six months, or both, in the discretion of the court.

The Legislature also provided:

That the sheriffs of the various counties in the state of Mississippi, shall, between the first and fifteenth days of January and July of every year, procure from the office of the United States Internal Revenue Collector for the State of Mississippi, the name of each person, firm, or corporation to whom a United States internal revenue license has been issued to sell spirituous, vinous, or malt liquors in the county of which he is sheriff, during the preceding twelve months, together with the place of business of such person, firm, or corporation, and such sheriff shall immediately thereafter cause to be published for three consecutive weeks, in some newspaper in said county, the name and place of said persons, firms, and corporations.

This year was a notable one in the history of Prohibition in Mississippi. An effort was made to pass a law providing for the submission of the liquor question to a vote of the people, and thus secure a constitutional amendment. The measure passed the House, but was defeated in the Senate.

The Legislature at its 1910 session passed an act providing that it should be unlawful to be on any railway passenger train while drinking or intoxicated. In that year (1910) it

was reported (by the Anti-Saloon League) that the Prohibition law which had gone into effect on Jan. 1, 1909, was being well enforced.

The greatest difficulty which the State administration found in the enforcement of the prohibitory law was due to the interstate shipment of intoxicating liquors, which could be remedied only by an act of Congress.

A law-enforcement measure enacted in 1910 by the Legislature provided that if one were convicted of selling liquor in the State, he could be sued in the Chancery Court without a jury and fined \$1,500 and costs—\$500 each for the city, county, and State. This law also provided that if the offender violated the law a second time he could be

sent to jail for a term of months, discretionary with the judge, for contempt of court.

At the 1912 session a law was passed providing that the board of supervisors of any county and any board of aldermen were authorized to appropriate a sum, not exceeding one third of the fines collected from the unlawful sale or keeping of intoxicating liquors, for the purpose of procuring evidence against violators. It will be observed that this law did not require, but only authorized, these bodies to do the things provided for.

At the 1914 session of the Legislature quite an advanced stride was made in antiliquor legislation. This additional legislation greatly strengthened the enforcement features of the prohibitory law by prohibiting the interstate shipment of intoxicating liquors, the keeping of liquor in any locker of any social club or any other organization for use therein, and provided very strict regulations for railroad companies delivering intoxicating liquors shipped from outside the State for any purpose. Under the provisions of these several laws, the sale of liquor in Mississippi was reduced fully 70 per cent.

The Legislature of 1916 enacted the most drastic laws ever spread upon the statute-books of the State, making it unlawful to receive more than one half-gallon of vinous, or three gallons of malt, liquors, one quart of spirituous liquors, or more than one kind of these three kinds of liquors, within any period of fifteen days. It was also made unlawful for any public carrier or other person to deliver liquor except as above prescribed.

Additional antiliquor legislation in 1916 is thus described in the "Anti-Saloon League Year Book" for 1917:

Drastic Antiliquor Laws of 1916

The agent of any public carrier must take a written receipt from any person receiving liquors, which must be filed within three days with the Circuit Clerk. The agent also must keep a record of all liquors delivered and of the names of the consignees. No liquor is allowed to be carried or kept in any club or association. Advertising in every manner is prohibited. No property rights inhere in illegal quantities of liquor or in any receptacle, vessel, vehicle, or other equipment for handling in any way illegal quantities of liquor. . . . It would be safe to say that both the quantity of liquor consumed and the amount of crime have been reduced under the new laws 55 per cent.

Mississippi had the honor of being the first State in the Union to ratify the prohibitory amendment to the Federal Constitution. The resolution providing for ratification was adopted on Jan. 8, 1918, by a vote of 28 to 5 in the Senate and 93 to 3 in the House. The Legislature of 1918 had the distinction of putting on the statute-books of Mississippi a "bone-dry" law. No whisky for any purpose whatsoever could be shipped into the State, and no person could "have, control, or possess" any whisky whatsoever. The usual exceptions of wine for sacramental purposes and grain or pure alcohol for medicinal and mechanical purposes were made.

On March 7, 1921, the Supreme Court of Mississippi handed down a decision in the case of *Merriweather vs. the State*, in favor of the latter. The contention of Merriweather was that Federal antiliquor legislation nullified the Mississippi dry laws. This decision added another proof that the State laws were almost invulnerable. They have stood many tests in the courts, with the invariable result that they have been sustained.

The Legislature of 1922 strengthened the State Prohibition laws by providing that any person convicted of having in his possession more than one quart of whisky or any other

Post-Prohibition Legislation intoxicating drink should be sentenced to serve not less than 30 days or more than 90 days in jail; and any one convicted of the sale of any intoxicant whatever should serve not less than 90 days nor more than six months in jail, both penalties being in addition to the money fine fixed by the old law. The bill further provided that "No justice of the peace or Judge shall have authority to suspend said jail sentences."

Of additional legislation enacted in 1924, two new measures called for stricter enforcement of the prohibitory laws. One measure made it a felony to own, control, or possess a still, with a penalty of a fine of \$300 or three years' imprisonment, or both. Another measure regulated the use of search-warrants and the power of issuing them.

The Temperance Movement. A temperance society was formed as early as 1827 at Natchez which within one year numbered 50 members. At first only unmarried men were admitted to membership; but a young lawyer, Thomas M. McDonald, was anxious to come in, and, as he was married, the constitution was amended and he was admitted. The first public meeting of the society was held on a week-night in the Methodist Church, Natchez. The speaker was John F. H. Claiborne, the historian, and the auditorium was full. Another meeting was held Jan. 3, 1828, in the Presbyterian Church, when addresses were delivered by U. S. Senator R. H. Adams and other lawyers and by the Methodist and Presbyterian ministers. From that time temperance became popular; several of the leading men of the city joined the society; and meetings were held weekly. The membership soon ran into the hundreds. The original seven members were: Rev. Richard Abby, James Burke, W. J. Ferguson, P. F. Miller, Edward and Winston Mitchell, and A. T. McMurtry. John S. Coulson, father of Mrs. HARRIET B. KELLS, then a very young man, identified himself with the society in 1833.

The Washingtonian movement swept the country in the forties, but created little excitement in Mississippi. However, the Sons and Daughters of Temperance were extremely active during this period. They disappeared as organized societies after a few years, but they left behind them the well-established principle of total abstinence.

The Southern Organ, a publication devoted largely to temperance, edited by Dr. John W. Harmon, first appeared in October, 1852. Although published in New Orleans, La., it was circulated extensively in Mississippi. Another Prohibition newspaper, the *Temperance Banner*, was started in 1874 at Jackson. It was edited by Dr. (later Bishop) Charles B. Galloway. The *Baptist Record*, a powerful champion of Prohibition, was established at Clinton, in 1877, with J. B. Gambrell as editor.

Prohibition sentiment began to crystallize in that year under the leadership of such men as the Hon. B. T. Hobbs. In 1880 Mississippi had a Prohibition party ticket in the elections for the first time, and Fisk, the Presidential candidate, received about 300 votes. The *Southern Prohibitionist*, edited by Dr. C. B. Galloway and S. A. Steel, was established at Columbus in 1881. Kosciusko,

Brookhaven, Waynesboro, and Magnolia boasted Prohibition papers during this period, in addition to the three Baptist temperance publications.

The first public Prohibition meeting in Mississippi was held in 1881 at Jackson, and was attended by nearly 200 delegates from 44 counties. In the same year several Christian denominations passed strong resolutions against intemperance and the liquor traffic, among them being the Baptist State Convention and the Mississippi and North Mississippi M. E. Conferences.

J. B. Gambrell was employed as Prohibition lecturer for Mississippi in 1882, and was able to bring about the introduction of a local-option bill in the Legislature. The bill passed the House, but was defeated in the Senate by a few votes.

In 1882 Miss Frances E. Willard was invited to address the Mississippi Legislature, following which she formed the first local Woman's Christian Temperance Union in the State,

W. C. T. U. at Oxford, with nineteen members.

Mrs. A. P. Stewart, wife of the chancellor of the University, was chosen its first president. Miss Willard and her private secretary, Miss Anna Gordon, organized the Mississippi W. C. T. U. at Corinth on Nov. 21, 1883, with Mrs. F. E. Steele as president.

Mrs. Mary E. Ervin, Mrs. Sally F. Chapin, and Mrs. Caroline Buell addressed a meeting of the State W. C. T. U. at Winona in November, 1884. However, the State Union did not hold its first annual meeting until September, 1885. The officers elected were: Mrs. F. H. Ervin, president; Mrs. S. F. Clark, first vice-president; Mrs. William L. Harper, second vice-president; Miss Jemmie E. Petty, recording secretary; Mrs. Frances E. Steele, treasurer; and Mrs. Harriet B. Kells, Superintendent of Scientific Temperance Instruction. The official organ was *Sword and Shield*, published at Clinton.

The holding of numerous temperance conventions and the publication of many favorable articles in local newspapers aided the cause in the State throughout this decade (1885-95). The State Prohibition Convention of 1887 approved the Local-option Law of 1886 and opposed any modification of it, recommended county organizations for the securing of prohibitory laws and efficient enforcement, condemned the use of license fees for education, and resolved that the Legislature of 1888 be petitioned for State-wide Prohibition.

Extreme violence marked the fight in 1887: R. D. GAMBRELL, editor of *Sword and Shield*, was assassinated at Jackson (May 5) by Jones S. Hamilton, whisky-ring leader; and W. H. Reynolds, editor of the Holly Springs *Evening Sun*, was assaulted and brutally horsewhipped. Both crimes were committed because of the antiliquor activities of the editors. Such occurrences, however, only strengthened the determination of the temperance leaders in the State. The Rev. W. C. Black, D.D., was a strong factor in the launching and prosecution of the Prohibition movement, both by voice and by pen, despite threats of personal violence.

The *Mississippi White Ribbon* appeared in August, 1888, Mrs. Harriet B. Kells being its editor from 1888 until her death (1913). The *White Ribbon* was issued from Meridian (1888-90) and Jackson (1890-1915). In 1888 the State W. C. T. U., the Independent Order of Good Templars, and the

Prohibitionists formed the Mississippi Prohibition Bureau, which in that same year attempted to obtain a scientific-temperance-instruction bill for the public schools. The bill passed the Legislature, only to be vetoed by Governor Lowry on the ground that it made alcohol instruction compulsory, thus creating a discrimination.

The present officers of the W. C. T. U. are (1928): President, Mrs. Nellie Nugent Somerville, Greenville; vice-president at large, Mrs. B. M. Howorth, West Point; corresponding secretary, Mrs. Albert P. Hand, Shubuta; recording secretary, Mrs. A. N. Adams, Vicksburg; treasurer, Mrs. C. A. Butterworth, McComb; Y. P. B. secretary, Mrs. G. A. Carothers, Jackson; L. T. L. secretary, Mrs. W. G. Brady, Mendenhall; editor, *Mississippi White Ribbon*, Mrs. Nellie N. Somerville. Its headquarters are at 213 Millsaps Bldg., Jackson.

In 1890 the Prohibitionists were divided upon the question whether statutory or local-option measures were best, with the Hon. B. T. Hobbs defending the former view and Bishop C. B. Galloway, of the M. E. Church, South, the latter. The general opinion, however, was that the time was ripe for State-wide Prohibition, whether statutory or constitutional; and, as a constitutional convention was to be held in 1890, it was determined to endeavor to have a section inserted in the new constitution to that effect. Hobbs and Judge Thompson prepared a bill entitled "An act to better secure the rights and benefits of local option to the people of the several dry counties against the liquor traffic." It was introduced by Senator Magee, but was killed by the Senate temperance committee. Its essence was that no liquor could be shipped into any dry county, and it involved the principles embodied in the Webb-Kenyon Law.

By 1891 nearly all the religious bodies, some business associations, and the farmers' alliances passed resolutions favoring Prohibition, and in that year a great number of city, county, and State conventions were held in which strong Prohibition resolutions were passed.

The *Mississippi Prohibitionist*, published at Jackson under the editorship of H. Walter Featherston, first appeared on April 2, 1896. It was short-lived, however, owing to a lack of funds.

On March 11, 1909, a Law Enforcement League was organized at Jackson, with Governor Noel as president.

Bishop Galloway, of the M. E. Church, South, was one of the first vice-presidents of the Anti-Saloon League of America, having been elected when the national organization was formed in 1895, and, although it was many years before the

Anti-Saloon League of Mississippi came into existence, the League methods, under the leadership of

Bishop Galloway, were responsible for the rapid progress made in the antiliquor warfare in the State by the temperance forces before the State League was formally organized. In 1911 the Mississippi Anti-Saloon League was organized with the Rev. G. W. Eicheberger as State superintendent. He served until April 30, 1914. On May 1 of that year the Rev. T. J. Bailey, D.D., was elected and assumed the duties of superintendent. He has served continuously ever since.

By the end of its first year, the Mississippi League had organized over 70 counties into local law-enforcement committees, under advice of the



MISSISSIPPI; STATE CAPITOL AT JACKSON

State League. The Anti-Saloon League of Mississippi deserves credit for the enactment of the important prohibitory legislation in 1916. The legislation was the result of the work of Judge Samuel D. Weakley (and is sometimes spoken of as the "Weakley Law"), of Birmingham, Ala., who was engaged by the Mississippi League to go to Jackson (Jan. 26, 1916) to confer with the headquarters committee.

A law-enforcement campaign had been conducted throughout the State in 1915, and it was estimated that the consumption of intoxicating liquors in Mississippi during the entire year was reduced 18 per cent, and that the shipment of liquor into the State by express during 1915 was 28 per cent less in quantity than during 1914.

The Citizens' Prohibition movement originated in 1916 at Jackson, and rendered considerable service to the cause in the State by cooperating with the Anti-Saloon League in combating suits brought against the Mississippi antiliquor laws by liquor interests outside the State.

After national Prohibition went into operation, Governor Lee M. Russell, of Mississippi, made the following statement concerning the working of Prohibition in the State:

The practical results of Prohibition in this State are as follows:

First, crime was reduced at least 80 per cent, and the costs incidental to criminal trials throughout the entire state was about this figure. Second, the civil, economic and moral life of our people has been greatly benefited by this law. Third, the sentiment is growing in favor of Prohibition. It is true that we have a number of people who are breaking the law, either making or using liquor, but this does not meet the approval of the highest class of our citizens. We had state-wide Prohibition many years before it became a national law.

Our people practically unanimously will vote to make the whole world dry.

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MISSOURI. A west north-central State of the United States; bounded on the north by Iowa, on the east by Illinois, Kentucky, and Tennessee, on the south of Arkansas, and on the west by Oklahoma, Kansas, and Nebraska; area, 69,420 square miles; population (1920), 3,404,055. The capital is Jefferson City, and the chief industries are agriculture and manufacturing. The legislative assembly of the State consists of a Senate of 34 members and a House of Representatives of 142 members. Missouri was admitted to the Union Aug. 10, 1821.

The territory that is now Missouri was first settled by French explorers, Fort Orleans having been founded in 1720, Saint Genevieve in 1735, and St. Louis in 1764. In 1762 Missouri with the Louisiana Territory west of the Mississippi River was ceded to Spain, and in the following year Louisiana east of the river was ceded to England. Spain took possession in 1771, but French remained the official language for many years there.

Early History after. Settlements were confined to the villages along the river. The territory was ceded back to France in 1800 and was transferred by the latter country, as part of the Louisiana Purchase, to the United States in 1803. At first organized as part of Indiana Territory, in 1812 it was formed into the Territory of Missouri, and in 1821 it was admitted as a State to the Union.

The application of Missouri for Statehood precipitated the most famous and significant episode in American history—the Missouri Compromise—as a result of which, after three years of bitter dispute and even open warfare, Missouri was admitted as a slave State. (See KANSAS.) During the Civil War there was more or less internecine conflict and local disaffection under Union rule, but the Antisecessionists were successful in preventing Missouri from withdrawing from the Union. After the War the State rapidly increased both in population and in prosperity.

From its earliest settlement Missouri suffered from the liquor traffic, at first by reason of sales to Indians, whose drunkenness caused them to attack and murder the settlers. This trade with the Indians was profitable, and was carried on by unscrupulous white men. Then, again, many of the early governors of St. Louis were drunkards, so that from its beginning it has had the reputation of being an intemperate city. Pontiac, the Ottawa chief, a warm friend of Louis St. Agne, one of the first governors, for whom the city St. Louis was named, became a drunkard and while drunk was lured into a thicket and murdered by a Kaskaskia Indian, who had been bribed with a barrel of whisky by a white trader, named Williamson, to do the deed. Williamson also gave whisky to the Illinois Indians, who went on a debauch at that time. Resolved to kill all concerned in the murder of Pontiac, the Ottawas made war on the Illinois Indians and almost exterminated the tribe. Many other Indian outrages, in fact nearly all the troubles of the Missouri settlers with the Indians, may be traced to liquor.

In the early years liquor was imported into Missouri from New Orleans, but after Charles Dehault Delassus de Delusiére, a Frenchman by birth, became governor of St. Louis, in 1798, large grants were made for distillery purposes and local production was begun, no more liquor being imported into "Upper Louisiana," as the region was then called. One of these grants was made to Col. Auguste Chateau, who built the first distillery in the city. By 1804 two French taverns, where liquors were sold at retail, had been established in the city.

Liquor Legislation. The first restrictions on the sale of liquor in Missouri were brought about in an effort to prevent sales to Indians. As in the other States, there was for many years little sentiment in favor of prohibiting sales to white men.

The first liquor-license law in Missouri was passed in 1806. It imposed a fee of \$10 to \$30 per year for a tavern license, with a penalty of \$10 per day for keeping without license, and prohibited sales to slaves and United States soldiers without a permit obtained from the master or commanding officer, respectively. The sale of liquor to Indians except by permission of the agents of the United States was prohibited in 1824, upon penalty of \$30 to \$150 or imprisonment 10 to 30 days, or both. The law of 1824 also provided the same penalty for the sale to slaves without a written permit from the owner, and, in addition, the forfeiture of the license. The fee was increased in 1835. The law of 1840 prohibited slaves from selling liquor on pain of 39 lashes. By an act of 1847, persons could not sell liquor by virtue of a

tavern license; but this was repealed in 1849, and license charges of \$20, and \$4 per \$1,000 upward, were assessed on property invested above the value of \$5,000.

Until 1851 liquor was sold under license in every part of the State, but in that year a local-option law was enacted which provided for the refusal of a license to any city, town, or township whenever a majority of the taxable inhabitants of such community voted against the granting of any license therein. This law, with a few modifications, remained in force until the enactment of Prohibition. From this time forward local acts of a varied nature were passed to prohibit sales of intoxicants.

In 1872 the Legislature imposed a special license for the sale of wine and beer at a cost of \$10 to \$25 per year, to be granted only on petition of a majority of taxpayers, as other licenses were. This was repealed thirteen years later (1885).

An act of 1879 licensed dram-shop-keepers to sell intoxicating liquors in quantities not exceeding 10 gallons, and prohibited selling without license. It also provided

that dram-shop-keepers should have but one place of sale each and that the license should be non-assignable; made sales on credit void; allowed the County Court to grant licenses if the applicants were of good character and the petitions sufficient . . . provided that no license could be granted in any place of 2,500 inhabitants or more, until a majority of the taxpayers petitioned therefor, and in smaller places until a majority of such citizens signed such a petition; charged the grand jury with the enforcement of this act and required officers to give information to the grand jury; allowed the authorities of incorporated towns or cities to tax dram-shop licenses; made the penalty of selling to minors without permission of parent or guardian the forfeiture of \$50 to such parent or guardian, prohibited keeping open on Sundays or holidays; . . . required the revocation of a license on application of any person, whenever the County Court found that a dealer was not keeping an orderly house, and provided that the dealer whose license was revoked, or who had been convicted of violating the law, could not be licensed by any court.

This law permitted liquor to be sold where made, but not in less quantity than a quart, and it was not to be drunk on the premises; wine-growers were allowed to dispose of their wine in any quantity except to minors or habitual drunkards . . . and dealers selling to habitual drunkards after notice not to do so were made liable in \$50 to \$500 to the relative giving such notice.

The Wood Local-option Law, passed in 1887, permitted an election to be called in any county outside of places having 2,500 or more inhabitants. (See below.) Other legislation of that year prohibited the use of a substitute for hops in the manufacture of beer or ale, under penalty of a fine of \$500 to \$5,000 or imprisonment from one to six months, or both; made physicians who prescribed liquor for other than medicinal purposes liable to a fine of \$40 to \$200; and prohibited licensed merchants from selling less than five gallons of liquor and from selling liquor to be drunk on the premises, under penalty of \$100 to \$500 or imprisonment for three to six months, or both.

A law of 1889 prohibited music, billiards, tenspins, sparring, cock-fights, cards, and all gaming and amusements in dram-shops, under penalty of \$10 to \$50 and forfeiture of license and disqualification for ten years.

The Temperance Movement. A few local temperance organizations were inaugurated before

1850, but they did not long survive. The first temperance convention in the State was held in St. Louis in 1834, but little is known concerning its action. One of the early temperance organizations in the State was the Missouri Temperance Union, which was formed at Louisiana in 1851-52, and began successful operation in 1853. One of the pioneers in this association was the Rev. William Ross, who, as a traveling lecturer, organized several subordinate unions in various parts of the State. In September, 1853, there were 22 subordinate unions, and a convention was held to organize a permanent Grand Union. In this organization men and women were admitted on equal terms, men at sixteen years of age and women at fourteen. A perpetual pledge of total abstinence was required of members. This organization continued to flourish until after 1860.

Following the visit (1850) of Father THEOBALD MATHEW to St. Louis the Catholic Total Abstinence Society was founded, from which grew a number of other temperance societies. In 1872 the KNIGHTS OF FATHER MATHEW, a semimilitary organization, was incorporated. Between 1870 and 1880 there were at least 30 Catholic temperance societies in St. Louis alone. Indeed the Missouri Catholics entered wholeheartedly into the promotion of the temperance cause.

The Good Templar Order was introduced into Missouri in 1854, when Booneville Lodge No. 1 was organized at Booneville, Cooper County, on April 25, by B. H. Mills, of New York. The first officers were: W. C. T., James Quarles, W. S., Dr. W. H. Trigg. When the convention met in St. Louis March 11, 1855, to organize the Grand Lodge of Missouri, 77 active lodges were reported. The first officers of the Grand Lodge were: G. W. C. T., William F. Switzler; G. W. V. T., Jane Walker; G. W. T., R. E. Pleasants; G. W. M., H. B. Callahan; G. W. I. G., Helen Crawford; G. W. Ch., R. E. Blakely; G. W. S., B. H. Mills; G. W. Chaplain, the Rev. W. M. Rush; G. W. D. M., Nancy Maupin; and G. W. O. G., Chas. N. Brown. Missouri was the third Grand Lodge to recognize the equality of women by electing them to office. B. H. Mills was one of the most prominent and active members of the Order, and he was

I. O. G. T. also a member of the Sons of Temperance. As G. W. S. of the Good Templars he exerted a great influence on the Order in Missouri, the number of lodges and the membership increasing greatly under his leadership. At the first meeting of the Grand Lodge after its organization, held at Springfield June 25, 1855, resolutions were passed favoring the introduction of Prohibition in the State and announcing the determination to vote only for such candidates for legislative, judicial, or executive offices as had declared for Prohibition. In 1857 the Order had 191 lodges and 8,000 members. The disturbances of the Civil War, however, destroyed the organization and resulted in the disbandment of practically all of the lodges.

The Prohibition party was organized in Missouri in 1876 and polled 64 votes in the elections of that year. The vote increased to 2,153 in 1884 and to 4,359 in 1888. A weekly Prohibition party paper, the *Kansas City Leader*, which had a good circulation, was published by Charles E. Stokes.

One of the most influential organizations in Missouri temperance history has been the Woman's Christian Temperance Union. It was organized in the Temperance Tabernacle at Hannibal, April 27, 1882, at a meeting called by Miss Frances E. Willard, who presided at the sessions. The first officers were: President, Mrs. M. M. Clardy, of St. Louis; vice-president, Mrs. Clara C. Hoffman, of Kansas City; and corresponding secretary, Miss Rose Phillips, of Hannibal. Mrs. Hoffman was the next president and held office for 25 years, except for one year when Mrs. Belle C. Kimball, of Kirkwood, was elected. Upon the death of Mrs. Hoffman, Mrs. Carrie L. Carter Stokes, of Kansas City, the vice-president, assumed the leadership for two years. She was succeeded by Mrs. Kate F. Newton, of Carthage, who served for four years. In 1913 Mrs. Nelle G. Burger, of Clark, was elected to the office and she still (1928) holds that position.

The Union maintains a representative at the sessions of the Legislature and has been instrumental in securing the enactment of the Scientific Temperance Instruction Law (1885), a measure establishing Frances Willard **W. C. T. U.** day in the schools, a law against the white-slave traffic, many laws of the Children's Code, antinarcotic and anticigaret laws, and the antipolygamy resolution. Further, it rendered great assistance in securing the State bone-dry enforcement code and the ratification of the Eighteenth and Nineteenth Amendments to the Federal Constitution. In other fields the Union has engaged in numerous activities. The Union also supports a number of World War orphans and has made thousands of bandages and surgical dressings.

The organization has (1928) about 400 local Unions with 13,000 members. Its headquarters are at 310 McDaniel Bldg., Springfield, where its official organ, the *Missouri Counselor*, is published, under the direction of Mrs. Nelle G. Burger. For some years after its foundation the Union used the pages of the *Missouri Voice*, but in 1895 it began the publication of its own paper. The present officers are (1928): President, Mrs. Nelle G. Burger; vice-president at large, Miss Roena E. Shaner; corresponding secretary, Mrs. Lettie H. May; recording secretary, Mrs. Emma G. Pitzer; and treasurer, Mrs. Bernice Van Matre; Y. P. B. secretary, Mrs. Dorcas C. Ireland; L. T. L. secretary, Mrs. Mary Dunn.

These various agencies were active in securing the enforcement of temperance legislation, but little effective legislation was secured previous to 1880.

Missouri's struggle with the liquor traffic commenced in earnest in 1886, when the Legislature was elected on a campaign to enact her first really effective temperance law. This was the Wood Local-option Law, which was passed in January, 1887, and became effective in the following June. It provided that a majority vote of any county, outside of the towns or cities of more than 2,500 population, could prohibit the sale of liquor, in any quantity, except by regularly registered druggists and physicians for medical purposes only; cities and towns of 2,500 or more population could vote separately from the counties; and elections could be held every fourth year.

The people immediately seized upon this weap-

on and commenced a vigorous war upon the saloons. At this time Missouri had 88 breweries, 81 distilleries, 271 wholesale liquor-dealers, and 5,709 retail dealers; and more than 2,000,000 gallons of distilled liquors and over 1,000,000 barrels of malt liquors were produced each year. The first local-option elections were held in 1887-88, when 82 counties and 20 cities took advantage of the law. Of these, 49 counties voted dry and 33 voted to retain the saloons. Of the 20 cities and towns having over 2,500 population, no fewer than 13 went dry and 7 wet.

Unfortunately, there was no organization to conserve these victories, and the liquor traffic succeeded in reversing many of them in the course of the next ten years. The fight was renewed in 1900, after a message of the governor to the Legislature calling attention to the vicious political influence of the saloons and asking for relief from this condition.

A new organization came to the fore at this time and subsequently took the lead in the fight on the saloons in the State. This was the Missouri Anti-Saloon League, which was organized in 1901. Two years later 72 of the 114 counties of the State, and 17 cities of more than 2,500 population went under local option. During 1909 there were seven elections, four of which were initiated by the wets in dry counties, with the result that each county voted dry by an increased majority over the previous election. Three were held in wet counties, which resulted in two wet victories and one dry. The fact that cities of more than 2,500 population could vote separately enabled the wets to control some elections in the larger cities, so that, although a county might vote dry, a number of wet centers might remain which hindered law enforcement in the rest of the district. To remedy this the

Anti-Saloon League secured the introduction in the Legislature of a county-unit local-option bill, which was defeated at several legislative sessions. In the sessions of 1911, however, the bill passed the Lower House by a large majority, and would, in all probability, have passed the Senate but for the action of the lieutenant-governor, the presiding officer of the Senate, who arbitrarily referred the question to a committee which had nothing to do with such matters, and which included one member who was a saloon-keeper of St. Louis. As a result, the measure did not come to a vote.

A list of the superintendents of the Missouri Anti-Saloon League may conveniently be given here. The first superintendent held office till 1905 and was succeeded by: Rev. Samuel I. Lindsay (held office for a few months only), Rev. U. G. Robinson (1905-08), Dr. E. J. Moore (1908-13), Rev. W. C. Shupp (1913-22), Rev. A. H. Post (1923-25), Rev. Parker Shields, D.D. (1926—).

During the next few years the work of voting out the saloons went steadily on. In 1910 no fewer than 12 elections were held; of 4 dry counties 3 voted dry and one wet; of 8 wet counties, 3 voted wet and 5 dry. As a result of these victories Missouri had 61 counties wholly dry and 20 others with saloons only in cities of over 2,500 population. In this year also a State-wide contest was waged for a constitutional amendment prohibit-

ing the sale of liquor; but it was defeated at the polls by a majority of over 200,000. The temperance forces also lost two counties when the Local-option Law was set aside on mere technicalities. At that time 75 per cent of the 3,861 saloons of the State were located in St. Louis (2,000), Kansas City (616), and St. Joseph (178). St. Louis, with 60 per cent of the saloons of the State, had a total of 38,128 arrests in the year ending April 11, 1910, or 1 to each 18 of the population.

Dry victories continued through 1912, the temperance forces winning 22 of the 24 elections held that year which increased the number of dry counties to 64, and added 60,000 to the population living in dry territory. In this period nearly all cities having colleges outlawed the saloon, including Columbia, seat of the State University. In the primary election of that year the liquor forces made an attempt to influence the nominations of candidates by endorsing certain candidates for governor. The Anti-Saloon League, also, entered the fight, with the result that an overwhelming victory was secured by the temperance forces. In this election a unique campaign was conducted in New Madrid County. The campaign had been well organized and was well under way when the Mississippi River overflowed one third of the county. The water was nine feet deep in the county-seat on election day, but with thirteen motor-boats, seventeen four-oared boats, and various smaller craft the dries were taken to the polls. The election resulted in a dry majority of 281, by which seventeen saloons were driven out.

From this time dated a decrease in the liquor consumption of Missouri, as shown in the Internal Revenue collections of the St. Louis district, which embraced St. Louis and 52 counties of the State. The fiscal receipts for 1911-12 showed that this decrease amounted to \$182,231, of which \$166,353 was in the beer tax.

For many years a marked difference as regards the prosperity of the two neighboring States, Missouri and Kansas, was noticeable. Missouri had more natural advantages than Kansas, such as mineral deposits, forests, richer soil, more rainfall, and a nearer market; it was a much older State; and it had a population nearly double that of Kansas. Yet it was less prosperous than its neighbor. Hardly any city in Kansas of over 1,500

Comparative Prosperity of Missouri and Kansas population but had its electric lights and water and sewage systems, while in Missouri many towns of 4,000 and 5,000 population had no paved streets, electric lights, or water system. In 1912

the assessed valuation was \$1,750 per capita in Kansas, while in Missouri it was \$300; in Kansas \$100 per capita was deposited in banks, in Missouri only \$20; in Kansas 1 farmer in 5 owned an automobile, while in Missouri only 1 in 100 owned such a vehicle. This difference was doubtless due to the fact that Kansas had no saloons, while Missouri had over 4,000, into which the people paid \$80,000,000 a year—an average expenditure of \$24 per person.

The fight of the Anti-Saloon League for a county-unit local-option law brought about the enactment of such a measure by the Legislature in 1913, but the liquor interests, realizing that its operation would be fatal to them, took advantage of the Initiative and Referendum law (which had been

passed in 1908) and referred the measure to a vote of the people. It was then defeated by 100,000 votes, a greatly reduced wet majority compared with 1910. Fourteen other amendments on the ballot were also defeated. This defeat arose from the peculiar difficulties attending the initiative and referendum; for not a single law ever succeeded in passing in this way out of 35 different propositions submitted at various times to the people.

The League, although greatly handicapped by losing the county-unit law, continued the fight. Of the 14 elections held in 1914, 9 were won, making 77 counties wholly dry, 18 partially dry, and leaving 19 wholly wet. Of these victories many were gained in wet strongholds and some in cities of 10,000 population. A unique campaign was fought out in Vernon County during this year. The wets, thinking to forestall the county-unit law, initiated an election in the county, which was already dry, in order to permit the 8 saloons of Nevada, a city of 10,000 population, to operate for four more years. The dries, however, forced an election in Nevada on June 10. The lines were closely drawn, the wets expending \$8,000 in the fight after 1 P. M.; nevertheless the dries won by 18 votes. Another interesting election took place in Mexico, a city of 7,000 population, on Oct. 27. The voting took place in a blizzard, but every effort was made to get out the dry vote. The polls were guarded by 200 women who stood there from daylight to dark. About 70 per cent of the negroes voted dry out of a colored vote of 400. There were 4 saloons in the city, paying a fee of \$3,000 each. The result of the vote showed a dry majority of 65.

In the same year the wets also initiated an election in Webster Groves, a residential suburb of St. Louis with 10,000 population, which had always been dry. The wets saw a chance to evade the law and set up two wholesale depots in the city. This so angered the people that they voted dry by a majority of 860.

The temperance forces suffered several reverses in 1915 when the three mining towns of Jasper County, which are peculiarly located, and three other districts—Morgan County, Chillicothe, and Fulton—went from dry to wet by small majorities. In the latter group overconfidence and lack of good organization were responsible for defeat. As a result of the elections held during the year the number of dry counties was increased to 81, so that, in spite of the handicap of the world's largest brewing interest and a large foreign population, Missouri was making splendid headway against the liquor traffic. During 1916 there were 11 elections, of which 8 resulted in dry victories, while in the three wet ones the majorities were much reduced. In these elections the dry vote of the State was increased by more than 5,000. Morgan County, Chillicothe, and Fulton returned to the dry column during the year. The number of distilleries and breweries was decreased to 23, and 46, respectively; and the amount of distilled liquors produced in the State fell to 194,171.9 gallons, while the production of fermented liquor was also reduced considerably.

In 1916 a contest was waged for State-wide Prohibition. The contest was forced on the State by two individuals who, taking advantage of the Initiative and Referendum law, initiated the mea-



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sure against the protest of the organized temperance forces of the State. When the election was called, however, the Anti-Saloon League, with the other temperance organizations, threw itself into the fight, and, after a hard struggle,

State-wide succeeded in carrying the State out-
Prohibition side of St. Louis by 5,000 majority.

Defeated St. Louis, however, rolled up a wet majority of 100,000, thus keeping the State in the wet column. This vote showed that temperance sentiment had increased to a great extent throughout Missouri, the State being dry about 53 per cent as to population and 90 per cent as to territory.

Other evidences of the increase in dry sentiment at this time included the fact that many saloons went out of business voluntarily and that three St. Louis breweries went into bankruptcy because of decrease in business. The number of saloons in the whole State was reduced to 3,510, scattered through 29 counties and St. Louis, and 85 counties were entirely without saloons. The wet counties had some towns that had voted dry, 11 of them having only 1 or 2 wet cities, and 3 with several dry cities, even St. Louis County having 2 dry cities. The dry sentiment was also reflected in the vote of the Congressmen from Missouri, 16 of the 21 Representatives voting for the Hobson Prohibition Bill. The two Senators, Reed and Stone, on the contrary, voted wet on all occasions. In this year, also, the State Legislature amended the license law, making the tax \$400 for the State and \$500 to \$800 for county purposes, and permitting a municipality to tax at any figure not considered confiscatory by the courts.

The licensing authority in Missouri was the County Court, with the exception of the cities of St. Louis, Kansas City, and St. Joseph and St. Louis County. In those districts the licensing authority was divided. The State appointed one excise commissioner for St. Louis, two police commissioners for Kansas City, two for St. Joseph, and two excise commissioners for St. Louis County. In Kansas City the licensing power was divided between the police commissioners and the County Court of Jackson County. St. Joseph, being governed by special charter, claimed exclusive power in the matter of saloons. The voters elected the members of the County Courts as well as the governor and the Legislature, by whom the excise and police commissioners were appointed, and the people in a block or township or municipality had to petition directly if they desired a saloon. Therefore no saloon could exist in the State without the direct consent and petition of the people.

The Legislature of 1917 passed several measures of importance to the temperance interests, among which were two clean election laws.

Furthermore, the Legislature adopted a Prohibition amendment to the State Constitution for submission to the people at the election in November, 1918.

With the submission of the Prohibition amendment the temperance forces of Missouri united in a campaign to carry the measure. An Advisory Committee, made up of representatives of all the temperance organizations, was organized, and the Anti-Saloon League and the W. C. T. U. were charged with the major responsibility for the conduct of the fight. A thorough campaign of or-

ganization, so as to reach every voter, was carried out. Its objective was five-fold: (1) To vote more dry territory and to hold all territory already dry; (2) to adopt State-wide Prohibition; (3) to elect a Legislature which would ratify the Federal Prohibition Amendment; (4) to press the battle for War-time Prohibition; and (5) to elect officers pledged to enforce the Prohibition laws.

The State-wide Prohibition amendment was defeated in the election of November, 1918, by a vote of 300,354 to 227,501, a majority of 72,853, in spite of the strong campaign of the temperance forces.

The vote showed, however, a large **Reduction** reduction in the wet majority, com-
of Wet Vote pared with that of 1916, which had been 122,538. Even St. Louis in-

creased its dry vote by 981. A dry victory was won during the year, when Marion County, which had saloons in only two cities, Hannibal and Palmyra, voted them out. This victory left the State with only 14 wet counties.

The attention of the temperance forces of Missouri was now turned to securing the ratification of the Eighteenth Amendment to the Federal Constitution, which had been adopted by Congress in December, 1918. When the Amendment was before the National House, 12 of the 16 Missouri Congressmen voted for it, while 3 voted against it; and Speaker Clark did not vote. In the Senate Representative Stone voted for the bill and Representative Reed against it. The Amendment was introduced in the Missouri Legislature in January, 1919, and was adopted by that body on Jan. 16, the vote being 22 to 10 in the Senate and 104 to 36 in the House. Missouri was thus the thirty-seventh State to ratify.

The Legislature that ratified the Eighteenth Amendment also passed a strong enforcement law. The measure was held up by the liquor interests, which again took advantage of the initiative and referendum to refer the matter to the people. A heroic fight was made by the temperance forces, led by the Anti-Saloon League, and the enforcement code was carried at the polls in November, 1920, by a majority of more than 62,000.

After the ratification of the Prohibition Amendment the temperance forces of Missouri did not stop their fight on the saloons, but continued to drive them out under the Local-option Law. During 1919 an important election was held in Butler County, including the city of Poplar Bluffs, with 10,000 population, which was near the north

Post-Prohibition Arkansas boundary. This city
Temperance had 15 saloons and wholesale
Activities liquor-houses and was known as the chief source of supply for the bootleggers from Arkan-

sas. The county outside the city was free from saloons and had only one wholesale house. In the election held on Jan. 8 the city voted dry by a majority of 224 and the county by 810.

When National Prohibition went into effect in 1920, 85 of the 114 counties of Missouri were wholly dry and 14 others were under Prohibition with the exception of cities of more than 2,500 population. The number of saloons in the State had been reduced to 3,100, and 90 per cent of the area of the State was dry. The dry enforcement law, passed in 1919, was held up until the referendum initiated by the wets should be decided at the

polls on Nov. 2, 1920. Petitions were also filed by the wets to refer the matter of ratification of the Eighteenth Amendment to the people. Both of these wet efforts were defeated. The temperance forces were also busy during the year in a campaign to elect enforcement officers and a dry Legislature.

The Legislature of 1921 amended and strengthened the State enforcement code, and this time the wets did not refer the matter to a referendum vote. In 1923 the code was again revamped, giving Missouri the most drastic law of any State, providing for a penalty of two years in the penitentiary for operating a still, and making the possession of such equipment a misdemeanor punishable by fine of \$100 to \$1,000 and imprisonment for 30 days to one year. It also placed the manufacturer of near beer under a heavy penalty for removing any fermented liquid from vats and containers until the process of dealcoholization should have been completed. The law also gave more power to police and county officers; forbade all obstructions and screens in soft-drink parlors; provided drastic penalties for persons apprehended in the act of transporting liquor; made the manufacture, sale, or gift of liquor causing blindness or death a felony, and forbade physicians to charge more for liquor prescriptions than for other kinds.

The good effects of Prohibition began to be noticed shortly after the Eighteenth Amendment went into operation. There was an increase in church membership, in the attendance at schools, and in the number of happy homes. The State was benefited economically, also, and in St. Louis alone, 14,553 new savings accounts were opened in the first three months of 1921, and 187 more building and loan associations were established.

In St. Louis the arrests for drunkenness for August, September, and October fell from 1,269 in 1915 to 357 in 1919. The mayors of several of the larger cities testified to the benefits of Prohibition.

The real situation with regard to Prohibition was summed up by the State Treasurer in his Report of June 30, 1920, which announced that a sum of \$11,000,000 in gold was on hand, after all regular monthly indebtedness and accounts past and present had been paid, including a deficit of \$2,250,000 which Governor Gardiner's administration had inherited on assuming office in January, 1917. The Report showed, further, a large decrease in the number of arrests for drunkenness and for all causes. The City Health Board's Reports showed that the deaths from alcoholism in St. Louis dropped from 36 in 1916 to 8 in 1920, and those from cirrhosis of the liver fell from 170 in 1916 to 67 in 1920.

Although Prohibition brought about great improvement in the condition of the people of Missouri generally, the law was not uniformly enforced in every community. This was especially true in St. Louis, the former center of the brewing trade. To remedy this the authorities of the city launched an enforcement campaign early in 1924, when representatives of the Church, bench, bar, and schools, together with police, city, and State officials, and citizens of St. Louis, gathered at a mass meeting on Feb. 9 and outlined a plan of action to promote better enforcement of the Prohibition Law. At this meeting the chief of police and the chief Federal agent of the dis-

trict were assured that the citizens were ready to aid them in every legitimate way in enforcement. As a result of the meeting the police immediately launched a clean-up campaign which brought about the arrest of 631 persons on Feb. 13, said to have been the largest number ever apprehended in one day. Fourteen police captains were placed on probation, with orders to clean up their respective districts or prepare to be replaced. During this campaign the Supreme Court ruled, in three cases dealing with the enforcement law, that evidence of the possession of liquor, illegally obtained through improperly or illegally issued search-warrants, is inadmissible in the courts of Missouri. The enforcement law, however, was upheld by the courts, and its operation was improved by the campaign in question.

The extent of violations of the Prohibition Law in the year previous to the enforcement campaign was shown in the report of the Federal Prohibition Commissioner for the fiscal year ending June 30, 1923. In that year Federal

Violations of	agents seized 18 automobiles,
the Prohibition	333 distilleries, 5,981 gallons of
Law	spirits, 5,037 gallons of beer,
	990 gallons of wine, 140 gallons
	of cider, and 973,316 gallons of mash; property
	seized and destroyed amounted to \$27,633; and
	property seized but not destroyed to \$28,229.

Another source of evil and a hindrance to the proper enforcement of the Prohibition Law in Missouri has been the abuse of physicians' prescriptions to secure liquor for beverage purposes. To put a stop to this practise a bill, sponsored by the Anti-Saloon League, prohibiting the prescription and sale of liquor by physicians and druggists within the State, was introduced in the 1925 Legislature.

At the November election of 1926 the Association Against the Prohibition Amendment succeeded in placing on the ballot a referendum, known as "Proposition No. 4," to repeal the dry laws of the State. The temperance forces, especially the W. C. T. U., the Anti-Saloon League, and the Citizens' Organization Against Proposition No. 4, took up the challenge, and the result of the voting showed a dry majority of 275,000, an increase of more than 210,000 over the majority in 1920, when the enforcement law was passed. In 1920 the wet majority in St. Louis had been 106,000; in 1926 it slumped to 62,000.

The Citizens' Organization, referred to above, came into existence for the specific purpose of arousing the State against Proposition No. 4. The chairman was E. W. Stephens, of Columbia; treasurer, Albert Miller, of St. Louis; and secretary, Mrs. E. T. Smith, University City.

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MITCHELL, SAMUEL CHILES. American college president and temperance advocate; born at Coffeeville, Mississippi, Dec. 24, 1864; educated at Georgetown (Ky.) Academy, Georgetown College (M. A. 1888), University of Chicago (Ph. D. 1899), and Brown University (LL. D. 1910); also studied at the University of Virginia

(1891-92), Hampton Sidney College (1905), Baylor University (1913), and the University of Cincinnati (1914). On June 30, 1891, he married Alice Virginia Broadus, of Louisville, Kentucky. From 1895 to 1908 he was professor of history at the University of Richmond, Virginia; from 1908 to 1913 he was president of the University of South Carolina, and from 1914 to 1920 he was president of the University of Delaware. Since 1920 he has been professor of history at the University of Richmond.

Mitchell has always been an ardent advocate of the temperance cause, having begun speaking in the churches of Kentucky on temperance questions while he was but a student. In South Carolina, as president of the University, he came out boldly for temperance and Prohibition, and was severely criticized for his temerity. He was the first president of the Anti-Saloon League of Virginia (1901-03). At this time he wrote a pamphlet, "Unity and Sanity," which motto was the slogan of the Virginia campaign.

MITCHNER, LILLIAN MAY (EARLY). An American temperance worker; born at Adell,



MRS. LILLIAN MAY MITCHNER

Iowa, April 10, 1864; educated in the high school of Lafayette, Ind. Miss Early married Charles W. Mitchner, of Brookston, Ind., in 1882, and removed to Newton, Kan., where her husband engaged in the grocery business. In 1903 they removed to Baldwin, and in 1910 to Topeka, where they have since resided. Mr. Mitchner is now connected with the Extension Department of Kansas Agricultural College.

Mrs. Mitchner has been active in temperance work for more than 25 years, during the whole of which period she has held official position in the Kansas W. C. T. U., having served as State corresponding secretary, State recording secretary, district superintendent, and (since 1910) State superintendent. As leader of the Kansas W. C. T.

U. she is a recognized power in legislative work, and has rendered great service to the cause of temperance and to the State generally. She is editor of *Our Messenger*, the official organ of the Kansas Union. She is well known as a forceful lecturer, and has addressed temperance meetings throughout the western and southern States. She is Temperance Secretary of the Home Missionary Society of the Kansas Conference of the Methodist Episcopal Church, a member of the Good Government Club, secretary of the Kansas Council of Women, district president of the Woman's Kansas Day Club, and a member of the Mayor's Advisory Council of her home city, Topeka. She was appointed one of the official visitors to the penal and charitable institutions of Kansas by Governor Hodges, and was an honorary member of the American Peace Century Committee for the celebration of the One Hundredth Anniversary of Peace Among English-speaking people (1914-15).

Mrs. Mitchner was also an ardent suffragist and is the author of several leaflets on suffrage, and of a suffrage and legislative drill. She was a leader in the movement which secured equal suffrage from the Kansas Legislature.

MIYAMA, KANICHI. A Japanese-American Methodist Episcopal clergyman and temperance leader; born at Kawashima Mura, Hagi Machi, Yamaguchi Ken, Japan, Oct. 28, 1847; educated in the Yamaguchi Military School. He married Toyo Aoyama March 4, 1886. While he was still a young man his country was plunged into civil war, and he served in the Mikado's army. After peace had been restored (1876) he emigrated to the United States of America and made his home in San Francisco, Calif., where he became a Christian and, later, a minister of the Methodist Episcopal Church. He was the first pastor set apart by that church for work among the Japanese residents in California.

In 1887 Miyama was sent to Hawaii, where he was welcomed by TARO ANDO, the Japanese consul in Honolulu. A great temperance and religious awakening ensued, in which Ando and his wife were converted and led to devote themselves to temperance evangelism in Japan. A few years later Miyama also returned to Japan and engaged in temperance revival movements. His travels extended into all parts of the Empire, and his pioneer work was highly successful. He has been a member of the Japanese National Temperance League from its organization.

MÖBIUS, PAUL J. German physician and author; born in Leipzig Jan. 24, 1853; died Jan. 8, 1907. In 1883-93 he was privat-docent at the University of Leipzig, and later a nerve specialist at Leipzig. He was one of the first physicians in Germany to ally himself with the temperance movement. From the first he was a member of the Association of Abstaining Physicians in German-speaking Districts (*Verein Abstinenter Aerzte des Deutschen Sprachgebietes*), and for years he was a member of its directorate. He treated the alcohol question exhaustively in his "Medical Year-book."

Möbius was a forceful writer against the drinking customs of the higher ranks of society and against compulsory drinking in student and official circles, as well as against the general indifference to alcoholism which existed among mem-

bers of the medical profession in Germany. One of his books is "Über Mässigkeit und Enthaltensamekeit" (On Temperance and Abstinence), a lecture which was delivered at the fifth annual celebration of the Leipzig branch of the Blue Cross.

MOCHI-GUMI. Japanese term signifying, "sweet party." It is applied in Japan to temperance workers, on the assumption that those who use no saké are fond of sweetmeats.

MODERATION. The doctrine of temperance in the use of alcoholic liquors as opposed to that of total abstinence. Most of the early temperance societies were based on the moderation principle, as at that time it was generally believed that a certain amount of alcohol was necessary to health, and the purpose of their organization was merely to prevent the consumption of excessive quantities and so to reduce drunkenness.

From the earliest times it has been generally recognized that drunkenness is bad, because it injures the health and depraves the morals; causes poverty, disease, insanity, crime, misery, and death; wastes money, and ruins business; is a barrier to happiness and religion; neutralizes much good; and is the cause of untold evil. It was not until comparatively recent years, however, that it began to be recognized that *drinking*, which leads to drunkenness, is equally bad. Even to-day there are many Christian people who do not believe that drink is bad in itself, but hold that the evil arises from its abuse, and advocate or permit its use in *moderation*.

Although it is universally admitted that intemperance is one of the greatest evils of modern times, the consumption of alcoholic liquors has steadily increased during the past century in nearly all of the countries of the world. The responsibility for this increase lies on the moderate drinker, who objects to being debarred from indulging his appetite because a certain number of weak and foolish people can not partake of intoxicants without going too far. He takes the position that moderation is good in everything—in eating, drinking, speaking, and so on. But while it is true that self-denial is largely its own reward, and that much harm comes from intemperate eating, speaking, etc., yet it is hardly fair to class such with drinking, as the results and effects are not to be compared.

One of the principal objections to the moderate use of alcohol is the difficulty in defining what constitutes moderation. What is moderation in one case is excess in another, and it is uncertain where the dividing-line should be drawn. Many elements enter into the case, such as the strength of the liquor, the constitution of the drinker, the time, season, and circumstances. To some people alcohol presents little or no temptation, while others seem unable to take it safely even in moderation; if they drink at all they drink to excess. They may begin with the intention of taking only a little, but their craving grows stronger with every glass they take, so that moderate drinking often degenerates into drunkenness; and it is almost impossible to define the point where one ends and the other begins. It is possible that the exact amount of drink which might be called "moderate" could be found, but who is to decide it and define the degrees of intoxication, or calculate where danger or excess begins? The limit set by Anstie (see *ANSTIE'S LIMIT*) as the amount of al-

cohol which could be fully utilized by the body of a full-grown man without producing visible disturbances in the organism is $1\frac{1}{4}$ - $1\frac{1}{2}$ ounces per day; and later experiments have shown that even that amount causes injury to the body, especially to the nervous system. In any case few moderate drinkers would confine themselves to that amount.

Moderation is so indefinite a term that to many it is a delusion and a snare. J. Forbes Moncrieff, in his tract "Safety First," likens moderation to "the shoddy life-belt, which promises safety, but only tempts into danger, and fails in the hour of need." It has also been called "embryo drunkenness," and it is certain that all drunkenness began with moderate drinking. Abstinence is safe for all, but moderate drinking is dangerous for many. Drunkenness may be likened to a precipice, and moderate drinking to an inclined plane leading to its very edge, down which many slide to their destruction. Thus it is very dangerous for any one to venture on it, no matter how near the edge some can go; others will follow their example and will be unable to stop. For the drinking customs of the moderate drinker influence others, especially the young and the thoughtless, to acquire a taste for liquor, which may lead them in the end to excess and ruin.

The unsoundness of the moderation doctrine lies in its danger to the drinker and in its injury to others. The danger to the drinker is well known, the poisonous effects of alcohol upon the human system, even when moderately used, being definitely recognized by scientific authorities; but alcohol would still be dangerous to the user if it were proved to be a food instead of a poison. Its direct physical effect, however, is not so alarming as the appetite which it creates; every drink taken is but another step leading to that condition in which the drinker loses all control over his appetite and becomes a slave to the habit. There are some moderate drinkers who escape and who are able to maintain the mastery over their appetite; but an enormous number annually pass from the ranks of the moderate drinkers to those of the drunkards; and it is probable that there are few persons who use alcohol at all who do not at times go beyond the limit that conscience and reason prescribe. Thus the risk that every moderate drinker runs is very great, and, according to the law of chances, the odds are greatly against him.

It has been said that moderate drinkers are worse than drunkards, for, if they would give up drink, then drunkenness would be shown up in all its hideous character, which at present is to a large extent hidden by the moderate drinkers who give drinking a certain air of respectability. It is the moderate drinker who is chiefly responsible for the continuance of the liquor curse, for he boasts of his ability to take it or leave it, and then deliberately incurs the risk, influencing his family and friends by his example, and helping to perpetuate the evil. The drunkard, on the other hand, has already lost all self-control and is the victim of disease, so that he is confessedly helpless and to a great degree irresponsible.

No one denies the evil that alcohol causes, the difference of opinion arising as to how it can best be removed. To attain this end experience has shown that the one practicable and effective meth-

od is complete abstinence from alcohol. Alcohol as a beverage can be completely driven out if all will agree to abstain, and abstinence has been proved perfectly feasible and safe. No harm could result from its removal, and neither the public health nor wealth would suffer. Only one thing prevents this removal—the self-indulgence of the drinker. Under such circumstances the obligation to abstinence seems indisputable. Moderate drinkers have the power of themselves to stop this evil, which could not endure without them; instead, they encourage it, every glass they take tending to perpetuate it and to make drink popular.

The argument that temperance is obligatory and total abstinence, while commendable, is discretionary, lacks moral power, such optional morality being insufficient to carry on the temperance reform. Abstinence must be felt as a moral obligation on the soul, so that every one who truly desires the welfare of his fellow men, considering the times in which we live and the many temptations and evil connected with our drinking customs, must be convinced that abstinence is the only course that is expedient, safe, wise, and right. It is one of the principles of Christianity that its followers should deny themselves to any extent rather than that one weak or tempted brother should be made to fall. If the weak ones only were asked to abstain then abstinence would be a stigma, but when others deny themselves they help to bear the infirmities of the weak.

The personal advantages of abstinence over moderation are shown in the fact that it favors health and long life, as evidenced in the experience of life-insurance companies and the advantages offered by them to abstainers, encourages thrift, and promotes happiness; being favorable to peace of mind, mental power, spiritual progress, in fact, to all that is good and noble. It has been well said that "excessive drinking is ruinous, moderate drinking is dangerous, and total abstinence is safe." So that its chief recommendation is that it is a safe rule for oneself and a safe example for others to follow.

It was the complete failure of the moderation plan of checking the evils of intemperance that led to the rise of the total-abstinence movement. Both in America and in Great Britain the first attempts at temperance reform were based on the idea that abstinence, especially from wine and beer, was unnecessary, and that men could be led to stop the excessive use of intoxicants by developing sentiment against their abuse. Thus the early temperance societies were founded on the moderation principle, which subsequently had a long and thorough trial. The results were invariably discouraging, and sooner or later most of the moderation societies arrived at the conclusion that "where there is drink there is danger," and, abandoning the moderation policy, adopted the principle of total abstinence from all intoxicating liquors.

Testimony of the early temperance pioneers shows the difficulties under which the societies of that day labored and the reason for their abandonment of the moderation policy. According to JOSEPH LIVESSEY, one of the SEVEN MEN OF PRESTON, the principle of abstinence from spirits only proved a fatal source of backsliding; "for while the members kept from spirits, they forgot

to be moderate in malt liquors; therefore, it was no uncommon thing to find members of the temperance society drunk." And the testimony of his colleague JAMES TEARE was to the effect that more drunkenness came from ale, etc., than from all other liquors put together. Another of the Preston temperance pioneers, THOMAS SWINDLEHURST, a reformed drunkard, after frequent attempts to reform, stated that "the moderation pledge is nothing but humbug, botheration, and nonsense; for I find that, after I have had one glass of ale, I have a greater desire for the second than I had for the first, for the third than I had for the second, for the fourth than the third, etc. . . ." He finally became a teetotaler, concluding from his own experience "that nothing short of total abstinence from all intoxicating drinks can either reform drunkards, or prevent moderate drinkers from becoming drunkards."

For a time after the total-abstinence pledge was adopted the two pledges were used coordinately in most temperance societies, but harmony was often destroyed by the conflicting opinions of the advocates of each pledge, and in some cases the strife ran so high between them that much harm was done to the temperance movement. The moderation societies were useful in that they paved the way for abstinence, but they did little or nothing to stay the current of intemperance.

At the present time there are few temperance societies that do not insist on total abstinence; and the moderationists, however sincere they may be, are looked upon as obstructionists by the temperance public. Their views are approved by the liquor interests only, who take great consolation in the pleas from respectable persons for the "moderate" or "temperate" use of intoxicating liquor, as is shown by the frequency with which they reprint and circulate articles and pamphlets written by reputable clergymen in behalf of moderation and by the pecuniary reward given to those who wish to profit by their advocacy of moderation.

The moderation doctrine, which is the basis of almost all of the temperance work in the nations of Continental Europe, has had no beneficial results in reducing drinking and drunkenness there. Its chief result has been to increase the sentiment for total abstinence among the people, and there are many societies throughout Europe at the present time which have adopted that principle. Progress in temperance reform has been slow on the Continent, as the moderation idea precludes energetic effort in its behalf. The restrictive laws which have been adopted in countries like Sweden, Norway, Switzerland, and Holland are far below the standard of legislation in the United States, where total abstinence governs temperance action; and the common aim of all temperance reform, the reduction of the liquor traffic and the mitigation of its evils, has not been appreciably advanced by them.

The action of moderate quantities of alcohol upon the human organism has been discussed in the article ALCOHOL (pp. 102-106). Objection has been made by some as to the importance of such experiments, as, for instance, by Mr. Arthur Shadwell, M.A., M.D., LL.D., of London, who, in his article on "Temperance" in the "Encyclopædia Britannica" (11th ed., xxvi. 590), says:

The effect of alcohol in mental operations is tested by the comparative speed and ease with which work is done after a dose and without it. The effect has been found to be diminished speed and ease; but these experimenters do not apply the same test to a good meal or a sound sleep or hard exercise. The writer finds in concentrated, mental work that the immediate effect of even a small dose of alcohol is to impair efficiency, but the other three do so in a much higher degree.

See, also, MODERATION SOCIETIES.

BIBLIOGRAPHY.—J. Forbes Moncrieff, *Safety First*, a reprint, with a slight addition, of *Pictorial Tract No. 500*, published many years ago by the Scottish Temperance League (discusses exhaustively the whole question of moderate drinking).

MODERATION SOCIETIES. A term commonly applied to temperance associations whose rules do not require the practise of total abstinence by their members. The earliest of these societies of which any record has been found was one instituted by Sigismund de Dietrichstein (see DIETRICHSTEIN, SIGISMUND DE) in Germany in 1517. Among its chief objects was the abolition of the custom of pledging healths. In 1600 a similar association, the Order of Temperance, was formed by Maurice, Landgrave of Hesse. Among its supporters were several of the reigning princes and a number of the principal noblemen of Germany. Its first law read:

Be it ordained, that every member of this society pledges himself, from its institution, which dates December 25th, 1600, never to become intoxicated.

Light is thrown on the ideas concerning "moderation" then current by other rules of the Order. For example, each member was restricted to fourteen glasses of wine daily; and a knight was allowed at each of his two daily meals seven *bocaux*, or goblets, of wine, to be drunk in not less than three drafts. (See, also, GERMANY, p. 1092.)

It is hardly necessary to state that these societies were of transitory existence and but limited usefulness.

Germany. In the third and fourth decades of the nineteenth century a number of temperance societies were formed in Germany, but their efforts were directed mainly to the inculcation of abstinence from ardent spirits (see GERMANY, p. 1094). The German Association against the Abuse of Spirituous Liquors (*Deutscher Verein gegen den Missbrauch geistiger Getränke*), founded at Cassel, Prussia, in 1883, distinctly deprecated total abstinence, as its main object was to fight whisky (see DEUTSCHER VEREIN GEGEN DEN ALKOHOLISMUS, p. 796, and GERMANY, pp. 1095, 1097). The Blue Cross Society held that those who were active in the conversion of others must abstain from all liquors, whether distilled or fermented. Others might use alcoholic beverages in moderation. For further information concerning these societies, see the article GERMANY.

France. The French Temperance Society (*Société Française de Tempérance*) was founded in 1872. It allowed its members to use spirits, provided they did not abuse the privilege. For a dozen years or more this association continued to function, but with almost negative results (see FRANCE, p. 1038).

The French Antialcoholic Union (*Union Française Antialcoolique*), founded under another name in June, 1895, required from its members a pledge of total abstinence from distilled liquors and of moderation in the use of fermented beverages. Its weak point was that it did not state precisely what moderation meant. The society progressed

rapidly until, on Jan. 31, 1904, it included 661 affiliated societies with an aggregate membership of 43,979. Dr. PAUL MAURICE LEGRAIN, who had been president since the inception of the Union, resigned office in 1903, and thenceforward became one of the foremost leaders of a movement for total abstinence.

The National League Against Alcoholism (LIGUE NATIONALE CONTRE L'ALCOOLISME), a federation (1903) of the Union Française Antialcoolique and the Société Française de Tempérance, which has a membership of about 100,000, admits three classes of members: (1) Those who consume no alcoholic beverage; (2) those who agree to abstain for a specified time from distilled drinks; (3) those who, while giving no pledge, agree to work for the temperance movement in general. All members are expected to set an example of strict sobriety.

Great Britain. According to James Macnair ("Birthdays of the Temperance and Total Abstinence Movements in Scotland," 1880), there were in 1818 at Cartsdyke, Greenock, two temperance societies. One of these was known as the "Regular Society," and its aim was "to prevent drunkenness and promote sobriety by using intoxicating liquors, both distilled and fermented, in moderation." The other society was named the "Moderation Society," and its members abstained from ardent spirits only. This is perhaps the earliest recorded use of the term. In the third decade of the nineteenth century most of the temperance societies were moderation societies. Up to 1834 the two pledges—moderation and total abstinence—were generally worked together; but it is recorded that "the harmony of the meetings was often destroyed by the conflicting opinions of the advocates of the respective pledges, who advanced their own views."

In 1835 no fewer than fifteen moderation societies, mostly in the north of England, discarded the pledge against ardent spirits only in favor of one of total abstinence, and from that year forward the number of moderation societies in Great Britain began to decline. The advocates of moderation did not derive much gratification from opinions, expressed from time to time by members of the medical profession, as to what constituted moderation in the use of alcohol. Thus Dr. Greenfield, in 1878, stated that the quantity of the beverage "must be the least possible, and usually not more than that containing half an ounce of absolute alcohol per diem." Dr. (afterward Sir) Andrew Clark restricted it to "half a pint of beer a day, or one glass of wine, or one tablespoonful of spirits largely diluted with water."

To-day most of the English temperance societies are based upon total abstinence. A notable exception is the Church of England Temperance Society. This association was formed in 1862 with the title "Church of England Total Abstinence Society." In 1864 this was changed to "Church of England Temperance Reformation Society," and again, in 1873, to the present name. Its constitution was altered at the same time "so as to receive the cooperation of persons who were not total abstainers." The Society has three specific objects: (1) The promotion of habits of temperance; (2) the reformation of the intemperate; and (3) the removal of the causes which lead to intemperance. (See CHURCH OF ENGLAND TEMPERANCE SOCIETY.)

MODERATION SOCIETIES

In Wales moderation societies were founded in the thirties of the nineteenth century; and there, as elsewhere, many clergymen were unable to see their way to adopt total abstinence. The conversion to total abstinence of the Rev. John Bowen, Calvinistic Methodist pastor at Pontypool, led the ministers of that denomination in Cardiganshire to come out strongly for that principle. In Carmarthenshire the Independents were equally active in espousing teetotalism, and gradually throughout Wales the moderation societies dwindled.

Ireland. Among the early temperance societies in Ireland was that of New Ross, Wexford County, which was founded on Aug. 20, 1829. Its members signed a pledge "to abstain from the use of distilled spirits, except as a medicine in case of bodily ailment." (See, also, CARR, GEORGE WHITMORE; NEW ROSS TEMPERANCE SOCIETY.) In 1836, as a result of an address delivered by Mr. John Finch at New Ross, it was decided to change the association to one adopting teetotal principles.

Considerable opposition to the formation of teetotal societies in Ireland was manifested by the Rev. JOHN EDGAR, a Presbyterian clergyman, who, in 1842, was moderator of the General Assembly. "His quarrel was with distilled spirits only, and he inveighed against the teetotal program as being scarcely less evil than drunkenness itself."

In April, 1831, a temperance society was formed in Cork by Mr. WILLIAM MARTIN. This was a moderation society. About four years later, however, at a temperance tea-party, Mr. Martin spoke as follows:

Well, after all, the only sure way to prevent the reformed drunkard from again falling into his evil habits is to abstain from all kinds of intoxicating drinks as well as ardent spirits.

America. All of the early temperance associations were moderation societies. In 1789 more than 200 farmers of Litchfield, Connecticut, formed themselves into an association to discontinue the use of spirituous liquors in doing their farm work.

In 1805 a moderation society, the SIMSBURY AQUATICS, was active in Simsbury, Connecticut.

In 1808 the UNION TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND, Saratoga County, N. Y., adopted a constitution, article 4, section 1, of which read:

No member shall drink rum, gin, whisky, wine, or any distilled spirits, or compositions of the same... excepting when at public dinners.

The Massachusetts Society for the Suppression of Intemperance was founded at Boston Feb. 12, 1813. According to the Rev. John Marsh ("Temperance Recollections," p. 12),

it did little but observe an anniversary and have a sermon preached, after which preacher and hearers would repair to tables richly laden with wine, and was therefore without efficacy in rooting out the liquor evil.

The AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE, the first national temperance organization in the United States, was formed in 1826, and was for ten years a moderation society, led by some of the best men in the country. After several years they could not understand why, in spite of the fact that the distilleries were decreasing, drunkenness seemed to be on the increase! The fact was that America was being changed from a spirit-drinking to a beer- and wine-drinking nation. Breweries were fast taking the place of the distilleries. At length, in 1836, at a convention at which the name of the association was changed to "American Temperance Union," a resolution de-

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claring for "total abstinence from all that can intoxicate" was adopted. In 1838 all of the moderation societies in the State of New York had dwindled away, and in their place 7,178 teetotal societies had been formed. From that time the moderation society had practically no place in the active temperance movement in the United States. As soon as it was found that total abstinence was doing such good work the officials of the old organizations were glad to adopt it; and, after proving its efficiency, they abandoned the old pledge.

A few attempts were made during the latter half of the nineteenth century to revive moderation societies. In 1880 Dr. Howard Crosby, of New York, organized the Business Men's Society for the Encouragement of Moderation. This association offered to those seeking membership the choice of four pledges: (1) Of total abstinence from all intoxicants for such length of time as the signer might designate; (2) of abstinence from all intoxicants except wine and beer, and these to be drunk only at meals; (3) not to drink any intoxicating liquors till after 5 o'clock of any day; and (4) not to drink as a beverage any intoxicating liquors at the expense of any other person, nor to invite another to drink.

In May, 1878, the League of the Cross for the Suppression of Drunkenness was formed in St. Lawrence's Church, E. 84th Street, New York, N. Y. This society offered its members the option of two pledges: One of total abstinence and the other of partial abstinence. Men who took the pledge of partial abstinence bound themselves not to exceed in the day of 24 hours three glasses of porter, ale, beer, or cider, or three wine-glasses of wine, or two wine-glasses of brandy, whisky, gin, or rum, and not to drink these in such places as saloons and beer-gardens, or at picnics or excursions. Women who took the pledge of partial abstinence were limited to two glasses of beer, etc., or one of brandy, whisky, etc., or two glasses of wine daily.

The Church Temperance Society, formed in New York in 1881, was also for many years a moderation society.

Testimony as to the complete failure of the moderation societies as a means of checking intemperance is abundant. For example, Mr. John Cadbury, the well-known cocoa-manufacturer and temperance advocate, of Birmingham, England, said:

The moderation system was zealously and ardently advocated for many years, in this town and enrolled those of high rank and wealth among its members, but with all our industry in distributing tracts, visiting poor drunkards, and holding meetings the interest sank away until the existence of a temperance society was only in name. On the moderation system I never knew one drunkard reclaimed.

Mr. G. B. Brown of Halifax said:

In 1832 we formed a temperance society on the moderation pledge; the effects were scarcely visible, for no drunkards were reclaimed and not many reduced their daily consumption of wine and porter.

Mr. John Bates, of Mountain, near Bradford, Yorkshire, said:

My knowledge of the temperance movement dates from the time when the temperance society was first formed in this neighbourhood on the 6th March, 1835. The movement commenced on the "moderation closed principle" and the leading men of all the various religious bodies took a very active part in the work; but as "moderationists" the society did not succeed in keeping its old members sober, and had constantly to visit and discipline them for drunkenness.

The Rev. Lyman Beecher, D.D., commented thus:

I think that when we first engaged in the temperance reform we acted according to all the light we had. . . we attacked first what met us first, and that was the van of the enemy's power. It came on under the banner of ardent spirit; but no sooner had we put the enemy to flight than we found that he had a great many auxiliaries. . . we found that the main body itself, that we supposed we had driven off the field, had only gone round the hill and changed their jackets, and now came up again under the banner of wine and beer and cider; so we had to fight the battle over again with the same soldiers.

Moderation societies had a thorough, practical trial and "the results were invariably discouraging, and almost uniformly led temperance workers to the acceptance of total abstinence." Perhaps the strongest evidence of the weakness of the moderation societies was the approval by the liquor-sellers of the pleas made in behalf of the moderate use of intoxicants.

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MOFFAT, ROBERT. Scottish Congregational missionary and author; born at Ormiston, East Lothian, Dec. 21, 1795; died at Leigh, near Tunbridge Wells, Kent, Aug. 9, 1883. While employed as a gardener in Cheshire, in 1815, he offered his services to the London Missionary Society, and in the following year was sent out to South Africa. Arriving at Cape Town in January, 1817, he began his labors in Namaqualand (1818). After one year he returned to Cape Town, where in 1819 he married Mary Smith, the daughter of a former employer. In 1820 the Moffats went to Griqua Town, and ultimately settled at Kuruman, in Bechuanaland, where they lived from 1862 to 1870. When Moffat visited England in 1838-43 he met with an enthusiastic reception and while there published his "Missionary Labors and Scenes in South Africa" (1842). Moffat also translated all of the Bible and "Pilgrim's Progress" into Sechwana.

During his stay in Africa he made frequent trips into the interior and communicated the results of these travels to the Royal Geographical Society. Upon the death of his wife, in 1870, he returned to England and remained there for the rest of his life. In 1873 he was presented with £5,000 (\$25,000) in recognition of his 54 years of service in South Africa. He was largely responsible for persuading DAVID LIVINGSTONE, his son-in-law, to take up his work in the "Dark Continent."

Until Moffat went to Africa in 1816, Central Africa was a sealed book to all the civilized races. In 1852 he wrote as follows respecting intoxicating liquors:

The severest portions of my missionary labors were performed without anything of the kind. . . Of one thing, however, there is no doubt, that the introduction of British intoxicating drinks would end in the certain destruction of all their [the natives'] temporal as well as spiritual interests.

For that reason he warned the European nations against the introduction of alcoholic liquors among the peoples of this portion of Africa. But his warning and that of others went unheeded, and spirits of the vilest description were sent out. At later periods in his life Moffat's utter-

ances were equally, if not more, emphatic and denunciatory of alcoholic liquors.

MOFFAT, ROBERT. Australian temperance leader; born at Selkirk, Scotland, Dec. 7, 1848; died Nov. 9, 1919. He removed with his parents at an early age to Victoria, Australia, where he was educated in the public schools. Grounded in temperance principles from childhood, he became one of the charter members of the Morning Star Lodge, No. 209, International Order of Good Templars, at Costerfuld, in 1876. Removing to Melbourne he was elected first District Chief Templar of Victoria. In 1896 he became Grand Superintendent of Juveniles at a critical period in the history of that department, and was able to turn the backward movement into a progressive one. In 1902 he was elected Grand Chief Templar. He was also active for many years in the Rechabite Order, being in 1918 secretary of the Brunswick Tent No. 54, which had 600 members. The Sons and Daughters of Temperance was another organization with which he was connected; and he had no small part in unifying and directing these various bodies in the mass movements that have secured substantial victories in South Australia. He was a member of the Victorian Alliance executive.

Moffat served as a representative elder of the Presbyterian Church in the General Assembly of Victoria, and had much to do with the temperance activities of that religious body.

MOFFET REGISTER LAW. An enactment of the State of Louisiana, Law No. 26 of 1878, regulating the sale of alcoholic drinks in saloons. See LOUISIANA.

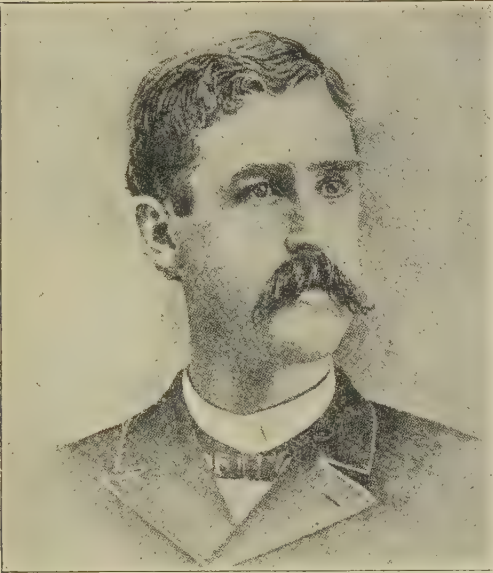
MOFFETT, JOHN ROBERTS. American Baptist clergyman, Prohibition leader, and martyr; born in Culpeper County, Va., Oct. 16, 1858; died Nov. 13, 1892. He was educated in the public schools and the Academy at Washington, Va. In 1881 he entered the Southern Baptist Theological Seminary, Louisville, Ky., graduating in 1885. While pursuing his Seminary course he also served as pastor of a church at New Salem. Following his ordination to the ministry of the Southern Baptist Church, he held pastorates in Virginia at Beulah, Sharon, Mt. Hermon, and North Danville. In 1889 he married Miss Pearl Bruce, of Danville.

Moffett had signed a temperance pledge when a boy, and afterward he united with the Independent Order of Good Templars. He took a very prominent part in temperance work, becoming the leading spirit in the Culpeper County Lodge of Good Templars, and served for a time as one of the State lecturers for the Order. In 1889 he became a party Prohibitionist and during the following year he established a Prohibition paper, *Anti-Liquor*, which became the organ of the Prohibition party in Virginia. During his tenure of the North Danville pastorate he visited Salem, Va., where he caused more than 100 indictments to be returned for violations of the local-option law. Far from being a man of one idea, he inaugurated the movement which resulted in the establishment of the Virginia Baptist Orphanage at North Danville during his pastorate there. As a result of his activity in the campaign of 1892 he was violently assailed in some of the public prints, and various false and malicious charges

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were brought against him. His advocacy of temperance brought about his tragic death, which was thus described in the *Religious Herald*, Richmond, Va., of Feb. 13, 1919:

The General Association had just met on the evening of Nov. 11, 1892, with the First Baptist Church of Danville. John R. Moffett, a handsome, strong, brilliant, courageous young minister was pastor of what was then the North Danville Church. His ability and courage as a friend of the temperance cause had brought upon him, of course, the hatred of the liquor people. . . . He was walking then toward the church where the Association was in session, when from the mouth of a narrow alley a man named Clark, with whom he had had some controversy a few days before, shot him. . . . Four shots in all were fired, one of which proved fatal. The brave young apostle of Prohibition died on Sunday morning, November 13.



REV. JOHN ROBERTS MOFFETT

MOHAMMEDANISM. The religion founded by Mohammed (c. 570-632); name by which this religion is generally known among Christians. By its followers it is termed "Islam," an Arabic word signifying "that which makes safe," or, more popularly, "submission to the will of God." Mohammed himself explained the term "Islam" as including acceptance of the formula "There is no god but Allah, and Mohammed is his prophet" and the observance of the following four duties: (1) prayer; (2) alms-giving; (3) the fast of Ramadan; and (4) the pilgrimage to Mecca.

The theoretical part of Mohammedanism, known as *Imān* ("faith"), embraces the following beliefs:

- (1) Belief in God as the sole Creator and Lord of the universe, being without beginning and without end, and having absolute knowledge, perception, power, and glory.
- (2) Belief in His angels, who are created of light.
- (3) Belief in good and evil genii, who are created of fire, and are subject to death.
- (4) Belief in certain divinely given scriptures, revealed to the different prophets.
- (5) Belief in God's prophets, the greatest of whom is Mohammed.
- (6) Belief in a general resurrection and in a final judgment, and in future rewards and punishments.
- (7) Belief in God's absolute knowledge and predestination of all events, whether good or evil.

The doctrine regarding God coincides largely

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with the Jewish and Christian conception, except that He has no offspring. Jesus, like Adam, Abraham, and Moses, is regarded as a prophet; but Mohammed supersedes him and all preceding prophets.

The angelology of Islam may be traced directly to Jewish and Christian sources. There are four principal angels: (1) Gabriel, the angel of revelation; (2) Michael, special protector of the Jews; (3) Azrael, the angel of death; and (4) Israfil, by whom the trumpet at the resurrection will be sounded.

The good and evil genii include fairies, giants, fates, etc., and resemble the demons of other peoples.

Of the Scriptures, or sacred books, there were originally more than 100, but only four, the Pentateuch, Psalms, Gospels, and Koran have survived, and of these the first three are in a corrupted condition. On the other hand, the Koran is uncorrupted and incorruptible and supersedes all previous revelations.

At various times 200,000 to 300,000 prophets have been sent, of whom 313 were apostles. Six were specially authorized to proclaim new dispensations and laws abrogating preceding ones. As stated above, Mohammed is the greatest prophet, and he is the propagator of final dispensation.

Concerning the general resurrection and final judgment there is considerable difference of opinion among Mohammedan theologians. Signs of the approach of the last day are wars, seditions, tumults, and dire distress. The souls of infidels dwell in a certain well in the Chamber of Death (Hadramaut). Being rejected by both heaven and earth, they are tortured unspeakably until the resurrection day. Prophets enter at once into Paradise. Ordinary believers remain with Adam in the lowest heaven, or stay near the grave, or rest in the form of a white bird beneath the throne of God. Mohammed himself appears to have believed that both the body and the soul will be raised.

Hell is divided into seven apartments, or stories, the lowest of which is assigned to hypocrites, those who while outwardly professing a religion, really had none. The blessed, on their arrival at one of the eight gates of Paradise, will be met by youths and angels and will receive a degree of happiness corresponding to their degree of righteousness.

The final precept of pure faith is unconditional submission to God's decree, and the predestination of good and evil. The latter includes a man's fortunes, deeds, and reward or punishment, all of which are irrevocably preordained.

The practical side of Mohammedanism, *dīn* ("religion"), inculcates observance of the four duties enumerated above. Of these the first is prayer, preceding which certain purifications are necessary. Immediately before the prayer the hands, face, ears, and feet (up to the ankles) must be washed. If water is not obtainable sand may be used. The ground on which one prays must be as clean as possible, and the use of the *sajadah* ("special prayer-carpet") is recommended. Each Mohammedan is required to pray five times in 24 hours. The face of the worshiper should be turned in the direction of Mecca, and the believer assumes thir-

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teen postures during his prayers. Prior to the capture of Mecca by Mohammed, Jerusalem was the *qibleh* or "point of adoration," and all prayers were made facing that city.

The duty of almsgiving is two-fold: Legal (*zakkāt*) and voluntary (*sadakah*). The former has been practically abrogated; the latter must be practised once every year, with corn, fruits, cattle, money, etc.

Fasting must be observed during the entire month of Ramadan. The faithful Mohammedan must refrain from eating, drinking, and all worldly pleasure from daybreak to sunset. During the night he may eat, drink, and otherwise enjoy himself. No one should fast, however, who is not equal to it, lest he incapacitate himself for necessary labor. Next to the fast of Ramadan the most important is the *'Ashūrā*, the tenth of the month of *Muharrami*. This corresponds somewhat to the Jewish Day of Atonement.

Every Mohammedan, if sound in body, and able to bear the expense, must make the pilgrimage to Mecca at least once in his life. It is considered a pious act to pay the way of one who can not afford to make the pilgrimage.

After the Prophet's death, Mohammedanism spread with amazing rapidity. The Califs (Mohammed's successors) conquered Palestine, Egypt, northern Africa, Persia, Afghanistan, and a part of India.

In the course of time, however, Islam strayed far from the simple faith of its founder; and the opening of the eighteenth century found Mohammedanism in a state of decay and corruption. About 1700 was born at Nejd, in the heart of the Arabian desert, Mohammed ibn Abd-el-Wahab, who, after making the pilgrimage to Mecca, studying at Medina, and traveling in Persia, returned to Nejd full of wrath at the corruptions of his faith, and determined to lead his people back to the simple faith of the Prophet. He inaugurated a "Puritan" revival that exercises great power in the Moslem world even to-day. He severely denounced the wine-drinking, opium-eating, etc., then prevalent among Moslems, and demanded a return to the clean living of the Prophet.

Ibn Abd-el-Wahab converted to his views Mohammed ibn Saud, then the most powerful chieftain of Arabia, who married his daughter and became the founder of the hereditary Wahabite dynasty. When Abd-el-Wahab died, in 1791, Ibn Saud became his successor, and he enforced his doctrines by his sword. Having consolidated his power in the Nejd, he set out to purify the faith throughout the world. The campaign spread with amazing rapidity. Mecca was conquered in 1803 and Medina in 1804. The Wahabis, as they are called, destroyed many sanctuaries, and even Mohammed's tomb was not spared. They had previously captured Kerbela, a sacred city of the Shiites in Mesopotamia. Ibn Saud died in 1814, and a few years later the political power of the Wahabis was checked by the troops of Mohammed Ali, King of Egypt, whose aid had been asked by the Sultan of Turkey.

The spirit of Puritan zeal which characterized the Wahabi movement still survived, and it radiated into the far corners of the Moslem world. India, Afghanistan, and Africa have all benefited from the Wahabi doctrines. The activities of the Senussi in northern Africa were a direct offshoot

of the Wahabi movement (see SENUSSI; WAHABIS).

From time to time Moslem reformers have appeared, claiming that the Koran is not to be taken literally, but is to be interpreted in accordance with the changing needs of a progressive society, and so as to suit local conditions. The London

Times, in its issue of Aug. 21, 1925, reported that on Aug. 12 an Egyptian Moslem, Sheik Ali Abd-el-Razek, had been deprived of his status as an *alim* (professor of religious jurisprudence) for the offense of spreading heretical doctrines. A perfect storm had raged around this previously unknown divine. Commenting on the sentence, the Cairo correspondent of the *Times* wrote as follows:

The Moslem religious Code is derived from four sources: the Koran, the Traditions of the Prophet, the concordance of the early disciples, and analogy. The sources are accepted by all Moslems, differences in interpretation accounting for the existence of innumerable sects and persuasions.

It is in the application of Koranic law and tradition to the needs of modern life that there is scope for diversity of opinions. The immutability of Moslem customs during long centuries must be attributed chiefly to the fact that in Moslem lands the rejection or approval of religious laws has been in the hands of a body of men—the *fikihs* (theologians)—whose sole training for the rôle of arbiters of good and evil has been long years spent in an atmosphere of medieval monasticism. To the exclusion of all other knowledge, they have been taught to apply literally the dicta of Arabian sages, wise, perhaps, in their generation, but now dead these thousand years and more.

Sheik Abd-el-Razek had completed the usual fifteen years' course at Al Azhar, spent two years at the Egyptian University, and then attended Oxford University for fifteen months. The Sheik had been *cadi* (judge) of the Mansura Mekhema Sharia (Religious Court), and had written a book "Islam and the Bases of Government," one of the principal features of which was his rejection of the *fikihs'* claim to control social evolution.

Thirty years earlier another reformer, Abd-el-Rahman, had urged the choosing of a new Calif, to "evolve a plan adapting the teachings of Mohammed to modern needs." And a third reformer, Sheik Mohammed Abdu, who afterward, through powerful lay support, became Grand Mufti, was responsible for the founding of the Dar el Alum, or Sheiks' College, "designed to widen by a course in the modern sciences minds narrowed by long study at Al Azhar."

It has been estimated that there are about 219,030,000 Mohammedans in the world, distributed as follows:

Europe	4,000,000
Asia	140,000,000
Africa	45,000,000
North America	20,000
South America	10,000
Oceanica	30,000,000
Total	219,030,000

Islam is divided into many sects or denominations, which are too numerous to be listed here. The "Encyclopaedia Britannica" (11th ed., xvii. 422-424) gives the names of 96 of them and states that these are "not a complete list."

Mohammedans are usually and justly regarded as the most abstemious of peoples and there is but little doubt that the early followers of Mohammed interpreted the Koran as absolutely prohibiting the use of intoxicants. The interdiction of intoxicating beverages is found in the fifth chap-

ter of the Koran (Maulvi Muhammad Ali ed. pp. 277-278) and reads:

O you who believe! intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the devil's work; shun it therefore that you may be successful.

The devil only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer: will you then desist.

Morewood points out that some early writers have asserted that the ancient Arabs abstained from wine long before the birth of Mohammed; also that Strabo relates that in Arabia Felix there were, besides the husbandmen, "many who made palm wine, which, he says, was much used by the inhabitants of the country, proving that intoxicating liquors were not generally forbidden before the time of that prophet."

The Sieur de Ryer in his life of Mohammed says that in the fourth year of the Hegira (the flight of Mohammed to Medina, A. D. 622) while his army was engaged in expeditions, some of his leading men quarreled among themselves while drinking and nearly overthrew all his plans. To prevent such mischief in future the prophet forbade the use of wine and all games of chance.

Varying interpretations of the prohibition cited above have been made. Some have held that *excess* in the use of wine or in inebriating beverages is alone forbidden in the Koran, and they point to the following passages:

They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit. (Ch. ii, p. 99.)

And of the fruits of the palms and the grapes, you obtain from them intoxication and goodly provision; most surely there is a sign in this for a people who ponder. (Ch. xvi, p. 546.)

James Samuelson, in "The History of Drink" (London, 1880) says (p. 53):

But the same sacred volume of the Mohammedans [the Koran] also contains at least one, if not more phrases which would seem to justify as legitimate the use of intoxicating drinks in moderation.

Moslem authorities, however, all agree that total abstinence without reserve is required by Moslem law, both as to drink and games of chance.

During the Eighteenth International Congress Against Alcoholism, held at Tartu (Dorpat), Esthonia, July 21-29, 1926, an interesting paper was contributed by Dervish M. Korkout, of Dravnik, Bosnia, on "Islam and Alcohol," in which the following passages occurred:

An erroneous opinion is strongly rooted among the peoples of the West: they believe that the Koran interdicts wine only and does not mention any other sort of alcohol. This is wholly false: there is in the Koran a passage which mentions alcoholic beverages in general and which designates them in Arabic by the common term *sékera* (chap. xvi, verse 69).

The Koran interdicts alcohol several times and in a categorical and precise manner...

First, it forbids its adepts to make the obligatory prayer while in a state of inebriety (chap. iv, verse 46).

Further, it stigmatizes alcohol and games of chance, saying: "Persons will ask your advice concerning wine and games of chance. Tell them there are in these two things a great sin and a great profit for men; but the sin that results outweighs their profit." (Chap. ii, verse 216).

Finally it insists on the lamentable effects to the moral and social life resulting from alcohol and gambling, citing wine at the head of the most abominable vices and aberrations (chap. v, verse 92)...

From the Islamic point of view there is only a single difference between wine and other intoxicating drinks, but it is not of a practical order; on the contrary, it is a question of pure dogmatic theology. Now, Islam considers that a Mussulman who denies or abjures anything precisely stated in the Koran becomes by this

very fact an apostate. . . Thus any one who says that the consumption of wine is permitted ceases to be a Mussulman. . .

Islam rejects absolutely the consumption of alcohol generally and in every case except two, which have the character of *force majeure*: (1) When one risks death from thirst, having nothing to drink save an intoxicating beverage, it is permitted to refresh oneself with it, but only in limited quantity necessary to save life; (2) one may take a little alcohol as a remedy, but solely if a Moslem physician prescribes it.

Moslem law knows—excepting capital punishment for assassination or murder—only four species of corporal punishment for prostitution, drunkenness, robbery, and defamation of honest persons. . . the depositions of two eye-witnesses suffice for the condemnation of an alcoholic to the bastinado (80 strokes of the lash, without knots, for a free man and 40 for a slave). This punishment is applied after the prisoner becomes sober and solely to Moslems when surprised or arrested drunk, and without regard to the drink, whether fermented or distilled, if they smell of wine at the time they are arrested.

This punishment has been practised with extreme rigor and without regard to the social standing of the delinquents. Abdullah-ibn-Omar, son of the Calif Omar, was punished in this manner, and on this account his father expressly excluded him from candidature to the Caliphate.

Also, drunkenness was never considered an extenuating circumstance. Among Moslems alcohol has borne the name "mother of vices."

It is a happy circumstance that Moslem family life is not injured by alcohol, because it is considered as an impure thing. It is not served at table, and most commonly it is not even introduced into the house. Men who are habituated to fermented drinks, take their aperitifs away from home, so that the feminine members of the family and, especially, the children do not even see these drinks. Moslems living in the country are almost all abstainers, even in wine-growing districts. Islam forbids the production and sale of alcohol, Moslems rarely engage in the traffic, and those who do so are scorned and boycotted.

It is a generally adopted custom that men embracing Islamism shall rid themselves of all their spirituous beverages.

Observance of the prohibition of intoxicants seems to have varied. Herbelot, in his "Bibliothèque Orientale," says that the strictest Mussulmans would not even call wine by its true name for fear of offending the laws of the Prophet.

WILLIAM E. JOHNSON, who has traveled much in the East, says:

You will find high Moslem authorities going so far as to say that if you even accidentally spill a drop of liquor on your clothes, you must burn your clothes. Others will urge that if a man sees a man committing a sin and has the power to prevent his committing that sin, and fails to use that power, he is guilty of the sin himself.

On the other hand, Ameer Ali Syed, P.C., in his "Spirit of Islam" (London, 1922), shows that at least one calif was in the habit of drinking wine. In pages 253-254, speaking of the association of true chivalry with true Islam, he says:

The caliph in his banquetting-hall puts down the half-tasted bowl on being told that an Arab maiden, carried into captivity by the Romans, had cried out "Why does not Abdul-Malik come to my help?"—he vows that no wine or water shall wet his lips until he has released the maiden from bondage . . . only when the maiden has attained her liberty is he freed from his vow.

Richard Eddy ("Alcohol in History," New York, 1887) says (p. 267):

The Caliph Omir, on hearing from his general that the Mussulmans had learned to drink wine during their invasion of Syria, ordered that whoever was guilty of this practice should have fourscore stripes on the soles of his feet.

He further states (p. 260) that

Sultan Soliman the First caused melted lead to be poured down the throats of those who disobeyed the precepts of the Koran against wine.

In 1795 the Sultan Abd-el-Rahman published an ordinance against the use of *merissah*, an intoxicating beverage, under the penalty of death.

Morewood ("History of Inebriating Liquors," p. 721) gives statistics showing that between the years 1827 and 1834 inclusive there were imported into Turkey 229,360 gallons of spirits, and 26,319 gallons of wine, besides 318 tuns of beer and ale.

In Persia it is evident that the complete suppression of drunkenness did not follow Mohammed's prohibition of intoxicants. Arthur Arnold ("Through Persia by Caravan," ii. 322) says: "I have never seen people drink as some Mohammedans of station whom I met in travel." And Fraser ("Persia," p. 232) remarks: "In truth many of the Persians are great toppers in spite of the prohibition of their Prophet."

Johnson, commenting on the foregoing, writes:

These observations of mere travelers are dangerous for the reason that Greeks and Armenians and other drinking people commonly used the fez or wore the fez and by the casual observer, they were put down as "Moslems."

The rule may be safely followed that where the Moslems are not in close contact with Europeans, they are remarkably free from liquor. In my own observation, taking Biskra and Vieu Biskra in North Africa, for example—they are only six miles apart: in Biskra drinking among Moslems is quite common. It is full of tourists. In Vieu Biskra there are no non-Moslems, and a drink of liquor there would provoke a riot.

Arnold J. Toynbee, writing in *Asia*, has the following to say concerning the good effects of Prohibition on the Turkish troops:

Last year I happened to visit the town of Ismid at the time when it passed from the hands of the Greeks into those of the Turkish Nationalist army, under circumstances of great provocation to the Turks, into which I need not enter here.

I am convinced that in this case the prohibition of alcohol, which was instantly and rigidly enforced, saved the situation. There was not a trace of disorderliness among the Turkish forces quartered in the town, though they had entered it as victors after a long sojourn in the wilderness.

As I walked about at night, I heard one of those sounds which would proceed on such an occasion from a Christian army upon whom the salutary taboo had not been imposed.

Competent authorities have estimated that there are at least 1,000 Moslem newspapers now being published. All of these, without exception, are hostile to the liquor traffic.

See, also, TURKEY.

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MOLDE-ALE or MOLDALE. A funeral feast. The term is derived from the Anglo-Saxon *mold*, earth (referring to burial) and *ealu*, ale.

MONACO. A small, independent Italian principality on the Mediterranean Sea, surrounded by the French department of Alpes-Maritimes. It has an area of about 8½ square miles, and a population (1923) of 22,153. The capital is Monaco, (pop. 2,020); and other towns are Monte Carlo (9,428), and La Condamine (10,705). It is the smallest sovereign State of Europe. The reigning Prince is Louis II (b. July 12, 1870), who succeeded his father, Prince Albert, in 1922.

An independent principality for about 800 years, it was annexed to France by the National Convention in 1793. In 1814 it was placed under the protection of Sardinia, and in 1861 Charles III ceded his rights to France. Until 1911 the Prince of Monaco was an absolute ruler, but in that year a Constitution, providing for a national council of 21 members, elected every four years by universal suffrage, was adopted.

Monaco is without commerce and industries. The revenue is derived mainly from the gaming-tables at Monte Carlo, the profits from which exceeded 60,000,000 francs in 1924. The consumption of intoxicants is considerable, but no statistics are available.

MONAGHAN, PATRICK. Canadian editor and temperance worker; born at Sydney, Cape Breton, Nova Scotia, Aug. 9, 1828; died at Halifax, N. S., April 2, 1900. In the year of his birth his parents removed to Halifax, and he obtained his education in the schools of that city. As a young man he signed the total-abstinence pledge and in 1841 he was associated with Father Higginbottom in the organization of St. Mary's Young Men's Total Abstinence and Benevolent Society, the first Catholic temperance society in Halifax. In 1849 he joined the Chebucto Division of the Sons of Temperance, in which he remained an active worker throughout the remainder of his life, serving as Grand Sentinel (1853-54), Grand Scribe (1855-72), and Grand Worthy Patriarch (1877). He was, also, several times a representative to the national division of the Order.

Later Monaghan became associated with the Dominion Alliance, serving for several years as vice-president and also as secretary of the Nova Scotia branch, in which capacity he aided in the adoption of the Scott Act (Canada Temperance Act) in several counties and in obtaining local option and other amendments to the License law. He was for nineteen years editor of the *Abstainer*, official organ of the Sons of Temperance, and he was also editor and proprietor of the *Maritime Catholic*. He married Eliza J. Cooper, of Windsor, N. S., in 1859.

MONASTIC ORDERS AND ALCOHOL. There seems to be but little doubt that in the early centuries of monasticism all monks abstained from alcoholic beverages. The first known monks were the THERAPEUTAE, which order is said to have existed in Egypt in the second century B. C. They ate but once a day, and abstained wholly from meat and wine.

St. Pachomius is generally regarded as the founder of monasticism. He was born in Egypt about 292. A century after his death there were in Egypt alone fully 50,000 monks following his rule, paragraph 45 of which read: "Outside of the infirmary no one shall touch wine" (Migne, "Patrologia Latina," vol. xxiii.). About the year 340 Pachomius founded an immense monastery on the island of Tabernae in the Nile. Later he founded many others and one institution for women. The latter was under the direction of his sister. St. Basil the Great visited him, and on his return founded monasteries in Pontus and Cappadocia. The Rule of St. Basil declared that "The drinking of water, which is natural and satisfies a necessary want, is promulgated for all" ("Regular Fuscia," ch. xix.).

Through the example and preaching of the monks the Church was gradually converting the whole of Christendom to total abstinence. The ancient fasting laws forbade the use of wine during the forty days of Lent and at other times of fasting. All Wednesdays and Fridays were days of fast, so that Christendom was practically under Prohibition for one third of the year.

The Scythian monks never knew wine, even when suffering the severest illness. The Greek abbot

Xoium used to say "Wine is not made for monks, who are trying to live for God" ("Monumenta Ecclesiae Graecae," vol. i). Of the thousands of monks in Gaul, who followed the rule of St. Martin of Tours, Severus Sulpicius wrote: "None knew wine unless he was compelled by infirmity." St. Wunibald declined to build his monastery at Mainz (Mayence), Germany, because he feared the wine-drinking customs of that place might relax the strictness of his monastic rule.

In 590 St. Columban, accompanied by twelve other monks, all total abstainers, set out from his monastery at Bangor, Ireland, to found new monasteries on the total-abstinence plan. Among those formed by them were the monasteries of Luxeuil in Burgundy, St. Gall in Switzerland, and Bobbio between Milan and Germany.

St. Augustine writes ("De Moribus Ecclesiae," chap. xxxi) of monks in general: "Any one who reads the lives of the saints can not fail to see that they observed a perpetual abstinence from meat and wine." An old and famous monastic rule of unknown authorship says: "Meat and wine or intoxicating drinks must be rejected by monks, and are not to be recommended to those to whom the world is crucified for Christ and who are crucified to the world."

St. Benedict, an Italian, founder of the Benedictine Order, was not so strict with regard to the use of wine by monks. In his rule he allowed a *hemina* (about three pints) of wine per day to each monk. He evidently allowed the wine reluctantly, however, for he said:

Although we read that wine was not made at all for monks, nevertheless, it being hard in our times to convince monks of this, let us at least agree not to drink to the point of satiety, but less. Let those to whom God has given the strength of abstinence know that a special reward awaits them ("Regula Cujusdam," chap. xi).

It appears that a *hemina* of wine was not always a very moderate allowance, as Hildemar says: "The measure of wine must be lessened for him whom a *hemina* causes to vacillate in speech or in gait." ("Patrologiae Latina," lxi. 645). Hildemar even advised all monks to drink little wine "for the sake of humility."

It was unfortunate for the cause of temperance that the Court of Rome was composed for so many centuries almost exclusively of Italians. Owing to many sanctions and privileges from various popes, the Benedictine Order became the leading monastic order in the Church; and, seeing but little public drunkenness in their own country, Italian ecclesiastics looked with surprise, if not suspicion, on northern advocates of temperance.

Several centuries elapsed before the monks in northern countries surrendered their temperance rules for those of their Benedictine brethren. It was not until 1202 that the Scotch monastery of Iona made the change. In Ireland Comgall had about 3,000 monks under his guidance, and bread and water and vegetables were the only fare. The monks of Lindisfarne were total abstainers until they received into their monastery King Ceolwulf (d. 760). When the King became a monk he had the rule changed so as to allow the monks of Lindisfarne to drink wine or beer. Up to that time they had been in the habit of drinking only water or milk, according to the ancient tradition of St. Aidan, the first Superior of that monastery ("Simon Dunelmensis").

After St. Columban and his companions had

founded total-abstinence monasteries in France, St. Boniface, an Englishman, founded several in Germany. Of his German monks he said: "They are men of strict abstinence, without meat or wine, without beer or servants" ("Patrologia Latina," lxi. 109).

The European kings, who in the time of Louis I exercised considerable influence in Church affairs, used that influence to spread the Benedictine rule. The Council of Aix in 816 ordered, on the demand of the King, that the bishops should furnish "four pounds of wine per day, or one pound of wine and five pounds of beer where wine is scarce." The bishops when the new order was first read, exclaimed "That will do for sailors, but not for canons." Then they adopted the advice given by St. Jerome to a young priest, namely:

As long as youth is subject to passions without using wine, and the body is supple, healthy and overstimulated by the heat of the blood, I gladly deprive myself of the drink [wine], in which I suspect poison. Whatever inebriates, shun the same.

At the same Council of Aix Louis I ordered that each nun receive "in these wine-producing regions three pounds of wine per day" (*id.* p. 533). The bishops could not agree to this. Instead, they read to the nuns the following extract from a letter of St. Jerome:

In so far as it is in my power to give you a counsel, if you believe one who is experienced, I advise, first of all, and solemnly declare, that a spouse of Christ should shun wine as she would poison.

St. Benedict of Amann (d. 821) made an unsuccessful effort to lead the Benedictine monks to total abstinence by allowing them wine on Sundays and on solemn fast days. In northern countries laymen and monks alike continued to abstain from strong drink on fast-days long after the Benedictine monks had adopted the custom of drinking wine.

In the year 801 Charlemagne ordered a special fast of three days to avert pestilence, famine, and war. The order read: "Let all abstain on these three days from wine and meat, and fast until three o'clock, except such as are prevented by infirmity."

As the monks ceased to practise total abstinence, the temperance sentiment of the people declined. Standard theologians, themselves members of monastic orders, even went so far as to sanction the use of intoxicating beverages on fast-days, with and between meals.

Pope Benedict XIV complained of the example set by the monks and that the theologians even declared that "one may drink wine at any hour of the day without injury to the fast" (Benedict, "Institutiones Ecclesiasticæ," xv).

The Jesuit theologians Zaccaria and Sanchez taught that wine cooled the blood; that it contained no food, and might, therefore, be taken during the time of fasting. The former wrote: "Wine, beer, and other liquors distilled from herbs do not nourish the solid parts of the body. They do not break the fast even, when they are taken to satisfy hunger." The "Theologia Moralis" of the Jesuit Gury, for a long time one of the text-books in Catholic theological institutions, says:

The fast is not broken by a drink of water, wine, or other drinks calculated and used to quench the thirst. Hence the axiom "whatever is liquid does not break the fast."...At the evening collation about eight ounces of food are allowed, not weighing water, wine, or other drink.

Some attempts were made to bring the monks

back to their original total-abstinence rules. St. Bernard wrote against the use of strong drink by monks. St. Peter Damian, an Italian cardinal of the eleventh century, catechizes the wine-loving monk as follows:

Our languishing monk may reply that the apostle prescribed a little wine for his disciple. It would be well, brother, if we would obey all the fast-preaching Scriptural sayings no less than the one in question which relaxes the rigor of abstinence by discretion. Our languishing one may add that his head aches, and that his stomach is weak. This may serve as a plaster for the effeminate and as a palliation for such monks as live for the flesh. Their excuse is rather flimsy, because water is helpful to the sick, and wine often kills.

Jean de la Barrière instituted some reforms in the Order of Feuillants which included abstinence from wine, even in sickness. The reform was approved by Pope Sixtus V.

At the end of the eleventh century St. Bruno began his reform of Benedictine monks by founding the Order of Carthusians, at Chartreuse, near Grenoble, in France. In recent times the Carthusians have monopolized the manufacture of the liqueur Chartreuse, and it is said that before their expulsion from France they paid annually about \$100,000 in internal revenue to the French Government (see CHARTREUSE).

The Benedictine monks manufactured on a large scale the liqueur BENEDECTINE.

In America in quite recent times a monastery near Pittsburgh made and sold beer (see KITTELL, FERDINAND).

MONGOLIA. A vast territory of eastern Asia, nominally belonging to China, and formerly one of the five grand divisions of the Chinese Empire; bounded on the north by Siberia, on the east by Manchuria, on the south by the Chinese provinces of Chili, Shansi, Shensi, Kansu, and Sinkiang, and on the west by Sinkiang and Siberia; area 1,875,000 square miles. The population has been variously estimated at 750,000 to 5,000,000.

The capital is Urga (pop. 40,000); other important cities are Kalgan and Ulusasutai. The chief industry of the country is stock-raising, camels, horses, and sheep being reared in large numbers on the plains; and the transport of goods by camel-train is also an important industry. The central portion of the country is occupied by the Gobi Desert which extends southwestwardly into Turkestan. The inhabitants are nomadic Mongols and Kalmucks, who have racial characteristics distinct from the Chinese, and who range the desert with their camels, horses, and sheep, and are little given to agriculture. The religion of the country is Lamaism, a corrupt form of Buddhism, and the spiritual leader is the Living Buddha (*Hutukhtu*) who resides at Urga, and who is next in importance to the Grand Lama of Tibet.

The earliest history of the Mongols dates from the Tang dynasty of China (A. D. 619-690), at which period they occupied the region around the Kerulen, Upper Nonni, and Argun rivers. Subsequently, under tribal leaders, their power spread over larger areas of Mongolia; and under Genghis Khan (1164-1227), Ogotai Khan (1185-1241), Kublai Khan (1214-94), and Tamerlane (1336-1405), their conquests extended over China, India, western Asia, and into Europe, reaching from the China Sea to the Dnieper. For hundreds of years great hordes of Mongols, the so-called "Tatars," swept over Asia, conquering all before them, destroying

cities, massacring all who opposed them, and crossing into Europe, where they ravaged Russia, Poland, Hungary, and Bulgaria.

They were driven out of China in 1368, at the establishment of the Ming dynasty, and later both China and Mongolia were conquered by the Manchus and the Mings overthrown (1644), after which Mongolia became subject to China, remaining under Manchu domination for 267 years.

During the Chinese Revolution of 1911 the Mongols declared their independence and with the support of Russia set up an independent government with the Hutukhtu as ruler. Russia recognized the new government and made a treaty with the Hutukhtu, thereby gaining important trade rights and privileges. In 1913 China and Russia entered into an agreement by which China recognized the autonomy of Outer Mongolia and Russia recognized it as an integral part of China under her suzerainty.

The collapse of Russia under the Bolsheviks in 1917 changed the situation in Mongolia. In 1919 the autonomy of Mongolia was canceled by the Peking Government and all treaties made by her were declared null and void. Chinese troops were sent to protect the country from the "Reds" and from a force of Russian refugees under Baron Ungern, who was threatening Urga. The Chinese troops, led by Gen. Hsü Shu Tseng (Little Hsü) captured Urga and took the Hutukhtu as a hostage, but they committed so many atrocities on the people that the Mongols turned completely against them and joined with the Russians in retaking Urga. The Hutukhtu escaped and was again declared sovereign of the independent kingdom of Mongolia (Feb. 25, 1921).

As the result of negotiations with Russia, the Russian Union in 1924 declared (in treaty with China) a protectorate over Mongolia.

From the earliest times the Mongols have been accustomed to the use of intoxicating beverages, more especially the native kumiss, made from fermented milk. According to the Rev. James Gilmour ("Among the Mongols"), the Mongols milk all their domestic animals, including horses, cows, sheep, camels, and goats, and the fermented product constitutes the national intoxicant of the country. In most sections custom demands that it be offered to visitors, who usually drink all that is given them. Aside from social demands, kumiss is considered a test of a man's character; for when a good man gets drunk he goes to sleep; whereas when a bad man gets drunk he starts a fight. (See KUMISS.)

Other intoxicating beverages in common use in Mongolia are SAMSHU and other liquors made chiefly from rice and imported from China, and wines and spirits made from macerated animal flesh, chiefly mutton.

Samshu was formerly imported almost entirely; but it is now made in Mongolia, and mostly by the Chinese immigrants. Formerly the natives would buy it in the Chinese settlements, but now the Chinese go about with carts peddling the drink. There are no excise regulations and no duties on the imports of this beverage.

The various macerated flesh wines are more or less common throughout central Asia, but especially in Mongolia. Lamb's flesh is most commonly used for this purpose. The still used for distillation is often of the crudest kind (see BOOHER).

Dr. D. J. MacGowan, in a paper read before the North China Branch of the Royal Asiatic Society, June 12, 1872, gave an elaborate description of the process of making these wines. In the same year the Rev. James Seymour forwarded to the same society a sample of this wine, composed of the following ingredients: 1 sheep, 1 pint curdled skimmed milk, 8 ounces brown sugar, 4 ounces honey, 4 ounces fruit of *dimo carpus*, 1 catty raisins, and 1 catty of a half-dozen drugs.

The liquor produced by this process is mildly alcoholic—not more than 9 or 10 per cent. It is not made before the seventh Chinese month and not drunk before the eleventh month. It is used chiefly for medicinal purposes.

The *Punt-sau*, the Chinese official Pharmacopoeia, designates several varieties of these animal wines as suitable for certain ailments. Among these are mutton wine, dog wine, deer wine, deer-horn wine, tiger-bone wine, black-snake wine, etc. Snake wines are used chiefly in palsy, but they are also regarded as an antidote for malaria. Adder wines are used in paralysis and insanity; tortoise wines for chronic bronchitis; and dog wines are considered healing and stimulating.

The official flesh wine of the *Punt-sau* is made of goat's flesh and other ingredients, namely rice, onions, and almond kernels.

The use of intoxicating liquors has always been more general, and drunkenness more prevalent, in Mongolia than in the other parts of China, due largely to the differences in the modes of living. The nomadic life of the Mongols, with its hardships, its constant exposure to the elements, the necessity of spending long hours on horseback and of being constantly prepared for fighting, has tended to bring about a greater indulgence in intoxicants, as the people believe that alcohol makes them strong and brave. Accounts given by Christian missionaries who have spent many years in Mongolia agree that the use of alcohol is so firmly rooted among the people as to be almost ineradicable, and that it is the greatest obstacle in the way of their adopting the Christian religion. That the Mongols have always been hard drinkers is shown by numerous examples taken from their history. One of the earliest instances of which there is record is that of the sons of Genghis Khan, who were noted for their love of drink. Tului, the favorite son of the Khan, died in 1232, at the age of 40, and Juveini states that his life was shortened by excessive drinking. Ogotai, another son, drank to excess, for which he was reprimanded frequently by his father. His brother Jagatai charged an official to see that Ogotai drank only a given number of cups each evening. The latter dared not disobey his elder brother; but he eluded the order by using larger cups, and the official did not report him. One day Ye Liu Chu Tsai brought in an iron ring greatly rusted by wine. "If wine acts on iron in this way, how must it injure the stomach?" he asked. This question struck Ogotai impressively, but he could not shake off the habit; and he, also, died of excessive drinking.

Wine and other liquors were used at feasts and on other special occasions. At a feast given in 1251 by Kublai Khan 300 horses and bullocks and 5,000 sheep were eaten and 2,000 cart-loads of wine and kumiss were drunk "to drive away thirst and console the great company." It has also been

recorded that wine was given "to all who were ready to die," and that while under its influence "death touched them easily." Friar Odoric, who visited Mongolia during the reign of Kublai, gave the following account of the Khan's drinking customs:

Near the Khan's table was a magnificently carved stand in which was inserted a golden vessel holding an enormous quantity of spiced wine. Besides this there were many golden vessels, each holding wine for ten persons. There were large wine bowls on the tables with handled cups from which to drink. One of these bowls was placed between every two persons. Whenever the Khan raised his wine cup to his lips the musicians began to play, and princes and officials went down on one knee.

Before Timur (Tamerlane), grandson of Kublai Khan, ascended the throne he had been an unrestrained, boundless drinker, like so many of his family and race, and his grandfather frequently reprimanded him, even bastinadoed him thrice, for his conduct. At last physicians were sent to see that he ate and drank within reason, but an alchemist, whose duty it was to attend him in the bathing-house, filled his tub with wine or other liquor instead of water. When the Khan heard of this trick he had the alchemist exiled and killed on the journey. When Timur became emperor, however, he forsook his intemperance and became as abstemious as he had formerly been irrestrainable.

Herodotus speaks of the making of oaths among the Huns by pouring wine in a bowl, mixing it with the blood of those that swore, and dipping a scimitar into the bowl. Other uses of liquor among the Mongols are mentioned by E. H. Parker in "A Thousand Years of the Tartars." Of the Sien-pi tribe he says: "They make a sort of small beer, but have to get Chinese yeast for making fermented spirits." The Jwen-Jwens at marriage feasts carried kumiss and cooked meats, and kumiss was also used in funeral ceremonies. Parker further states that the early Turks lived largely on cheese and kumiss, which they drank until they became drunk; that the Kirghiz tribes lived on flesh and kumiss, having no fruit or vegetables, and that they also made fermented drinks from boiled rice. In 649 the Chinese Emperor, in making peace with the twelve Ouigour tribes who had revolted against Gheri, the Khan of the Turks, gave them a "big drink," at which several thousand Ouigours drank their fill and swore audacious allegiance to the Emperor in their cups. At the founding of Peking, called "Yu" or "Chinese Town," Apaoki (d. 926) the Cathayan, or Khitan, called together the chiefs at a meeting at the salt pools where, after having made them drunk with liquor, he summoned his soldiers, lying in ambush, and massacred the whole of the visitors. When his son was defeated Apaoki said:

I understand my son has 2,000 women with 1,000 musicians and mummings in his palace; that he has spent his time in hawking and coursing, and indulged freely in the pleasures of wine and women, employing worthless persons, and showing consideration for no man, all of which brought on his fall. Since the news of his collapse I and my family have given up dram-drinking, set our hawks at liberty, and dismissed all our musicians except those few required for public banquets; otherwise I might share my son's fate.

Other Mongol rulers of whom Chinese history records a fondness for drink are Uryuk, ruler of the Cathayans in 947, who was said to be "of cruel but convivial temperament, fond of liquor, a good artist, and fairly well-read; he made him-

self master of China and won over a Chinese general by getting him to drink wine, and locked him up."

At the present time, owing to the unsettled conditions of the Mongolian Government, no statistics on the quantity of intoxicating liquors consumed in the country are available. However, there is no reason to believe that the use of native wines and spirits is decreasing among the Mongols, while the influx of foreigners—Russians, Japanese, and Chinese—into the country during the last 30 years has brought with it the introduction of foreign intoxicants such as vodka, saké, beer, and samshu, to which the natives are becoming accustomed.

No organized temperance work has been undertaken in Mongolia, but some efforts to reach the people with temperance teachings have been put forth by the various Protestant missions there.

MONKS, JOHN. English grocer and temperance pioneer; born at Latchford, near Warrington, Lancashire, about 1810; died there July 16, 1895. His entire life was passed in Latchford, where he was engaged in the grocery and provision business. He resided in the same house in that town for 65 years. Possessed of a considerable knowledge of medicine, he donated much of his time and skill to gratuitous medical treatment of the poor of his vicinity.

Practically a life abstainer from alcoholic liquors and tobacco, Monks was one of the earliest official teetotalers in England. He was one of the original members of the first Lancashire Temperance Society, founded in Providence Chapel, Stockton Heath, near Warrington, April 4, 1830, by George Harrison Birkett, of Dublin, a member of the Society of Friends. This society was virtually the first teetotal organization in England, since it was based on a pledge of abstinence from all intoxicating liquors. In the autumn of 1834 Monks joined with Richard Mee and other teetotalers in forming the Warrington Total Abstinence Society, of which he was chosen the first secretary. Concerning the work of this organization, Monks published the following letter in the February, 1835, issue of the *Preston Temperance Advocate*:

Sir,—I write to inform you that we have commenced a society on the basis of "total abstinence," with very considerable success. Our first (public) meeting was held in Friar's Green Chapel on the 15th inst., when Mr. Entwistle, of Bolton, occupied the attention of a very numerous and attentive audience for upwards of an hour and a half, and at the close we received an accession to our list of twenty-one. We can now number seventy. We have commenced a system of visitation. Several of the members are appointed to go round every Sunday morning for the purpose of distributing temperance tracts and exhorting the members to adhere firmly to the resolution they have pledged themselves to, and I assure you the most happy results have been produced by this system. We have in our ranks twelve reformed drunkards, and we anticipate a great increase from holding weekly meetings and the visitation system. Several of us attended a temperance tea-party at High Leigh, about 7 miles from here, on Christmas Day, and I am happy to say the cause is gaining ground there.

(Signed) JOHN MONKS, Secretary,
Warrington, December 29, 1834.

MONOD, JEAN ANDRÉ. French Reformed Evangelical clergyman, editor, and temperance worker; born in Algiers, Algeria, on Aug. 6, 1877; educated in a *lycée* at Algiers, at the *École Supérieure des Lettres* of the University of Algiers, and at the University of Toulouse, France (B.

Lit., B. Th.). He was ordained to the ministry of the French Reformed Evangelical Church in July, 1903, following which he was placed in charge of a pastorate in Algiers. On Oct. 11, 1905, he married Miss Estelle Mercier, of Quiévy, Nord, France. For five years (1904-09) he was engaged in missionary and social-service work at St. Quentin, France; and in 1917 was appointed general secretary of the French Protestant Committee.

Monod has been connected with the temperance movement for almost a quarter of a century. On Oct. 1, 1909, he was appointed general and field secretary of the French Blue Cross, in which capacity he served until 1920. During part of that period he was a member of the National Commit-



REV. JEAN ANDRÉ MONOD

tee of the organization. He was for ten years general secretary of the French Band of Hope and secretary of the Federation of French Abstainers (*Fédération des Abstinents Français*). In 1909 he became editor of *La Croix-bleue et l'Espoir*, the oldest temperance publication in France, founded in 1893; and he held this position until 1924. For several years, also, he edited *Les Affiches Antialcooliques d'Actualité*, a series of temperance posters, featuring the most striking events of the day. He is the author, too, of a "Practical Handbook for the Management of Blue Cross Societies," and of various pamphlets on temperance questions. From 1909 to 1924 he edited the *Libérateur*, an illustrated antialcoholic monthly. He visited the Scandinavian countries and the United States of America in the interests of the temperance movement in France, and has participated in numerous Continental antialcoholic congresses. He and his wife attended the Eighth International Congress Against Alcoholism, at The Hague, Netherlands, in 1911, and the Fourteenth Congress, at Milan, Italy, in 1913. At the latter gathering Monod spoke on "The Treatment of Drunkards by the Societies."

MONROE

MONROE, JAMES. Fifth President of the United States; born in Westmoreland County, Virginia, April 28, 1758; died in New York city July 4, 1831. He was educated at William and Mary College, Williamsburg, Va. In 1776 he left college to join George Washington's army, was wounded at Trenton, New Jersey, was appointed voluntary aide-de-camp to William Alexander in November, 1777, and was given the rank of lieutenant-colonel in 1778. He studied law under Thomas Jefferson in 1780, was elected to the Virginia Assembly in 1782, and in 1783 was sent to the Congress of the Confederation, where he sat for three years. Although chairman of the committee (1785) which prepared the way for framing the Constitution, he disapproved of it, owing to the fact that he was a States' Rights man. He opposed President Washington as a member of the United States Senate in 1790-94, but the latter afterward appointed him minister to France (May 27, 1794). For his display of too decidedly French sympathies, the United States Government recalled him in 1796, and on his return to America he published (1797) an attack on Washington, which earned for him the plaudits of the Democrats.

In 1799 Monroe was chosen governor of Virginia, and was twice reelected, serving until 1802. In January, 1802, President Jefferson sent him as an additional minister plenipotentiary to France to aid Robert R. Livingston in the negotiations for the purchase of Louisiana. The following four years were spent in less successful diplomacy at London and Madrid. He served as governor of Virginia (1811), Secretary of State (1811-17), and Secretary of War (1814-15). In 1816 he was elected President of the United States, and four years later was reelected almost unanimously. His administration was known as the "era of good feeling," the chief events of which were the Seminole War (1817-18), the purchase of the Floridas from Spain (1819-21), the Missouri Compromise (1820), and the enunciation of the Monroe Doctrine (1823). In 1825 he retired to his home in Oak Hill, Virginia, and his death occurred five years later.

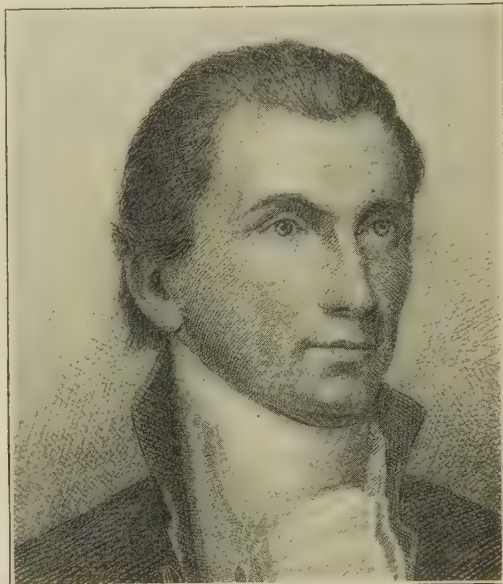
As President, Monroe favored a low tariff duty, for revenue only, upon imported liquors and malt; and he also recommended the removal of a special tax upon retail liquor-dealers of 50 per cent (Dec. 2, 1817), stating that it was not necessary to rely upon anything other than the revenue arising from the imposts and tonnage, and from the sale of public lands, in order to pay the expenses of the Government.

MONTAGU, BASIL. English writer, jurist, and philanthropist; born in 1770; died in London Nov. 28, 1851. A natural son of Lord Sandwich, he was educated at Charterhouse and at Christ's College, Cambridge. For eleven years (1835-46) he was Accountant-general in Bankruptcy. Later he was appointed a Queen's Counsel. He wrote much on financial subjects, and was the editor of Bacon's works.

For a half-century Montagu was a total-abstainer and temperance speaker and writer. He was one of the pioneers of the movement in London, and worked earnestly for the cause both in the metropolis and in the surrounding country. A close student of many phases of the liquor question in England and Ireland long before there was

MONTALDO

any general interest in the problem, Montagu published anonymously in 1814 an interesting volume entitled "Some Enquiries Into the Effects of Fermented Liquors," written under the pen name of "A Water-drinker." A second edition appeared in 1818, and a third in 1840, when he admitted the authorship. His book was evidently used by some of the temperance pioneers as a text-book on the subject. In 1835 Montagu was chosen vice-presi-



JAMES MONROE

dent of the British Teetotal Temperance Society, being the first to hold that office.

MONTALDO, FÉDERICO (Féderico Montaldo Barbara). Spanish physician, writer, and temperance advocate; born at Seville, Spain, July 11, 1859; educated at the universities of Seville, Valencia, and Madrid. He received the degrees of bachelor, licentiate, and doctor of medicine. Locating in Madrid, he attained distinction in the practise of his profession.

A specialist in hygiene, Montaldo early gave his attention to the prevalent evil of indulgence in alcoholic drinks and wrote much in opposition to the use of alcohol in medicine. At the meeting of the Spanish Society of Hygiene in Madrid, in May, 1910, Montaldo delivered a notable address on "Alcoholism and its Terrible Results upon Individuals and the Human Race."

Receiving from the Government the appointment of Chief Medical Officer of the Spanish Navy, Montaldo published the following in 1911, one of many similar appeals to his fellow countrymen who looked to him for direction:

I feel compelled to join in the fight against alcoholism and its terrible results because I consider the theme to be of the very greatest and highest importance to social sanitation and national welfare. The fearful consequences that alcohol produces upon the human race demands the most complete organization for its suppression. The fact that alcohol is a poison and its general use evil is a justification for the adoption of total abstinence for the individual and Prohibition for the nation.

In 1918 Montaldo entered the Ministry of Marine, assuming the duties of Chief of the Sanitary Service of the Army. The following year he was promoted inspector of the Sanitary Corps with rank of rear-admiral. In September, 1919, he went to Morocco on an inspection, from the health standpoint, of the Expeditionary Marine Infantry Regiment stationed there, composed of some 1,200 men, who had presented a memorial for their return. In 1925 he was promoted Inspector-general of the Sanitary Corps and *ex officio* member of the Spanish Royal Council of Health. He received various decorations, among which was that of the Grand Cross of the Royal and Military Order of San Hermenegildo. In all his various positions Montaldo has used his influence to strengthen the fight against alcoholism.

MONTANA. A northwestern State of the United States; bounded on the north by the Canadian provinces of British Columbia, Alberta, and Saskatchewan, on the east by North and South Dakota, on the south by Wyoming and Idaho, and on the west by Idaho; area, 147,182 sq. mi.; population (est. 1927), 714,000. The capital is Helena (pop. 12,037), and the principal cities are Butte (41,611), Great Falls (24,121), and Billings (15,100).

The territory now included in Montana was first explored by Sieur de la Verendrye, who in 1743 led an expedition up the Missouri River to the Great Falls and near the present site of Helena, and by Meriwether Lewis and George Clark, who in 1805 explored the region west of the main range of the Rocky Mountains. The region east of the Rockies was included in the Louisiana Purchase, and became successively a part of Missouri Territory (1812), Nebraska Territory (1854), Dakota Territory (1861), and Idaho Territory (1863). The western portion became successively a part of Oregon Territory (1848), Washington Territory (1853), and Idaho Territory (1863). The Territory of Montana was created in 1864 and the region admitted to the Union as a State Nov. 8, 1889.

The first settlements in Montana were made by traders and trappers, who were attracted to the region by the reports of Lewis and Clark; and within a few years trading-posts were established on the Missouri, Yellowstone, Marias, Milk, and other rivers. Fort Benton, established in 1846 at the head of navigation on the Missouri, and Fort Owen, established after 1850, were for many years the chief settlements in the West. The discovery of gold in Montana in 1861 led to a rush of settlers, and until the Territorial Government was created a period of lawlessness existed. For protection, the citizens of various communities organized vigilance committees (*Vigilantes*) who meted out summary justice to the outlaws. Trouble with the Indians, also, followed settlement and prevailed unabated until the National Government sent expeditions to subdue the various tribes. In the campaign against the Sioux the Federal forces suffered a severe defeat at the battle of the Little Big Horn, on June 25, 1876, when Gen. George A. Custer and 276 men were surrounded and massacred by an overwhelming force under Sitting Bull. In other battles during the following year, however, Generals Crook, Howe, and Gibbon, and Col. Nelson A. Miles completely defeated Sitting Bull, Crazy Horse, and other chiefs, and forced them to

surrender, thus ending the Indian warfare in Montana. The Indian tribes were subsequently removed to reservations, the rest of the Territory being opened to settlement.

Previous to 1861 Montana was occupied almost entirely by Indians—Sioux, Crows, Blackfeet, and other tribes—and the only white men were the traders who periodically visited them. These traders were mostly agents of the American Fur Company. From the first the popular article of trade was whisky, for which the Indians developed a great liking. The traders themselves were much addicted to drunken excesses, and the Indians soon learned to follow their example. These excesses resulted in quarrels and murders among the traders and Indians. According to Mrs. Frances Fuller Victor ("River of the West," 1871), a famous trapper, named Fontanelle, after a drinking-bout, committed suicide in a fit of *mania à potu*. The same author vividly describes the dissipation among the traders and Indians in Montana in 1837.

The discovery of gold in 1861 drew together the good and the bad. While most of the settlers were honest, hard-working men, hundreds of desperate criminals, who had been driven out of the States, were also drawn to the new frontier by the chance of gaining illicitly the riches of the miners. The gold dug from the mines had to be shipped to the East and, before the days of railroads, it was sent overland in mail-coaches. These trips through a wild and uninhabited country gave every opportunity for attack and robbery, and in many communities bands of road agents were formed for that purpose. Their accomplices near the mines would send word of a large shipment of gold to be made on a certain day. The band would then lie in wait for the coach and, masked and armed, hold up the driver, relieving the occupants of the coach of all valuables. If the gold was surrendered and no resistance made, the passengers would usually be unharmed; but if any resistance was made, murder would invariably be added to robbery.

For months robberies and murders were so numerous that a reign of terror had been created. The discovery that some men who had been supposed to be honest were implicated in these affairs created such a feeling of suspicion that a man hardly dared trust his neighbor. At last the very enormity of the crimes provoked retribution; and, in desperation, a few men, risking their own lives on the issue, took the law into their own hands. For some years after settlement Montana was without a government, and there was no judge or court within 500 miles. If there had been any pretense of administering justice, it would have been only a mere form, as no jury would convict in the presence of men armed with shotguns. Consequently violence ruled the region. At last the people grew desperate, and in 1863 the organization of bands

The of Vigilantes began to rid the country of its desperadoes. Working secretly, the Vigilantes seized the ring-leaders of the various bands and quickly executed them by hanging. All robbers were treated in the same manner. During the period from December, 1863, to February, 1864, no fewer than 24 outlaws, including the sheriff and two deputies, were hanged by vigilance committees, and eight others were banished. Under this rule

of law and order the outlaws thinned out and Montana, from being the hunting-ground of robbers and cut-throats, became the quietest and most peaceable of the Territories, and Helena became the model town of the border.

Montana has been a rich subject for journalists, not so much because of its mines as because of its tragic history in the days when the Vigilantes fought with robbers and murderers in the life-and-death struggle between savagery and civilization. Butte, the great mining center, was at one time known as the most wicked city in the world. Certain forms of vice, which in most cities were repressed by law, were legalized in Butte. In Butte it was considered no more criminal to keep a gambling-house than a hotel and, as gambling could not be repressed, it was considered better, in the interest of morality, to have it practised publicly rather than privately. Montana, therefore, licensed it as other cities did saloons. The law also required that the character of the place should be declared in a sign "Legalized Gambling," painted over the door in letters four inches tall. Thus in Butte the gambling-houses were public institutions, and they stood on the main streets of the city, with admission free to all. These places were usually run in connection with a saloon, or a bar was maintained in them; and drinking was encouraged, as drunkenness aided in the process of relieving the miners of their gold dust.

Saloons were among the first institutions introduced into the new Territory of Montana, being opened in every mining community, often in connection with a general store, and serving as meeting- and recreation-places for all the townspeople; and it was in the saloons that many of the battles and murders of pioneer days occurred. The various histories of Montana make frequent mention of the accidents, outrages, and crimes of the frontier which were brought about by drink. Granville Stuart, one of the early Montana pioneers, relates many such incidents in his diary of "Forty Years on the Frontier." Under date of Sept. 29, 1861, he describes a drunken fight among a train of emigrants to Montana, and concludes with this statement:

It is a shame. This is the effect of bringing whiskey into a peaceful, quiet community. I have expected that some of the Indians would kill each other while drunk, but so far have not heard of any fatalities among them.

He states, also, that there were many saloons in Montana at that time and that each saloon-keeper had the formula for making "tanglefoot"—the ingredients being a quantity of boiled mountain sage, two plugs of tobacco steeped in water, a box of cayenne pepper, and one gallon of water—so that if his store of whisky became low he could manufacture more. Saloons, gambling-houses, and dance-halls ran wide open, and no attempt was made to regulate or restrict them.

Bancroft, in his "History of the Pacific States," relates that saloons were opened as soon as settlements were established in Montana, and he frequently mentions the relation between the saloons and lawlessness in the mining communities. Although drinking was general among the miners and other residents, even the bandits had no use for drunkards. Bancroft records the fact that one Samuel Bunton, a "roadster," was driven out of a band of outlaws for being a drunkard. According to the same author the first brewery in Montana

was established in 1864, within two miles of Helena, by Nicholas Kessler, a German emigrant, who had previously run a saloon at Virginia City. Fondness for liquor was responsible for the tragic burning of the steamer "Chippewa," the first steamer to ascend the Missouri as far as Fort Benton (1861). Loaded with supplies for the people of Montana, it was destroyed with all its cargo before arrival. The accident was caused by a deck-hand who had taken a lighted candle into the hold to steal some alcohol from a cask, when the spirit ignited. There were 280 kegs of powder on board, both alcohol and powder being intended for the Indian trade, and the explosion which followed completely destroyed the ship. The crew managed to run the boat ashore and the passengers escaped, being left to get to Fort Benton as best they could.

The vigilance committees, which had functioned from 1863 in maintaining law and order in Montana, began to disband after the establishment of United States Courts in the Territory in 1866. In certain districts a sort of miners' court had also been in operation, adjudging pecuniary and financial wrongs, punishing criminals and preserving order, authorizing marriages, granting divorces, etc. These proceedings were usually held out of doors, and decisions were given by a *viva voce* vote of all present, which was final. According to Bancroft, the proceedings would frequently be interrupted for the court to obtain liquid refreshments from the nearest saloon; and decisions were sometimes swayed by the liquid refreshments furnished by one side or the other.

No effort was made to restrict the sale of liquor in Montana until after the establishment of the Territorial Government, when such action was taken by the first Legislature. Liquor legislation in Montana from 1864 to 1889 has been summarized in the "Cyclopaedia of Temperance and Prohibition" (New York, 1891), as follows:

Early Provisions.—At the first session of the Legislature selling liquor to soldiers and Indians was prohibited. (Laws, 1864, pp. 344, 347.) The next session provided a general license law, including all occupations, requiring \$30 per quarter for retailers of liquors or \$10 per quarter if not within two miles of any town or city. (Laws, 1866, c. 4, § 7.)

The amount of license was gradually increased by the revenue laws. The other present regulations and prohibitions were added by separate laws, and the present High License and Local Option acts were passed in 1887.

The Law as It Existed in 1889.—All persons who deal in liquors by retail shall pay as follows: In cities, towns, villages or camps which contain a population of 3,500 or more \$500 per year; in those containing 1,000 to 3,500, \$320; in those containing 300 to 1,000, \$240, and in those containing less than 300 people, \$100. (C. S. 1887, p. 1020, § 1346.)

Applications to sell such liquors shall be made to the County Clerk, stating the place of business, and shall be accompanied by a petition therefor signed by 10 resident freeholders of the town, ward or vicinity; and such Clerk shall give the applicant a certificate to the County Treasurer showing that the provisions of law have been complied with. (Id., § 1347.) The County Commissioners may revoke any such license for violation of the law. (Id.)

Any licensee selling to any minor, Indian, insane or idiotic person, or habitual drunkard, or keeping a disorderly house, shall pay \$50 (half to the informer) and forfeit his license. (Id.) Every person so licensed selling adulterated liquor shall pay \$250. (Id. § 1348.)

Every distiller, manufacturer or rectifier of spirituous liquor shall pay a license of \$600 per year. (Id.) Dealers in quantities greater than one gallon in towns of over 3,500 inhabitants shall pay \$200, in other places \$125. Such persons shall not allow liquor to be drunk on their premises, upon penalty of \$50 (half to the informer) and forfeiture of licenses. (Id.)

Brewers shall pay from \$5 to \$20 per month, according to volume of business. (Id., § 1349.)

Doing business without license is fined \$10 to \$100. (Id., p. 1027, § 1366.)

Upon application by petition signed by one-third of the voters in any county, the County Commissioners shall hold an election to determine whether intoxicating liquors shall be sold therein. Such election shall not be within any month of a general election. (Id., p. 1036, § 1395. After four weeks' notice of the result of the election, the act shall take effect if the vote is against the sale. A contest of the election is provided for on petition of one-tenth of the voters voting at the election, if made within 20 days. (Id., § 1398.) No such election shall be held oftener than once in two years. (Id., § 1399.) Nothing in this act shall prevent the manufacture, sale and use of domestic wines or cider, or wines for sacramental uses, provided such wine or cider is not sold in barrooms at retail; nor shall it prevent druggists from selling pure alcohol for medicinal, art, scientific and mechanical uses. (Id., § 1402.) Selling contrary to this act is punished by fine not over \$500 or imprisonment not exceeding six months, or both. (Id., § 1404.)

Every person who shall erect or keep a booth or other contrivance to sell liquor within one mile of any camp or field-meeting during the holding thereof, shall be fined not exceeding \$500. (C.S., 1887, p. 541, § 152.)

Selling liquor to Indians or half-breeds shall be punished by fine of \$100 to \$500 (half to the informer) and by imprisonment not exceeding three years. Officers may seize wagons, horses and other property used to transport or sell such liquor to such Indians, which is forfeited upon conviction half to the informer.)

Selling liquor to soldiers of the United States subjects the seller to imprisonment not to exceed one year and a fine of \$500 (Id., p. 552, § 188), and any soldier putting off his uniform to obtain liquor shall be arrested and held till his commanding officer shall apply for his release. (Id., § 189.) If a person accused of selling to such soldier can show that the liquor was obtained deceitfully, the soldier not being in uniform, he shall not be liable to penalty. (Id., § 190.)

Saloon-keepers permitting minors to resort to their places are fined \$10 to \$100 or imprisoned one to 30 days, or both. (Id., p. 572, § 241.) Anyone furnishing liquor to anyone in the habit of becoming drunk or of drinking to excess, after notification of such habit, or to any minor without consent of his parent or guardian shall be liable in damages to those injured thereby, and shall be fined not exceeding \$50, or imprisoned not exceeding 30 days, or both. (Id., p. 577, § 257.)

Selling on election days is fined \$10 to \$100 or punished by imprisonment not more than a month, or both. (Id., § 258.)

It is unlawful to sell or give away liquor in any variety theatre show or place where theatrical performances are given. (Id., p. 578, § 259), or in any place where public dancing is engaged in (Id., § 260), or in any room or place where women or minors are allowed to assemble for the purpose of the business therein carried on (Id., § 261), upon penalty of \$100 to \$300 or imprisonment 30 days to three months, or both. (Id., § 262.) Establishing or maintaining a saloon or place to sell liquor within two miles of any railroad in process of construction is punished by fine of \$20 to \$50 for the first offense, and \$50 to \$100 and imprisonment 10 to 60 days for subsequent ones; but this does not apply to saloons in any incorporated town, village, city or town site where there is a United States post-office. (Id., § 265.)

Employing a child under 16 in a saloon is fined \$50 to \$100. (Id., p. 589, § 14.)

An Amendment to the Constitution may be proposed by two-thirds of all the members of the two Houses, at one session; popular vote to be taken at the next general election for Representatives; three-months' notice to be given. A majority carries it.

Legislation since 1890 has continually strengthened the antiliquor laws of Montana. In 1907 an antiwine-room measure was enacted, and in 1909 a number of reform measures were passed, although an amendment designed to make the county option law more effective was defeated. The Legislature of 1915 passed a bill submitting a Prohibition measure to a referendum of the people, to be voted on at the general election of 1916, at which time (Nov. 7) Prohibition was adopted by a majority of 28,886 in a vote of 102,776 to 73,890. State-wide Prohibition went into effect in Montana on Jan. 1, 1919.

The Legislature of 1915 also enacted the fol-

lowing measures pertaining to the liquor traffic:

A law providing for the closing of saloons within one mile of cities of the first class from 12 o'clock midnight to 8 A. M., and for the closing of saloons from 10 P. M., Saturday until 1 P. M., Sunday.

A law prohibiting the sale of liquor within five miles of railroad grade, public works, etc., under construction, except where sold in a town of 50 or more persons, or by a dealer in business two years before the beginning of such works.

A law providing for the issuance of new licenses on the basis of 1 to every 500 persons.

Providing for the closing of all saloons, in places having less than 50 persons, within a quarter-mile of the place where the liquors are to be sold, after Dec. 31, 1915.

Providing for the filing of protests against the re-issuance of saloon licenses, and the Commissioners are given discretionary power in the issuance thereof. The petitioners for, or the remonstrants against, the issuance of a license are given the power of appeal to the District Court.

A law prohibiting the sale of intoxicating liquors to drunkards, minors, or Indians, and holding the person breaking this law liable for damages to any person injured thereby in property, money, or means of support. Under this law a married woman may sue in her own name, and a minor by guardian.

Legislation of 1917 included:

A law to abate places wherein or whereon liquor is sold contrary to law; a law to abate houses of prostitution or assignation, gambling resorts, or places used contrary to the provisions of the "wine room laws" of the State; a comprehensive measure, embracing search and seizure, abatement of "blind pigs," removal of officers found guilty of refusal to enforce the Prohibition laws of the State, and defining the manner in which pure grain alcohol may be sold for scientific and manufacturing purposes, or denatured alcohol for mechanical purposes, and wine for sacramental purposes; and a bill regulating pool-halls, under whose provisions minors under 18 years of age are not permitted in pool-halls without the written consent of their parents, and a fine of from \$50 to \$300 provided as a penalty against those found guilty of gambling in any form on pool-tables, and also against the person renting or owning the premises.

At a special session of the Montana Legislature, which convened Feb. 14, 1918, for the purpose of enacting War emergency measures, the Prohibition Amendment to the Federal Constitution was ratified by a vote of 77 to 8 in the House (Feb. 18) and 35 to 2 in the Senate (Feb. 19).

After Prohibition went into operation an attempt to evade its provisions was made in a bill, passed by the Legislature, to permit the manufacture of liquors containing .5 of 1 per cent of alcohol. The bill was vetoed by Governor Samuel V. Stewart (1919).

The State Legislature which met in extraordinary session in March, 1921, enacted a measure in conformity with the provisions of the Federal Volstead Law, and repealing the provisions of the State enforcement code in conflict therewith, except that the law passed by the Legislature prohibits for any use the manufacture, sale, or transportation of beer with an alcohol content in excess of .5 of 1 per cent by volume.

Part of the enforcement code was repealed by the Siegfried Act, passed by the Legislature in 1921, which permits physicians to prescribe spirituous liquors for medicinal purposes. The same

Legislature created a State law enforcement fund, to be made up of half the fines and forfeitures for violating the Prohibition laws, and

to be used under the direction of the State Board of Examiners in the employment of special officers to enforce the laws relating to intoxicating liquors. The enforcement code was further strengthened in 1923 by the addition of a search-warrant clause, by an act making illegal possession of liq-

uor *prima facie* evidence of violation of the law, and by further provisions for the Enforcement Fund. Montana now has a stringent and efficient enforcement code.

The temperance movement was first introduced into Montana by the Good Templar Order, the Montana Grand Lodge of which was organized in 1868. At the end of its first year the Order had 105 members, and it attained its greatest influence in 1891, when the membership

I. O. G. T. totaled 1,928. This organization did good work in arousing the people of the State to the necessity of fighting liquor and the saloon, and paved the way for the later and more militant organizations, the Woman's Christian Temperance Union and the Anti-Saloon League.

The Montana W. C. T. U. was organized at Butte Aug. 1, 1883, by Miss Frances E. Willard, president of the National Union, and her secretary, Miss Anna A. Gordon, while on a missionary trip to the Pacific Coast. The four charter Unions—Missoula, Helena, Dillon, and Butte—organized by these national officers, were represented. Mrs. R. F. Clark, of Helena, was made first president.

The early organizations of the W. C. T. U. were aided by the Good Templars, who had been developing temperance sentiment in the State for fifteen years. Although the press was helpful in advertising and reporting meetings, conditions were discouraging in the early years. However, some progress was made, and by 1888 there were 12 Unions and 190 members. Petition and remedial work were at first given attention, and then, as the organization gained in influence, constructive work was attempted. Educational work has always been carried on. Emphasis was especially placed on scientific temperance instruction in the schools, press

work, Bible teaching in the schools, **W. C. T. U.** the use of unfermented wine in the Communion, social purity work, and the distribution of literature; but the raising of funds and the circulating of petitions were given most attention. At first petitions were circulated to close saloons and gambling-houses on Sunday, and in many communities these efforts were successful.

Every local Union from its foundation has given service along some educational or other line that has contributed to the uplift of the community. Soon after the Butte Union was formed it became the strongest moral force in the city, and it did much for the city's betterment, establishing a public library by securing funds from the citizens for a building and books, the city taxing itself to maintain it. In the city of Bozeman a coffee-house was opened in 1892, and a reading-room was maintained. A Prohibition paper, the *New Issue*, which was published in that city, was used for disseminating information of the Union's activities.

The Montana Union early took up the fight for equal suffrage, as a weapon to drive out the saloons, and it fought strenuously for abolishing the sale of liquor in the army canteens, closing the saloons on Sunday, for law observance, against the sale of cigarets, and for Prohibition. In 1904 work for non-alcoholic medication, school savings-banks, Christian citizenship, and juvenile courts was taken up. At one time there were 40 departments of work, but some of these have since been amalgamated. An official organ, the *Montana W. C. T. U. Voice*, later changed to *Woman's Voice*,

was established in 1903, and the Rev. Alice Barnes was made editor. A legislative superintendent was appointed in 1912, to attend all sessions of the Legislature, especially at that time, to protect the Scientific Temperance Instruction Law, which was threatened. During the years 1913-16 the Union succeeded in securing the enactment of a measure raising the age of consent from 16 to 19, and the submission of the Woman Suffrage Amendment, while a bill outlawing the cigaret was carried in the House, and the Temperance Instruction Law was saved.

The Union was active in the campaign which gave women the suffrage in the election of 1914, and in the campaign to secure the submission of a Prohibition amendment and the enactment of a bone-dry law based on that of Arizona. A strong fight was made, but the Legislature passed only a bill submitting the question to the people. In the campaign efforts were made to have all the women of the State registered and educated to vote for the referendum; conventions were held; and the Union joined the federation of dry organizations for better cooperation. Some of the newspapers were friendly and gave generous space to the Union's activities, especially the *Livingston Enterprise* and the *Kalispell Inter-Lake*, which published a special edition on Prohibition.

In spite of political trickery the Prohibition referendum, voted on in 1916, carried by a large majority. Efforts were then made to secure the advance of the date for Prohibition to go into operation, which had been set for Dec. 31, 1918, but the Legislature refused to accede. Other antiliquor bills, the submission of a constitutional amendment, closing saloons in unincorporated towns, and the repeal of the Medical Prescriptions bill, sponsored by the Union, were also defeated. In 1926 the Union was concerned in trying to defeat a wet initiative measure to repeal the State antiliquor laws, but the law was passed, largely because it was misunderstood. Majorities in Silver Bow and Lewis and Clark counties alone carried the repeal: it did not carry in Carbon County. The Bridger Union, in that county, sent every voter a marked ballot, leaflets, and personal letters, as a result of which Carbon County voted dry for the first time in its history.

The other presidents of the Montana Union have been: Mrs. George B. Morse (1884); Mrs. Laura E. Howey (1885-90); Mrs. M. S. Cummins (1890-93); Mrs. Mary A. Wylie (1894-95); Rev. Alice S. N. Barnes (1896-99); Mrs. Anna A. Walker (1900-01); Mrs. I. N. Smith (1902-03); Mrs. W. E. Currah (1904-08); Rev. Alice Barnes Hoag (1908); Mrs. Allie U. Hutchinson (1909-12); Mrs. Matt. W. Alderson (1913-17); Mrs. A. C. Herbst (1917-18); Mrs. Stranahan (1919-20); Mrs. J. E. Cocks (1921-24); and Mrs. W. C. Dawes (1924—).

The present officers (1928) other than the president are: Vice-president at large, Mrs. Arthur Lewis, Great Falls; corresponding secretary, Mrs. Clara B. Birch, Bozeman; recording secretary, Mrs. Emma Fingerson, Billings; treasurer, Mrs. H. E. Chappell, Saco; Y. P. B. secretary, Mrs. P. W. Haynes, Huntley; L. T. L. secretary, Mrs. A. E. Hatch, Living Springs; and editor of the *Woman's Voice*, Mrs. M. W. Alderson. The membership of the Union is 2 217.

Owing to the death of the founders, few data



MONTANA: PROMINENT W. C. T. U. WORKERS

UPPER LEFT, MRS. W. A. DAWES; UPPER RIGHT, MRS. W. E. CURRAH; CENTER, REV. ALICE BARNES HOAG ("MONTANA'S SAINT COURAGEOUS"); LOWER LEFT, MRS. MARY LONG ALDERSON; LOWER RIGHT, MRS. LAURA E. HOWEY

[1814]

relating to the foundation of the Anti-Saloon League of Montana are available. The first superintendent was the Rev. W. T. Groom, and a letter written by him on Aug. 18, 1908, states that "The Anti-Saloon League of Montana has known an active existence for twenty months." At this time the Rev. E. Laird Mills was president, Masena Bullard was vice-president, and John A. Longstaff was treasurer. Mr. Groom held office until 1911. Subsequent superintendents have been: Rev. Harvey G. Furbay, Ph.D., 1912-13; Rev. George D. Wolfe, 1914 (was also president); Rev. Joseph Pope, 1914-22; Rev. W. L. Wade, 1923 to the present time (1928).

Soon after its formation the League took the lead in the fight on the saloon. At that time Montana had a county-option law but there were no provisions for voting a municipality, ward, or township; and, on account of the peculiar conditions in the State, the law was not very effective and the people were not able to use it to advantage. As a consequence there was very little dry territory in the State, outside the Indian reservations, which were dry under Federal laws. There was a strong latent temperance sentiment in the State which would have been able to place much of the territory under no-license under an efficient law. The first efforts of the League were devoted to obtaining a measure that would give the temperance sentiment of the State a legal voice on the liquor question. A municipal option bill was first introduced, but the opposition of the liquor forces prevented its acceptance, and repeated attempts to secure a more satisfactory local-option law were also defeated. The League won a victory, however, in the "drying up" of Ravalli County, the first county in the State to abolish the saloons, by a local-option election in 1903.

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In 1909 only 4 per cent of the population of Montana was living under no-license. The total population of the State was about 300,000; and there were 2,432 retail liquor-dealers, or 1 to every 123 people, a proportion higher than that found in any other State of the Union. At that time Montana had no dry cities and no dry counties, Ravalli County having returned to the wet ranks. The few statutes against the liquor traffic were well enforced in many communities, but in others the saloons were not restricted in any way. At this time a number of towns that formerly had been known as "wide-open" began to enforce the midnight and Sunday-closing laws. In 1915 Bozeman and Kalispell decided to close the saloons at 11 P. M. daily and all day Sunday, and in several smaller towns the saloons were closed a part of the day on Sunday, while Butte, the largest and wettest of the cities, decided to submit the question of Sunday-closing to the electors at the spring election of 1916. During the year the first distillery was opened in Montana and produced 34,853 gallons of distilled spirits, while the breweries of the State produced 288,247 barrels of fermented liquor.

In October, 1913, the Montana Moral Reform League was organized, and it continued to function until 1915. The minutes of the annual meeting for that year are headed "Annual Meeting of Anti-Saloon League and Moral Welfare League," from which it would appear that a combination of the two organizations had been effected. The

minutes of the following year, however, are headed "Minutes of the Anti-Saloon League of Montana."

Little progress was made by the Anti-Saloon League forces in Montana before 1915, but in that year substantial victories were secured. Under the leadership of the Rev. Joseph Pope, State superintendent, the League led a local-option fight in which Richland County voted dry on Oct. 13, and prepared the way for similar action in several other counties. Superintendent

State-wide Prohibition Pope also directed the campaign to secure the submission of the Prohibition Amendment to the State Constitution and, after the Legislature had submitted the question to the people by referendum, led the fight for State-wide Prohibition which was successful at the election in 1916. Although Prohibition was adopted at that time, it was not to go into effect until Dec. 31, 1918, and, the delay being unsatisfactory to the dries, an attempt was made to secure the advancement of the date. Failing in this the temperance forces initiated county-option contests in an effort to close up some of the saloons before 1918. The liquor interests assailed the county-option law, as superseded by the Prohibition Amendment; and the question was carried to the Supreme Court of the State, which sustained the validity of the law and ruled that any county might operate thereunder until the State-wide law became effective.

In the Prohibition campaign of 1915-16 the liquor forces succeeded in levying a monthly assessment on all members of the Brewery Workers', Bartenders', and Cooks' and Waitresses' Unions in Montana and spent money lavishly in the contest, in an effort to prevent the adoption of Prohibition.

Since the State-wide Prohibition Law went into effect the Anti-Saloon League of Montana has consistently worked for the adoption of efficient and stringent enforcement measures, and has fought all attempts of the liquor interests to weaken its provisions. Such a fight was made in 1921 against the enactment of the Siegfried Act, permitting physicians to prescribe liquors for medicinal purposes, but the liquor interests won. The operation of the law led to wide-spread abuse, and demonstrated that among the physicians and druggists, into whose hands the prescription and sale of liquors had been committed, there were many who had no sympathy with the purpose or spirit of the law and were willing to evade it.

In the enforcement of Prohibition Montana is the buffer State for Wyoming, Colorado, Utah, and Idaho, as the rum-runners from these States must very largely pass through Montana with their illicit liquors from Canada.

Enforcement Effective in Montana To suppress this lawlessness, carried on with daring persistency, has been a difficult task, but great gains have been made by the officers in charge of enforcement who are making the business unprofitable and increasingly hazardous. Some officers have been lax in enforcement, however, but growing sentiment in its favor among the people of the State has greatly improved this condition. The courts are aiding in enforcement by increasing the penalties for violations of the law, and little difficulty is now found, upon presentation of clear evidence of guilt, in obtaining conviction by juries. The effectiveness of enforce-

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ment in Montana is shown by the report of the Federal Prohibition Department for the fiscal year ending June 30, 1923. According to that report, during 1923 Federal Prohibition officers made 300 arrests, seized 81 stills, 1,863 gallons of spirits, 1,013 gallons of beer, 750 gallons of wine, and 15,872 gallons of mash, and confiscated 42 automobiles, while property to the value of \$16,115 was seized but not destroyed.

The good results of Prohibition have been shown in Montana in the improvement of living conditions and in the decrease of crime. The population in the State prison on Dec. 31,

Results of 1918, the last wet year, was 580. On **Prohibition** Dec. 31, 1919, it was 515; on Dec. 31, 1920 it was 400, and on March 31, 1921, the number of prisoners was 369. Conditions in 1921 have been described by Anti-Saloon League Superintendent Pope, as follows:

During the first year of Prohibition in Montana the savings deposits in our banks increased over 300 per cent. To this doubtless is due the ability of our people to withstand the present industrial depression with the minimum of suffering. In Butte City, our greatest mining metropolis, where thousands of men have been thrown out of employment the cost of poor relief in 1920 was \$6,000 less than during the last wet year—a year of unprecedented prosperity. During the last wet year the convictions for major crimes, arson, assault, burglary, robbery, grand larceny, murder, etc., were 1,583, and last year they were 782. During the last wet year the jail incarcerations were 7,732, and during the first dry year they were 3,535. . .

Testimony to the benefits of Prohibition in Montana has also been borne by a number of State and city officials. Mayor R. M. Armour, of Great Falls, has made the following statement:

My own personal opinion is to the effect that the general effect of Prohibition has greatly improved social, economic and moral life in this locality.

I believe that in this county, under our present sheriff, our Prohibition laws are being enforced about as well as other laws.

Mayor John Dryburgh, of Helena, writes as follows:

The general effect of Prohibition in the social, economic and moral life of the people is beneficial. Drunkenness has almost entirely disappeared, occasionally a drunk is picked up who has been able to obtain some "moonshine" or contraband liquor brought in from Canada. . .

Second: My observation convinces me that the Prohibition law receives the same attention that other laws on our statute books receive. . .

Third: I would not like to say that the sentiment is any stronger in favor of the law than at the time of its enactment. Of one thing I am convinced, in all my conversation with a great number of people, I find very few in favor of the re-establishment of the saloon; but in some respects the law should be modified.

Governor S. V. Stewart, through his private secretary, made the following statement (1919):

The State's Prohibition law went into effect less than a year ago, and no statistics have been compiled as yet, but the fact may be stated that there has been a noticeable decrease in crime during the past eleven months, as shown by the decrease in population in the jails in many of our counties. In brief, Prohibition seems to have operated very beneficially in Montana.

Similar testimony was given by United States Senator H. L. Myers, of Montana, in 1922:

National Prohibition in the United States was a great step forward in the progress of good morals, good living and good government. It was one of the greatest achievements of the world and there will be no step backward. The benefits I believe will be incalculable. They will last for all time and grow as time passes.

The enforcement of the law at present, of course, is imperfect. No such great human revolution could be accomplished and immediately work with perfection. It will take time to educate an intelligent public sentiment into observance and enforcement of the law; to build up effective machinery of the government for enforcement purposes and for the punishment of the

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gulty. This, however, will all increase as time passes. The law is being enforced now in a fair measure, but a few years hence it will be much more effectively enforced.

It took generations of earnest work to bring about National Prohibition and it will take some years of earnest work to enforce it as it should be enforced. In doing that, I believe Congress should be of every possible aid. There is much Congress can do and it should be done immediately.

In reply to a questionnaire sent by the Anti-Saloon League to college presidents of the country, C. H. Clapp, president of the State University of Montana, Missoula, wrote as follows:

It is very difficult to get a true expression of the opinion of educated men and college students with regard to prohibition. Usually their real opinion is hidden or disguised under a comic mask. Nevertheless, I believe that the great majority are heartily in favor of prohibition in spite of the evils with which its introduction has been accompanied. What seems to me to be only a small minority are in favor of beer and light wines, but even those composing this minority would be in favor of the "bone-dry" as opposed to the "wide-open."

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MONTE CARLO. See **MONACO**.

MONTENEGRO. See **SERBS, CROATS, AND SLOVENES, KINGDOM OF THE**.

MONTGOMERY, SAMUEL THOMAS. American Presbyterian clergyman, evangelist, and temperance worker; born in Dade County, near Greenfield, Missouri, Nov. 6, 1860; educated in the Illinois public schools, Lee's Academy (Oakland, Ill.), Waynesburg (Pa.) College, and Western Theological Seminary, Pittsburgh, Pa. When Samuel was but a child, the Montgomerys moved to Coles County, Illinois, where the father became pastor of the Cumberland Presbyterian Church, Oakland. From 1880 to 1883 Samuel taught in the Illinois schools. In 1883 he became a licensed preacher, serving for several years as supply in various towns of Pennsylvania.

On July 6, 1888, he married Miss L. A. Gowdy, of Enfield, Ill., and in September, 1889, he was ordained a Presbyterian minister. He held the following pastorates: Cameron, West Virginia (1894-98); Upper Buffalo, Pa. (1898-1903); Third Presbyterian Church, Los Angeles, Cal. (1903-08); and Alhambra First Presbyterian Church, Los Angeles (1908-13). Montgomery became interested in temperance work, and assisted in the first State-wide Prohibition campaign ever waged in the Keystone State. In September, 1913, he was appointed superintendent of the Anti-Saloon League of Southern California, with headquarters at 435-39 L. N. Van Nuys Bldg., Los Angeles, which position he still holds. He is also a member of the National Board of Directors of the Anti-Saloon League of America. From July, 1920, to September, 1922, he served as executive secretary of the Los Angeles Church Federation. In November, 1923, he was appointed police commissioner of Los Angeles, which office he still holds.

MONTRACHET or MONT RACHET. A white, still wine made at Puligny, in the Côte d'Or district of **BURGUNDY**, France. It is famous for its high perfume and agreeable nutty flavor, and is considered by many to be the most perfect

white wine of Burgundy, and even of France. There are three varieties: the Aîné, Chevalier, and Bâtard, all of which are grown in neighboring vineyards with the same southeastern exposure, yet the wines produced are very different in quality. The Aîné, the true Montrachet, is the most valuable variety, bringing three times the price of the Bâtard and twice that of the Chevalier. It is produced from a vineyard of but seven or eight hectares in extent. The vineyard producing Bâtard Montrachet is separated by only a footpath from that of the Aîné and consists of about twelve hectares, while the Chevalier Montrachet is grown on a higher elevation, on a slope of about 12 or 15 degrees, and contains about eighteen hectares. Aîné Montrachet formerly sold for 1,200 francs per hectoliter, Chevalier for 600, and Bâtard for 400 francs per hectoliter.

MONTREAL TEMPERANCE SOCIETY. An organization formed at Montreal in 1827 or 1828, on the basis of the following pledge:

We, the undersigned, do agree that we will not use intoxicating liquors as a beverage, nor traffic in them, that we will not provide them as an article of entertainment, nor for persons in our employment, and that in all suitable ways we will discountenance their use throughout the community.

According to Miss Ruth Elizabeth Spence ("Prohibition in Canada," pp. 40-42), the Society was for years the center of activity in Lower Canada, and from it the work spread rapidly through the province (Quebec). In 1834 the first provincial temperance convention was held in the Baptist Church, Montreal, at which were represented 27 societies, with an aggregate membership of 4,250. In May, 1835, the Society began the publication of the *Canada Temperance Advocate*, a monthly, "devoted to temperance, agriculture and education," and in 1841 it was doubled in size and issued fortnightly. This periodical was issued for many years and was finally amalgamated with the *Canada Casket*, published by T. W. Casey, at Napanee. On Oct. 22, 1835, the Society adopted the total-abstinence principle, conjointly with the moderate system, and the latter was entirely dropped in 1837.

At the district convention of the Society, held in Montreal Feb. 23, 1836, reports were presented on the state of the temperance cause at that period, from which the following summary, quoted by Scott in the "Teetotalers' Hand Book," is taken:

No. of Societies reported	30
Ordinary members	4,751
Total Abstainers	764
Expelled	205
Withdrawn or removed	272
Taverns	358
Stores selling liquor	207
Temperance Inns and Stores	34
Distilleries or breweries at date of formation ..	43
Distilleries or breweries now	21

One of the pioneer workers of the Society was John Dougall, whose name stands as the first subscribed to a pledge of total abstinence, in an old book of the Society, under the date 1834. He was engaged with his brother in general business at Amherstburg, under the firm name of J. & J. Dougall, and this firm was one of the first extensive mercantile houses to give up selling liquor.

MONTSEERAT. See LEEWARD ISLANDS.

MOONSHINE. A slang term for smuggled or illicitly distilled spirits. The word is used as an adjective, also, in the sense of illicit; as moonshine whisky.

Two derivatives of "moonshine" are in common use, namely, "moonshiner," a smuggler of spirits or an illicit distiller, and "moonshining," illicit distilling.

See MOONSHINING, under PROHIBITION.



AN ILLICIT IRISH STILL

POLICE APPROACHING FROM A DISTANCE TO SEIZE IT
—After Morewood

MOORE, EDWARD JAY. An American Methodist Episcopal clergyman, attorney, and temperance leader; born in Chenango County, near Norwich, New York, Sept. 6, 1861; educated at Bloomsburg (Pa.) State Normal School (1882); the University of Puget Sound, Tacoma, Washington (A.B. 1891; D.D. 1913); and Allegheny College, Meadville, Pa. (A.M. 1892; Ph.D. 1893). He married Miss Lu M. Crippen, of Scranton, Pa., Jan. 20, 1884. In 1888 he was ordained a minister in the Methodist Episcopal Church, and the next fifteen years were spent in the following pastorates: La Conner (near Seattle), Wash. (1886-90); Tacoma, Wash. (1890-94); Cleveland, Ohio (1894-99); and Ravenna, Ohio (1899-1901).

In 1901 Moore retired from the active ministry to become superintendent of the Cincinnati District of the Ohio Anti-Saloon League, and five years later he was appointed assistant superintendent of the Ohio League (1906-08). During this period he also studied law, and was admitted to the Ohio bar in 1908. In 1911 he was admitted to the Missouri State bar. From 1908 to 1912 he was State Superintendent of the Missouri Anti-Saloon League and led the unsuccessful fight for State-wide Prohibition (1910). The campaign for county local option, which he managed in 1912-13, was a triumph.

After serving for three years as Superintendent of the Pennsylvania Anti-Saloon League (1913-16), Moore was appointed Assistant General Superintendent of the national organization. He has also been a member of the National Executive Committee and has served on the National Board of Directors of the Anti-Saloon League of America.

In 1918 Moore was appointed a member of the Anti-Saloon League Commission to England and France, which spent three months in an investigation of the moral conditions surrounding the American Expeditionary Force there. He was a delegate from the State of Ohio to the Fifteenth International Congress Against Alcoholism, held

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at Washington, D. C., in September, 1920, and he also attended the International Convention of the World League Against Alcoholism, at Toronto, Canada, in November, 1922, where he delivered an address on the "Responsibility of the



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Church in the Development of Successful Organized Activities against Alcoholism." On Jan. 6, 1925, he was elected State superintendent of the Ohio Anti-Saloon League, on the resignation of the Rev. T. M. Hare, and he was reelected in January, 1927. His headquarters are at Columbus.

MOORE, HENRIETTA GREER. An American Universalist minister and temperance advocate; born at Newark, O., Sept. 2, 1844. In her infancy her parents removed to Cincinnati, and later to Warren County (Ohio), where she was educated in the public schools. She also received some private tutoring, which enabled her to commence teaching at the age of fifteen, and later to become principal of a grammar-school. Although by early training a Presbyterian, Miss Moore held a minister's license in the Universalist Church, being regularly ordained to the ministry of that denomination at the annual Ohio Universalist Convention held at Columbus (O.) on June 4, 1891. She held two pastorates, being for thirteen years pastor of the Church of the Good Shepherd (Universalist), at Springfield (O.), and organizing the Church of Divine Love (Universalist), at Dayton, Ohio, where a chapel was built to house the congregation and the various departments of the church work. For many years she served as a member of the Woman's Universalist Missionary Association, and was also a trustee of Buchtel College (non-sectarian and coeducational), at Akron, Ohio, which was founded by the Ohio Universalist Convention in 1870.

From 1887, for a number of years, Miss Moore made her home at Springfield (O.), residing

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there with her mother. In Springfield she entered much into the civic life of the city. In April, 1895, she was the first and only woman to be elected a member of the Springfield School Board. She was nominated on a straight Prohibition ticket, endorsed by the Populists, and won over two male candidates by a large majority in an intensely Republican ward. During that same year she was appointed temporary chairman of the Ohio Prohibition State Convention, held at Springfield on June 11-12, in recognition of her work as a pioneer in Prohibition party work in the State. As temporary chairman she delivered the keynote speech, which was afterward published and widely circulated.

Henrietta Moore was one of the most successful of the many lecturers brought out by the temperance reform movement. She joined the Woman's Crusade in 1873-74, and when the movement had crystallized in the Woman's Christian Temperance Union, she was made corresponding secretary of the Ohio Union. Some time later she became a temperance lecturer for the national organization, and during the years 1885-95 she estimated that she had traveled approximately 150,-



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000 miles, visiting every State and Territory of the United States and nearly all of the provinces of Canada, and had delivered about 3,200 lectures in the interests of temperance and woman suffrage. She served for a time as one of the trustees of the American Temperance University (1893), located at Harriman, Tennessee. She is now living at Pasadena, Calif.

MOORE, JOHN CORWIN. American Government official and temperance advocate; born at Urbana, Ohio, Oct. 19, 1854; educated in the public schools of the District of Columbia. He married Miss Anna Cora Ferguson, of Washington, D. C., on Aug. 14, 1876. For fifteen years he was an officer in the Paymaster's Department of the United States Navy, after which he served for 25

years as an accountant in the General Accounting Office of the U. S. Government. He is now employed in the office of the Auditor for the Navy Department, Treasury Department, as chief of the Division of Public Bills. Moore was one of the survivors of the wreck of American war-ships at Apia, Samoan Islands, during the great hurricane of March, 1889.

For the past quarter of a century, Moore has been actively identified with the temperance reform movement, especially with the Independent Order of Rechabites, which organization he joined in 1900. In October, 1904, he was elected High Tent Chief Ruler at Westernport, Md., holding that office until September, 1914, when he became H. T. Secretary, to which position he was annually reelected until September, 1920. In 1899 Moore, together with five others, founded the Daughters of Jonadab, the ritual of which society he wrote and later rearranged. For five years he was chairman of the Committee on Laws for the entire Rechabite Order, and he also compiled the Digest of Laws which is being used at the present time by all the Tents of Rechabites in North America. Moore is interested in all matters pertaining to total abstinence from intoxicating liquors, and in the total abolition of the entire traffic. He resides in Washington, D. C.

MOORE, T. ALBERT. Canadian Methodist clergyman and Prohibitionist; born at Acton, Ont., June 29, 1860; educated in the local public schools and at Georgetown Academy, Ont. He received the honorary degree of D.D. from Wesleyan College, and from Magill University, Montreal (1910). He was ordained to the ministry of the Methodist Church in 1884, and has served pastorates in Ontario at Drumbo (1884-86), Princeton (1886-89), Simcoe St., Hamilton (1889-92), Niagara Falls (1892-93), Dunneville (1893-95), Palmerston (1895-98), and Zion Tabernacle, Hamilton (1898-1903). In 1903 he retired from the ministry to become general secretary of the Lord's Day Alliance of Canada, serving until 1910, when he was elected by the General Conference as secretary of Evangelism and Social Service of the Methodist Church in Canada, to which office he has been reelected at every quadrennial session of the General Conference since that date. He has been twice married: In 1884 to Melissa Newton, of Woodstock, Ont. (d. 1896); (2) in 1897 to Annie L. Forster, of Palmerston, Ont.

Moore has always been an advocate of temperance, having joined the Cadets of Temperance as a boy, in which organization he has held every office. He later became an ardent Prohibitionist and has taken an active part in Prohibition campaigns in every pastorate in which he served. During 1887-88 he was organizer in the Oxford County Temperance Act campaign, and since 1885 has been a member of the executives of a number of Provincial and Federal Prohibition organizations.

MOORE, WILLIAM JAMES. American Baptist clergyman and Prohibition advocate; born at Raleigh, Ill., Nov. 25, 1866. In his early childhood his parents removed to Texas, and he grew to manhood in that State. He was educated in the public schools and at the Southern Baptist Theological Seminary, Louisville, Ky., of which institution he is a graduate. He entered the min-

istry of the Baptist Church and served various pastorates until 1912, when he resigned his charge at the First Baptist Church, Metropolis, Ill., to take up temperance work.

Moore became the assistant superintendent of the Southern District of the Anti-Saloon League of Illinois. One year later he was elected superintendent of the District; after serving four years in this position he was made one of the field workers of Illinois; and later he became superintendent of the Southeastern District. During his superintendency hundreds of saloons were voted out and a number of temperance men were elected to the Legislature in that region.

MOORER, LIZELIA AUGUSTA (JENKINS). American teacher, author, and temperance worker; born in Habersham County, Georgia, Sept. 5, 1868; educated in the public schools of South Carolina and at Claflin University, Orangeburg, S. C. Miss Jenkins was for nine years (1884-93) a teacher in the public schools of South Carolina, and in 1896 was elected principal of the Seneca (S. C.) Graded School, but resigned in the same year to become Religious Director of Claflin University, remaining there for three years. On April 26, 1899, she was married to Jacob Moorer, of Orangeburg, S. C. In 1907-08 she was librarian at Claflin University.

Mrs. Moorer was the first woman to be elected a lay delegate from the South Carolina Conference of the Methodist Episcopal Church to the General Conference of that denomination which met at Des Moines, Iowa, in 1920, and at which she spoke on the religious equality of women. She is the author of a book of poems entitled "Prejudice Unveiled and Other Poems" (1907), and of a pamphlet, the "Divine Call to Women" (1924).

Mrs. Moorer has been actively identified with the work of the Woman's Christian Temperance Union for many years. In connection with the South Carolina W. C. T. U. No. 2, she has held the following offices: Organizer (1908-13); treasurer (1913-19); and president (1919—). Since 1910 she has been president of the Orangeburg W. C. T. U., and she was for seven years (1915-22) superintendent of the Temperance Department of the South Carolina Federation of Colored Women's Clubs.

MOOROOFACOO. A dark-colored intoxicating cordial, having a bitter-sweet taste, described by Beechey ("Voyage," ii. 473-474) as used by the natives of the Loo Choo (or Liu-chu) Islands. The beverage was distilled from grain.

MOOTS, CORNELIA MOORE (CHILLSON). American teacher, evangelist, and temperance reformer; born at Flushing, Michigan, Oct. 14, 1843; educated in the public schools of Bay City, Michigan, and at Albion (Mich.) College (A. B. 1882). Miss Chillson began to teach at the age of fifteen, and, with the exception of three years spent at Albion, continued in that profession until her marriage, at which time she was a teacher in the Bay City high school. On April 4, 1870, she married William S. Moots, a merchant of West Bay City, Mich. Following the death of her husband, she went in 1881 to Egypt and the Holy Land, and upon her return to the United States engaged in evangelistic and temperance reform work in Michigan. She affiliated with the Woman's Christian Temperance Union, and served

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as Tithing and Evangelistic Superintendent of the Michigan Union.

In 1900 Mrs. Moots and three other women went to Manila, Philippine Islands, for the purpose of opening a girls' school. There they found it more suitable to work among the soldiers stationed in the Islands. "Mother Moots," as she was called by the soldiers, remained at the Soldiers' Institute and did educational work in the military hospitals. She is now living in Bay City, Michigan.

MOQUEGUA, A wine produced in the vicinity of Mollendo, Peru. There are red and white varieties of it.

MORA or MORRA. A game, popular in Italian wine-houses, which consists in guessing the number of fingers held up by one's opponent. The two players sit opposite one another with their right hands closed. Simultaneously each extends one or more fingers and shouts out a number which he supposes to be that of the total of fingers exposed by his adversary. A correct guess on either side counts one toward the game, which is usually five or nine points; but if both players guess correctly or wrongly there is no score. The Romans played the game, which they called "micare digitis" (finger-snapping), over their wine-cups. Compare TS'AI MEI; CODDAM.

MORAL SUASION. The power of influencing man for good through his own sense of right. The term is used among temperance people to signify the method of persuading individuals to refrain from the use of alcoholic beverages by their own voluntary action. The early temperance movements were based on this principle, as the majority of people at that time did not believe the use of alcohol wrong in itself, and held the ideal of securing moderation in its use, the sentiment for total abstinence developing later. The methods of work included pledge-taking and the formation of temperance societies, clubs, etc. Experience showed, however, that, although moral suasion converted many drinkers to total abstinence, the traffic in drink was not abated, because the open saloons furnished a constant temptation which overbalanced the resolutions and the pledges made by the victims of the drink habit, whose will-power had been weakened by the long use of alcohol.

The moral-suasion work of over a century gave few permanent results for temperance. There have been many great moral-suasion movements,—Father Mathew, Washingtonian, Gough, Murphy, Ribbon, Gospel Temperance, and the Woman's Crusade—which converted thousands to total abstinence and promised to sweep liquor out of existence, doing much good and benefiting many individuals; but public policy was not changed thereby for the better, save indirectly. The great good accomplished by the movement was in cultivating temperance sentiment, spreading temperance education, developing new workers for the cause, and strengthening temperance organizations.

While moral suasion has a large part in the progress of temperance reform in securing total abstinence in the individual, it has no place in dealing with the social, commercial, and economic problems of the liquor traffic. In the modern campaign, which in the United States resulted in the entire prohibition of the liquor traffic, the moral and educative agencies were also a factor, but

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they were multiplied by the adoption of stronger methods. With the recognition of the saloon as the principal agent in producing the drunkard, it became evident that its suppression would be necessary to cure the drink evil. Reform of the drunkard could not be permanent so long as the saloons offered attractions with which moral agencies could not compete. Women's prayers, children's songs and parades and petitions to politicians were disregarded until they were reinforced by political action and votes, as a result of which the principle of moral suasion has given way in most countries to that of legal action for the restriction and prohibition of the liquor traffic.

MORAT. One of the drinks in use among the Saxons in England. It was made of honey, diluted with juice of mulberries. It was adopted by the Danish kings, after their conquest of the island. R. V. French, in his "Nineteen Centuries of Drink in England," p. 49 (London, n. d.), remarks:

At any rate the Danish kings adopted the Saxon drinks—ale, cider, mead, wine, morat, and pigment, and half the Danish dynasty adopted them to their ruin.

MORAVIAN CHURCH (called, also, the **United Brethren**). An evangelical communion, founded in the fifteenth century in eastern Bohemia by the followers of John Huss. After the death of Huss his disciples were divided into two factions, the Utraquists and the Taborites, who contended for supremacy; and as a result of the conflict which ensued the Utraquists won recognition as the national Church of Bohemia, the other sect being almost destroyed. Some of the Hussites, however, believed that the Utraquists were corrupt, and, wishing to preserve the spiritual teachings of Huss, founded independent societies first at Krensimir and Meseritsch in Moravia, and in Wilenow, Diwischau, and Chelcie, in Bohemia. They called themselves the "Church or Communion of Brethren" (*Jednota Bratraska*), which title was later changed to "United Brethren" (*Unitas Fratrum*). At the Synod of Lhota (1457) the Brethren broke away entirely from the Roman See and elected ministers of their own.

At the beginning of Luther's Reformation the Brethren had 400 parishes and 200,000 members, used their own hymnal and confession, and employed two printing-presses in the spread of evangelical literature. Although persecuted by both Roman Catholics and Utraquists, the Brethren increased in numbers and grew in influence until in 1609 they received legal recognition. They effected a union with the Protestants of Poland in 1570. The persecutions of Frederick II., however, practically destroyed the sect in Bohemia and in Moravia (1627), but it continued active in Poland from 1549 to 1700.

Although no visible organization remained in Bohemia and Moravia, a "hidden seed" was preserved which sustained the tenets of the Church and held religious services in secret. In 1722 several families of the sect left Bohemia, and, by invitation of Count Zinzendorf, settled on his estate in Saxony. Later others joined them, and in seven years the number had grown to 300. The town of Herrnhut was built, which became the center of the Renewed Brethren's Church. They were not allowed to expand, but founded exclusively Moravian towns, where no one but a mem-

ber could hold real estate, and the Church controlled both spiritual and industrial concerns. In 1737 Zinzendorf was made bishop and he remained the head of the Church until his death, after which administrative power was vested in synods and an elective board. The sect spread to Prussia, Denmark, Baden, Switzerland, and Russia, where in all but Switzerland the "exclusive system" (an attempt to secure a membership of converted men and women only) was maintained, so that on the Continent there are fifteen settlements and nine other Moravian churches.

In 1738 the Church was established in Great Britain by John Boehler, who converted John Wesley; and four settlements were founded, besides 34 other churches which never adopted the exclusive system. The Moravians settled in America first in Georgia (1735), but removed to Pennsylvania (1740) where they founded churches with the exclusive system. Other settlements were made in New Jersey and North Carolina. The exclusive policy was abandoned in 1844, since which time the membership has increased rapidly.

The Moravian Church has a general and provincial government, and holds a general synod every ten years in Herrnhut, to which each church district sends delegates.

According to Dr. H. King Carroll's statistics, in 1927 the Moravians (2 bodies) in America had 155 ministers, 172 churches, and 29,941 communicants.

The Moravian Church quite early took a stand against the use of intoxicating beverages, and has repeatedly passed resolutions against it. At the General Synod in Herrnhut in 1848 a resolution was adopted urging upon all members of the Church conscientious care in preventing the abuse of intoxicating liquors, and instructing the Church authorities to do their utmost in this respect.

In 1855 the American Synod of the church reaffirmed the above resolution, declaring that "it cordially sympathizes with all proper measures for the suppression of intemperance, and of the manufacture and sale of intoxicating drinks."

Later synods endorsed this position yet more strongly.

The action of the Synod of 1873 was still more advanced. It was

opposed to *all traffic* in intoxicating drinks, and the *use* as a beverage of hard cider, beer, ale, whiskey, wine, brandy, gin, rum, patent bitters, etc., and would respectfully urge all the members of our Church to abstain therefrom.

The Synods of 1884 and 1888 reaffirmed all the recommendations and resolutions of the Church with regard to the use of intoxicating liquors.

Although many Moravian Churches have adopted the use of unfermented wine in the Holy Communion, the majority still use the fermented wine.

MOREAU AND NORTHUMBERLAND TEMPERATE SOCIETY. See UNION TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND.

MOREAU TEMPERANCE SOCIETY. See UNION TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND.

MORETON BAY TEMPERANCE SOCIETY. The pioneer temperance society of Queensland, Australia. See QUEENSLAND.

MOREWOOD, SAMUEL. Irish excise official and author. Little is known concerning him, be-

yond the facts that in 1824 he described himself as a "Surveyor of Excise" and in 1838 as a "Collector of Excise." In the latter year he was living at 8 Peter Place, Dublin. Morewood was the author of a valuable work on intoxicants, which he first published in 1824. A good idea of the comprehensive nature of its contents may be gathered from the title-page, the following transcription of which has kindly been made for the STANDARD ENCYCLOPEDIA by Mr. A. W. Pollard, Keeper of Printed Books in the British Museum, from a copy of the work in that institution:

[B. M. 713, c. 33]

An Essay
on the
Inventions and Customs
of
both ancients and moderns
in the use of
Inebriating Liquors.
interspersed with
Interesting Anecdotes,
Illustrative of the manners and habits of the
principal nations of the world.
With
an historical view of the extent and practice
of
distillation,
both as it relates to commerce and as a source
of national income:
Comprising
much curious information respecting the application
and properties of several parts of the
vegetable kingdom.
By Samuel Morewood,
Surveyor of Excise.
LONDON:
Printed for
Longman, Hurst, Rees, Orme, Brown, and Green
Paternoster-Row.
1924.

[pp. xi. 375 8vo.]

Fourteen years later (1838) the author issued what he describes in his preface as an improved edition, amplified and extended, of his former work. The title-page of the second work reads:

A
Philosophical and Statistical History
of the
Inventions and Customs
of
Ancient and Modern Nations
in the Manufacture and Use of
Inebriating Liquors;
with the
Present Practice of Distillation in all its Varieties:
Together with an Extensive Illustration of the
Consumption and Effects of Opium,
and other stimulants used in the East, as substitutes
for Wine and Spirits.
By
Samuel Morewood, Esq.
Collector of Excise
DUBLIN:
William Curry, Jun. and Company, and William Carson.
Longman, Orme, Brown, Green, and Longmans, London.
Fraser and Company, Edinburgh,
1838.

Every quarter of the globe was laid under contribution to aid the author in his undertaking, and the intoxicants of practically every country of the world are described, the information given being remarkably accurate.

His later book includes references to the work of temperance societies, concerning which this quaint semiapologetic paragraph appears in the preface:

The efforts of Temperance Societies to prevent the progress of immorality, arising from the frequent and excessive use of intoxicating liquors, have been incidentally noticed, and although the detail may appear to some irrelevant, it cannot fail to prove acceptable to every person who has the well-being of his fellow-creatures at heart.

It is but fair to Morewood to note that, as he

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says in his preface to the 1838 volume, "utility rather than pecuniary interest was the chief object of his researches"; and the book is a remarkable illustration of what may be accomplished "during the scanty leisure afforded by arduous official business."

MORGAN, CHARLES LINCOLN. American Congregational minister and Prohibition advocate; born in Boston, Mass., Jan. 31, 1849; educated in the public schools of Minneapolis, Minn., at Beloit (Wis.) College (B. A. 1871; M. A. 1874; D. D. 1895), and at the Divinity School of Yale University (B. D. 1875). He was twice married: (1) to Isabelle W. Merrill, of Beloit, Wis., Sept. 14, 1876 (d. 1886); and (2) to May Olivia Atwater, of New Haven, Conn., May 15, 1890. On March 15, 1876, he was ordained to the ministry of the Congregational Church, the following pastorates being served by him: Springfield, Mass., (1875-80); Green Bay, Wis., (1880-81); Moline, Ill. (1881-91); Church of the Redeemer, Chicago, Ill. (1891-94); Central Church of Jamaica Plain, Boston (1894-1904); Elgin, Ill. (1904-16); and Payson Park Church, Belmont, Mass. (1919—).

A lifelong opponent of the saloon and an ardent advocate of Prohibition, Morgan has served on many committees organized for the overthrow of the liquor traffic and for stricter law enforcement. In 1900-04 he was chairman of the Central Committee of Massachusetts for the Enforcement of the Law Providing for the Scientific Instruction of Temperance Hygiene in the Public Schools, and he also served in the same capacity for the executive committee in the campaign to secure district option for the city of Boston (1902-04). Due to his effective services rendered the temperance cause while a pastor in Illinois, he was made a member of the Headquarters Committee of the Illinois Anti-Saloon League (1909-17), and a national trustee of the A.-S. L. of America. In Elgin, Ill., he was chairman of the Publication Committee in the campaign of 1913 which banished the saloons from that city. In 1913 he was a member of the Committee of One Thousand to Petition Congress for National Prohibition.

MORGAN, CHARLES RAY. American attorney and temperance worker; born at New Martinsville, West Va., July 28, 1883; educated in the public schools and at West Virginia University, where he graduated both in law and in engineering.

After taking part in various local campaigns, conducted under the then existing State law, the young attorney threw himself heart and soul into the memorable State campaign of 1912, when West Virginia adopted constitutional Prohibition by vote of the people. From that date to 1917 he served the Anti-Saloon League of West Virginia both as attorney and as one of the regular force of Sunday speakers in the churches. On April 1, 1917, he succeeded to the State superintendency of the League with headquarters at Charleston. He retained that position until 1919, and is now (1928) a member of the Headquarters Committee.

MORGAN, JAMES. Irish Presbyterian minister and temperance pioneer; born in Ireland about 1798; died at Belfast Aug. 5, 1873. He was ordained to the ministry of the Presbyterian

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Church, and, when first he attracted the attention of the temperance world, was pastor of the Presbyterian church at Lisburn, County Down. In 1825 he began to preach sobriety to the butchers ("fleshers") of Lisburn, who were very much addicted to the use of strong drink. Morgan at first urged the men to sign a moderation pledge, but after being assured by the most notorious drunkard of the town that total abstinence was the only cure for such as he, the moderation pledge was changed to one of total abstinence. He (Morgan) was one of the founders (1829) of the Belfast Temperance Society, organized on the principle of moderation; but he later became a teetotaler and spent the remainder of his life in the championship of total abstinence.



REV. JAMES MORGAN

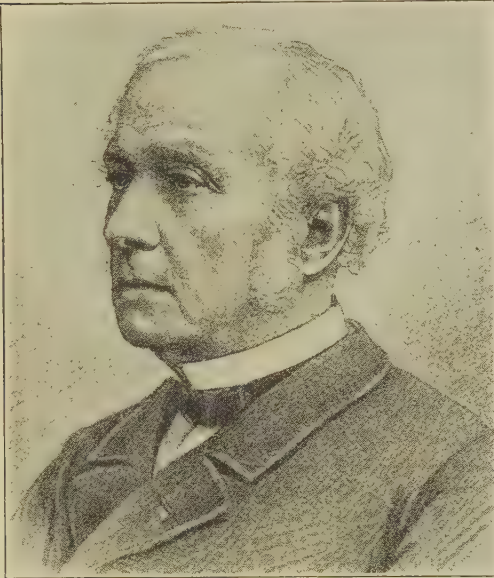
MORGAN, MORRIS. Welsh Methodist minister, educator, and temperance advocate; born at "Gorwydd," Lledrod, Cardiganshire, Sept. 23, 1837; died in Swansea Oct. 18, 1918. He was educated at Aberayron Grammar School and at Trefecca College, Breconshire. On Nov. 25, 1863, he married Miss Magdalene Edwards, of Court Gilbert, Breconshire. Ordained to the ministry of the Calvinistic Methodist Church, he held pastorates at Penclawdd, Aberdare, Haverfordwest, and Morriston (near Swansea).

Morgan associated himself with temperance work in Wales when he was quite young. He became an active member of the Independent Order of Good Templars in 1872, and two years later was elected Grand Worthy Chief Templar of Wales by a tremendous majority. After organizing a number of Good Templar lodges in various sections of Wales, he was sent to represent his Order in Ireland and later in America (1876). For some time he was district secretary of the Swansea District of the Grand Lodge of Wales. Morgan was one of the founders, and for more than 32 years organizing secretary, of the South Wales and Monmouthshire

Calvinistic Methodist Quarterly Temperance Association.

MORLEY, SAMUEL. English manufacturer, Member of Parliament, and temperance leader; born at Homerton (now a part of London) Oct. 15, 1809; died Sept. 5, 1886. He was the son of a prosperous Nottingham hosier, and received a good education in a private school. He began his successful business career at the age of sixteen in the London warehouse of I. & R. Morley, wholesale hosiers, and became head of the firm.

Morley early enlisted in religious and philanthropic work, finding therein something like recreation from the cares and responsibilities of a



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great business. He was the treasurer of the Non-conformist College at Homerton, and of the Congregational Home Missionary Society. In 1865 he was elected to the House of Commons for Nottingham, and in 1868 he sat for one of the Bristol divisions. Elected in the Liberal interest, he took an active part in the business of the House and warmly supported every measure for the suppression of vice and for the improvement of the moral tone of the people. His frequent letters to the public press commanded wide attention, and for some years he was one of the principal proprietors of the *London Daily News*. Finding his Parliamentary duties too great a tax upon him, he retired from political life in 1885, after an unbroken service of twenty years in the House of Commons. In consideration of the strong support he had given the Liberal cause, Mr. Gladstone offered him a peerage; but this dignity he declined.

Morley was for many years an abstainer and active in his support of various temperance organizations. He was especially interested in the Band of Hope movement and was president of the national organization. He was also president of the London Temperance Hospital, vice-presi-

dent of the National Temperance League and of the United Kingdom Alliance, and president of the Congregational Total Abstinence Association. At a Band of Hope Union meeting he said:

As one of the hardest-working men in England, I have for twenty years found myself able to do all that falls to me upon good, honest water. I defy you to go on telling other people to practise a course you are not practising yourself. I tried to work upon that line once, and failed; but ever since I supported precept by example, my influence has been beneficially exercised upon numbers of those who, humanly speaking, would have been reached in no other way.

MORMON CHURCH. See CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, THE.

MOROCCO. A country of northwestern Africa; bounded on the north by the Mediterranean Sea, on the east by Algeria, on the south by Rio de Oro, and the Sahara, and on the west by the Atlantic Ocean; area about 231,500 square miles; population, census of 1926, French zone 4,229,000. Spanish zone nearly 1,000,000, Tangier zone 80,000. The inhabitants are chiefly Berber descendants of original occupants of the country, Arabs or Moors, about 75,000 Jews, 62,000 Europeans, and some negroes.

Mohammedanism has been the controlling element since the eighth century, when the rule of the Sultans began, which continued until 1912, when Morocco became a French dependency, except for certain points on the coast which are under the control of Spain.

The predominance of Mohammedanism, with its insistence on abstinence, long kept the use and sale of alcoholic drinks within narrow limits. The native mountaineers made from grapes a primitive kind of wine, almost a sirup, called *samet*. The Jews made native wines from grapes, and spirits from figs, prickly pears, raisins, and dates. Morewood writes ("Hist." pp. 78-79):

In Morocco, the Jews are extremely active in preparing intoxicating liquors, and making wines both white and red; and in the province of Suse and Tetuan, they not only make wine, which, in Windhus's opinion, is equal to the sherry of Spain, but distil brandy from the refuse of the grape as well as from raisins. An ardent spirit is also extracted from figs called *mahayah*, which they drink almost immediately from the alembic. When it is kept for a year or two, it resembles Irish whiskey, and is preferred to European brandy or rum. . . *Usuph* is common but consists of little more than the water in which raisins have been steeped. Sir Capel De Brooke, when in Morocco, found that the Moors were not scrupulous in drinking wine, which they take after boiling, that process, in their opinion, removing the objection made in the Koran, as it is the simple fermented juice of the grape which is forbidden. . .

Several of the Moroccan monarchs were guilty of great extravagance in their drunkenness.

At the present time there is practically no domestic production of liquors in a commercial way; and the alcoholic beverages used by the Jews, Europeans, and such Mohammedans as have departed from their strict religious obligations are largely imported from Spain and France. The despotic sultans long managed to prevent the importation of much alcoholic liquor until a decree of 1864, permitting Europeans to trade in any part of the country with no restrictions on liquors except a duty, opened the way for a wide introduction of alcoholic beverages to a population theretofore abstinent.

In the first decade of the twentieth century the use of alcoholic beverages rapidly increased. Meakin in 1906 wrote that the taste for drink was steadily increasing as the result of the strenuous ef-

forts of foreigners to inculcate this vice. Imports of wines and liquors are usually for the sole use of foreigners, though clearly in excess of their requirements. Drinking, Meakin related, was chiefly confined to the higher and lower classes. The former drank in their homes; the latter, at "low drinking dens kept by the scum of foreign settlers in open ports." He thought that if the Moors were free to legislate, they would prohibit importation.

The accompanying table, courteously furnished by the American Consul-general in Morocco, presents statistics of the importation of liquors for the five years ending with 1914 and shows the rapid increase.

IMPORTS INTO MOROCCO OF ALCOHOLIC BEVERAGES

BEVERAGES	1910		1911		1912		1913		1914	
	HEC- TOL- TERS	VALUE IN FRANCS	HEC- TOL- TERS	VALUE IN FRANCS	HEC- TOL- TERS	VALUE IN FRANCS	HEC- TOL- TERS	VALUE IN FRANCS	HEC- TOL- TERS	VALUE IN FRANCS
Wine	22,953	694,329	40,589	1,524,467	102,244	3,109,225	107,501	5,431,413	154,059	2,856,238
Beer	4,018	164,457	6,871	323,332	12,581	600,969	23,694	1,099,092	24,601	865,304
Whisky	201	26,435	183	27,878	392	48,854	461	71,295	632	79,125
Gin	1,892	83,380	2,469	117,874	2,142	109,418	2,778	132,638	2,291	98,541
Absinth	1,981	129,490	3,373	313,464	6,884	858,812	13,868	1,681,229	7,198	496,777
Liqueurs	448	63,816	563	97,899	1,272	237,296	3,234	694,503	4,652	411,688
Alcohol	4,412	195,242	7,371	294,672	9,124	416,038	14,537	683,435	9,308	477,204

Statistics for the period since the World War are incomplete, but the imports of wine and beer are known to have increased.

Until the beginning of 1913 no legislation whatever controlled the liquor trade in Morocco. In 1906, at the international congress of the powers at Algeciras, the British Government attempted unsuccessfully to secure an agreement for greater restriction of the importation of spirits into Morocco. All that was gained was a slight addition to the duty. Import duty on alcoholic liquors in 1914 was 7.5 per cent; on non-alcoholic liquors, 12.5 per cent. The Germans had begun to look on Morocco as a very fruitful field for the German beer industry (*L'Abstinence*, April 11, 1914.)

After the military occupation of the country by the French, which caused an influx of Europeans, the number of drinking establishments increased to a disquieting extent, especially as Morocco afforded a convenient outlet for the overproduction of French wine and spirits. For instance, in 1907, there had been at Casablanca 6 drink-shops; in 1912 these had increased to 161; and even in the interior there was a marked increase. Traders encouraged the natives to use spirits, despite Mohammedan law.

Under guidance of French advisers the Grand Vizier in 1913 issued a decree regulating and restricting the retail liquor trade in the French zone of Morocco, and this remained in force until the outbreak of the World War. The importation and sale of absinth were prohibited. Native subjects were prohibited from conducting or entering drink-shops; licenses to sell had to be obtained, and could only be secured on strong guarantees of morality; license fees were high; women and girls could not be employed unauthorizedly; and no permission whatever could be given for the employment of minors, except in the case of relatives of the liquor-dealer; hours of sale were regulated; drink-shops were prohibited near mosques or other places of worship, cemeteries, hospitals, prisons, barracks, and schools; no alcoholic drinks might be sold in Moorish cafés or given to intoxicated persons in ordinary drink-

shops. Violation of the law was punishable by severe penalties.

The World War led to the prohibition of the sale of all alcoholic drinks except wine, and of the importation of all alcoholic products except denatured alcohol for industrial purposes. These regulations and restrictions did not apply to the Spanish zone and the international port of Tangier where the traffic remained unrestricted and the evils attendant on the consumption of spirits increased rapidly.

In March, 1919, a vizierial decree abrogated the War-time decrees relating to alcoholic beverages.

It authorized the importation, manufacture, and sale of beverage spirits except those "recognized as dangerous by the public authorities." Prohibition was laid upon the importation, manufacture, offering for sale, or sale of spirits made aromatic by chemical products, plants, or essences normally containing certain benzoic or salicylic compounds. The maximum proportion of essences allowable in unprohibited liquors was fixed at 1 gram per liter. The consumption tax on pure alcohol was raised to 600 francs per hectoliter. (*L'Information Marocaine*, March 16, 1919.)

BIBLIOGRAPHY.—Guy Hayler, *Prohibition Advance in All Lands*, London, 1913; James Edward Budgett Meakin, *Life in Morocco and Glimpses Beyond*, London, 1906; United Committee for the Prevention of the Demoralization of the Native Races by the Liquor Traffic, *Twenty-Ninth Annual Report*, London, 1916.

MOROKO. A chief of the Barolong tribe in Bechuanaland, South Africa. He was active during the first half of the nineteenth century, and was one of the first among native chiefs to prohibit the liquor traffic. The *Graham's Town Journal* (Cape of Good Hope) for March 22, 1838, published the following free translation of a proclamation issued by Moroko on Oct. 18, 1837:

THABA'NCHU, BECHUANALAND.—*A Law Prohibiting the Traffic in Ardent Spirits:* Whereas, the introduction of ardent spirits into this country has, in a great measure, been subversive of the good effects of both religious and civil government in every part where it has been allowed, and immediately caused disorder, immorality, and vice, and more remarkably poverty and distress, demoralization, and destruction of life, by incessant depredations upon the property and rights of the weaker tribes of these parts; Be it hereby known that the traffic in ardent spirits in every part of the country under my government shall, from the date hereof, be illegal; and any person or persons found transgressing this my law shall be subject to the confiscation of all the spirits thus illegally offered for sale, with all other property of every kind belonging to the person or persons thus found transgressing that may be on the spot at the time of the seizure and in any way connected with the same.

Given at Thaba 'Nchu, this eighteenth day of October, in the year of our Lord one thousand eight hundred and thirty-seven.

The mark (X) of MOROKO.
Chief of the Barologs.

MOROMI. A local name for NIGORI-ZAKE.

MORRA. See MORA.

MORRILL

MORRILL, ANSON PEASLEE. An American statesman; born at Belgrade, Maine, June 10, 1803; died at Augusta, Me., July 4, 1887. He was educated in the public schools and entered business in his native town, becoming interested in woolen mills and in various other manufactures. A Democrat in politics he was elected to the State Legislature in 1833 and served as sheriff of Somerset County in 1839. In 1850 he became a land-agent.

In 1853 Morrill left the Democratic party because of its opposition to Prohibition, and became the candidate of the Free-soil and Prohibition parties for governor, but he was defeated. In the following year he was again a candidate for the office and was elected, the choice being made in the Legislature at that time. He thus became the first Prohibitionist governor of the State. He was defeated for reelection, however, through a coalition of the Whigs and Democrats. The party supporting Morrill later formed the nucleus of the Republican party in Maine, which was organized in 1856, and he was a delegate in that year to the Republican National Convention which nominated John C. Frémont for president. He was elected to Congress in 1860, serving until 1863, and in 1881 he was again elected to the State Legislature.

Morrill became a Prohibitionist in 1853, as related above; and his opposition to the liquor traffic was shown when, during the Civil War, a proposal was introduced in Congress to levy a tax on retail dealers in alcoholic liquors. Although in that critical period taxes had been levied on almost everything that could yield revenue, a great storm of protest arose in both Houses over the proposed tax. Morrill introduced the measure in the Lower House, paying his respects to the liquor traffic as follows:

The consumption will not be seriously checked; and if it could be, such a result would bring us no national disgrace. Whisky and rum with the duty added, will still leave it possible for any man or brute to get drunk in our land on cheaper terms than in any other that I know of.

Later, in referring to the proposed tax on wholesalers, he declared:

If you make this tax so high as to prohibit the traffic, which it does not propose to do, you can do no more valuable service to your country. I would make the tax so high that no wholesaler or retail dealer could be found in the land, if it were practicable. If you would do that, if you could entirely stop the use of intoxicating drinks and the war rage on, your country would suffer less by the war than it has and does from the use of intoxicating liquors.

MORRIS, EDWARD. A British commercial clerk and temperance reformer; born at Shrewsbury, Shropshire, England, April 20, 1787; died in Glasgow, Scotland, Aug. 1, 1860. He attended a school connected with the parish church, but being employed at a woolen factory he had but meager opportunities of obtaining an education. When only fourteen years old he was sent out as a commercial traveler. Owing to dullness of trade, young Morris removed to the neighborhood of Manchester, where he obtained employment in a spinning-mill. Later Morris entered the employ of the New Lanark Spinning Company. He remained with the Company for nineteen years, four of which were spent at the works, and the remainder as salesman at Glasgow.

Morris appears to have joined the Old Temperance Society on Dec. 5, 1830, after hearing a tem-

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perance lecture by WILLIAM COLLINS. Forthwith he entered heartily into temperance work. At the different places he visited in the course of his business he embraced every opportunity of advocating temperance principles.

When Morris first joined the temperance ranks he was merely a "moderationist," but he soon discovered that the pledge he had taken was defective, as it required abstinence from ardent spirits only, and it was not long before he became an advocate of total abstinence. The *Glasgow Temperance Journal* reports a lecture delivered by him in October, 1834, in the Seaman's Chapel, Brown's Street, Glasgow, in which he urged the "adoption of the new, or teetotal, pledge."

In October, 1836, an important discussion took place in the Lyceum Rooms, Glasgow, between



EDWARD MORRIS

Morris and a Mr. Gray, the former defending teetotalism, and the latter moderation. The discussion, which extended over three nights, excited much interest, and Morris came off victor by an overwhelming majority.

In 1842, according to William Logan, ("The Early Heroes of the Temperance Reformation," Glasgow, 1883), Morris was then employed at the Canal Office, Port Dundas, where "he was well-known and highly respected." At this time Morris was actively engaged in lecturing before various temperance societies, he being a forceful and attractive speaker. In August, 1842, he cooperated with Father Mathew, when the latter came to Glasgow. For his part in the campaign Morris received from Father Mathew a silver medal bearing a reproduction of the teetotal pledge of the Irish societies.

In addition to his temperance work Morris was in the habit of holding open-air services on Glasgow Green, east of Nelson's Monument, where on Sunday evenings, about 5 o'clock, he might be seen with open Bible in hand, pleading in behalf

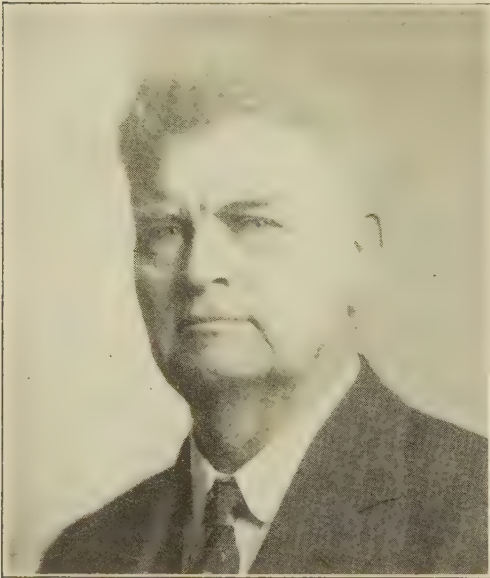
MORRIS

of Christianity, temperance, and kindred subjects. The estimation in which he was held by his fellow laborers was evidenced in a beautiful obelisk of Sicilian marble, which they erected over his grave in Glasgow Southern Necropolis.

Morris was the author of a number of temperance poems and of a "History of Temperance and Teetotal Societies in Glasgow" (1855).

MORRIS, WILLIAM. English type-founder and pioneer temperance worker; born at Plumpton, Sussex, May 14, 1783; died in London Nov. 5, 1861. In 1801 he removed to London, where he was employed for a time in a lumber-yard and later in a type-foundry. Becoming a member of a political union he soon learned that the evils under which the people suffered were more of a social than of a political character, and that intemperance was one of the chief causes of these evils, which led him to join the first temperance society formed in London. Thereafter he remained an ardent worker and organizer in the cause of temperance reform, and at one time he wrote a tract, which he published and circulated at his own expense. Although at first a moderationist, he soon became a teetotaler and was a member of the first committee of the London Total Abstinence Society, afterward the "British Teetotal Temperance Society." The change of name was made at his suggestion.

MORROW, GEORGE WASHINGTON. American Christian clergyman and temperance work-



REV. G. W. MORROW

er; born in Champaign County, Ill., May 27, 1863; educated at Newman (Ill.) High School, Bloomington (Ind.) Friends' Academy, and at the Christian Biblical Institute, Stanfordville, N. Y. (1889). In 1915 he was granted the honorary degree of D.D. by Defiance (Ohio) College. He married Miss Susie E. Whitmore, of Champaign, Ill., on Oct. 15, 1885. On June 9, 1889, he was ordained to the ministry of the Christian Church, and in

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this denomination he served pastorates at Clove, N. Y. (1888-89), St. Johnsville, N. Y. (1889-90), and Randolph, Vt. (1890-99). Morrow is a trustee of the Christian Biblical Institution, now located at Defiance, O.

For 28 years Morrow has given active service to the Anti-Saloon League in America, during which time he has visited every State in the Union, and has spoken in nearly every large city in the United States. On these speaking-tours he was associated with such men as William Jennings Bryan, John G. Woolley, William E. ("Pussyfoot") Johnson, and Captain Richmond P. Hobson. During 1899-1905 he was superintendent of the Anti-Saloon League of Vermont, following which he served in the same capacity for the Michigan League (1905-13). While he was at the head of the Michigan temperance forces, 33 counties voted dry and 1,955 saloons were closed. In 1913-21 Morrow was a field agent for the National Anti-Saloon League; in 1922-25 he was a national lecturer for the League; and he is now a lecturer for the World League Against Alcoholism. In November, 1922, he was appointed by the governor of Michigan to represent that State at the international convention of the World League, held at Toronto, Can. He resides in Detroit, Mich.

MORSE, AMY (KELLOGG). An American teacher, abolitionist, and temperance lecturer; born at Lake Mills, Wis., Mar. 18, 1853; died Dec. 20, 1905. She was educated in the public schools and at Northwestern University (1875). In 1877 Miss Kellogg married the Rev. E. L. Morse, a Congregational minister, and from 1878 to 1882 she taught at La Crosse, Wis. Through the influence of Frances E. Willard, Mrs. Morse affiliated with the Woman's Christian Temperance Union. She attended her first State convention at Sparta in 1883 and was there elected recording secretary. In 1884 she was elected president of the Wisconsin W. C. T. U. at Waukesha, in which capacity she served for eight years. For several years she gave all of her time to lecturing and organizing local Unions in Wisconsin.

MORSE, ELIJAH ADAMS. American manufacturer and temperance advocate; born at South Bend, Indiana, May 25, 1841; died at Canton, Mass., June 5, 1898. He was educated in the public schools of Boston. In 1868 he married Felicia Vining, of Holbrook, Mass. Morse saw military service during the Civil War, and as soon as he left the army he entered into business as a manufacturer of stove polish in Sharon, Mass., and afterward in Canton, Mass., which place he made his home for the rest of his life. For more than 30 years he successfully operated the Rising Sun Black Lead Works.

In 1878 Morse became a member of the Massachusetts Legislature, and in 1886-87 he was State Senator. In 1888 he was a member of the Council of the Governor of Massachusetts. From 1889 to 1897 he was a member of Congress from Massachusetts in the 51st and 54th Congresses.

Morse was a good speaker, and during the last twelve years of his life delivered over 3,000 addresses, of which many were upon the alcohol question.

MORTALITY AND ALCOHOL. See LONGEVITY AND ALCOHOL.

MORTON, MARCUS. American Congressman and jurist; born at Freetown, Massachusetts, Feb. 19, 1784; died at Taunton, Mass., Feb. 6, 1864. He was educated at Brown University, Providence, Rhode Island (1804). In 1804 he was admitted to the Massachusetts bar at Taunton. He served as clerk to the State Senate in 1811-12, and was elected to Congress as a Democrat in 1816, serving in that capacity for four years (1817-21). In 1823 he became a member of the Executive Council, and in the following year was elected lieutenant-governor. For fourteen years (1825-39) he was a justice of the State Supreme Court; in 1840 he was elected governor of Massachusetts; and in 1845-48 he was collector of the port of Boston. Leaving the Democratic party in 1848, he joined the Free-soil party, was elected to the State constitutional convention in 1853, and to the Massachusetts Legislature in 1858. He advocated the restriction of slavery, and ardently supported the Union during the Civil War. In 1840 Harvard University granted him an honorary LL. D.

Morton was one of the temperance pioneers in America. He was one of the fifteen founders of the American Temperance Society (1826), and its first president.

MOSELLE. A wine produced on the banks of the river Moselle in Germany. It is clear and dry, with a light, pleasant aroma, and it matures in five or six years. Moselle is known as the oldest German wine and is considered by some to be more wholesome than some of the other wines of Germany. Most of the Moselle wines are white, although some red ones are produced on the lower Moselle. A sparkling Moselle is also made to some extent by the addition of a preparation of elder-flowers to the wine, which gives it a muscatel flavor and perfume.

MOSESSON, GUSTAV ADOLF. Swedish educator, missionary, and Prohibition advocate; born at Svartå, Örebro, Sweden, Nov. 6, 1877; educated in the common school at Arslutad, at a Swedish mission-school (1900-03), and at the University of Upsala (Cand. Phil. 1911). In 1910 he became a teacher in a Swedish Missionary Society mission-school at Stockholm, and after two years was appointed rector (or superintendent) of the same. In 1912 he was married to Miss Sigrid Svensson. He was for several years a member of the communal council.

Mosesson has been an earnest Christian and temperance worker from his early youth. In his work with the Swedish Missionary Society, he has found many opportunities to advance the cause of the Prohibition movement. In 1920 he was appointed a representative of the Swedish Missionary Society to the Swedish Anti-Saloon League (*Rikssutskottet för de Kristnas Förbuds-rörelse*) and became its president the same year. He is one of two men who represent that body on the General Council of the World League Against Alcoholism. His present address is Svenska Missionsförbundet, Barnhusgatan, Stockholm.

MOSHESH. A South-African native chief, founder of the Basuto nation; born about 1790; died in 1870. He came of the Monaheng family and was already famous as a warrior and a hunter when he formed the Basuto nation out of the remnants of several depleted clans. In 1831

he defended the rock-fortress of Thaba Bosigo, where he had established himself seven years previously, against the powerful chief Mosilikatze, and thenceforward his influence continued to increase. Moshesh experienced many difficulties with the Boers, who were constantly settling in his territory north of the Orange River.

Moshesh would never drink brandy himself, and was strong in his opposition to the liquor traffic in his territory. In 1854 he issued the following proclamation prohibiting the introduction and sale of liquor in the Basuto country:

Whereas, the strong drink of the whites was unknown to the progenitors of our tribe, Matie, Motlomi, up to Bo Monageng; and our father Mockachane, now advanced in years, never used anything for his drink save water and milk; and inasmuch as we are of opinion that a good chief and judge who uses anything to intoxicate him is not in a proper state to act as in duty bound; and since strong drink causes strife and dissension and is a cause of destruction of society (the strong drink of the whites is nothing else but fire):

"Be it hereby made known to all that the introduction and sale of the said drink into the country of the Basutos is forbidden from this forward, and if anyone, white or colored, shall act in opposition to this interdict, the drink will be taken from him and spilled on the ground, without apology or compensation. And this decree shall be printed in the Basuto and Dutch languages, and be posted upon all the places of public resort, and in the villages of the Basutos."

Given with the advice and consent of the great of our tribe, being as the Chief of the Basutos, at Thaba, Bosigo, Nov. 8, 1854.

(Signed) MOSHESH, Chief.

The "Encyclopaedia Britannica" (11th ed., iii. 505) says of Moshesh:

He was one of the rare instances among the Kaffirs of a leader endowed with intellectual gifts which placed him on a level with Europeans, and his life-work has left a permanent mark on South African history. In diplomacy he proved fully the equal of all—white or black—with whom he had to deal, while he ruled with a rare combination of vigour and moderation over the nation which he had created.

MOSTO. Must; specifically, a preparation of boiled must, used for "doctoring" wines of inferior quality, especially for mixing with light sherry to produce dark sherry.

MOTHER. A stringy, mucilaginous substance that forms in vinegar during the acetous fermentation. It is produced by a plant, the *Mycoderma aceti*, the germs of which, like those of yeast, exist in the atmosphere.

MOTHER STEWART. See STEWART, ELIZA DANIEL.

MOTION-PICTURES (called also **Moving Pictures** and, colloquially, **Movies**). Progressive series of pictures thrown upon a sheet or screen by means of a kinetoscope.

For several years before the advent of Prohibition in America, the liquor interests were loud in their denunciation of the "movies." Their hostility was twofold. Not only did the moving pictures reduce to an alarming extent the numbers of customers of the saloons, but it was claimed that the representations of drinking scenes and drunkenness were "grossly misleading," and that in many cases "films portraying evil conditions surrounding the retail liquor trade have been preposterously and untruthfully magnified."

There seems to be no doubt that moving pictures have been an important factor in the reduction of the consumption of liquor. In Chicago one prosperous saloon was almost put out of business through the opening of a picture-theater next door to it. In New York it was officially reported that

the neighborhood saloons, those mainly frequented by laborers, had been "hard hit" by the "movies." As one writer put it: "A man who has worked hard all day will not go to the saloon after having spent two hours at the movies. He prefers bed."

In several cities saloon-keepers tried hard to prevent the opening of picture-theaters in the neighborhood of their saloons.

According to the "Cyclopedia of Temperance, Prohibition and Public Morals" (New York, 1917), Mayor H. C. Gill, of Seattle, Wash., claimed (May 13, 1915) that "the films were directly responsible for influencing the people of the State of Washington to vote that State dry."

The same authority states that *Barrels and Bottles* for April, 1916, complained that "The moving pictures are trying to make a scapegoat of alcohol."

The brewers of Wisconsin unconsciously paid a compliment to the picture producers on their true-to-life presentations when they said:

The producers have shown a tendency to associate every dive scene, every human derelict, wayward son, or ruined home, with a beer sign or a mug of beer; and nowhere in the productions have the producers ever associated beer with a decent atmosphere.

An official of the Chicago Police Department is quoted as saying that the business of saloons in a certain district on the North Side had been cut in half by the "movies." He added:

Laboring men with their entire families trooped off to the pictures in the evening. The next morning the man finds his family happy, his own head clear, thirty-five to fifty cents more in his pocket than if he had spent the previous evening playing pinocle in a saloon, and his conscience in good working order.

It is noteworthy that certain pictures specifically intended to show the evil effects of drink are among the successful "shows" of to-day, as, for example, "Ten Nights in a Barroom" (see ARTHUR, TIMOTHY SHAY).

On the other hand, since the passage of the Eighteenth Amendment, there have been presented in the pictures from time to time many scenes which, however generously construed, can only be described as presentations of violations of the Volstead Act. Remembering the vastness of their clientele and their moral responsibility in this matter, it is to be hoped that, in the future, producers will lend their aid to the Government in its law-enforcement activities, instead of perpetuating memories of bygone days, so wofully mis-called by many "the good old times."

As might have been anticipated, the temperance reformers have not failed to use motion-pictures in their work. Some of the temperance societies own and manage several moving-picture houses, and are planning an extension of their number in various cities. A notable success in the temperance picture field has been secured by the Rev. James K. Shields, for many years superintendent of the New Jersey Anti-Saloon League. Among the most attractive of Mr. Shields's pictures, produced under his direction by the Plymouth Film Corporation, are "The Stream of Life," "Maker of Men," and "Lest We Forget."

A film, entitled "Deliverance," has had a very successful première in New York. It is based upon Prof. Irving Fisher's book "Prohibition at Its Worst," and depicts the benefits of the Eighteenth Amendment.

MOTT, Sir FREDERICK WALKER. British

pathologist and psychiatrist; born at Brighton Oct. 23, 1853; died June 8, 1926. He was educated at University College, London (B. S., M. D.), and Edinburgh (hon. LL. D.). In 1885 he married Georgiana Alexandra Soley. He became physician, and later consulting physician, to Charing Cross Hospital, also to Queen Alexandra Military Hospital; Fullerian Professor at the Royal Institution; pathologist and director of the Pathological Laboratory of the London County Mental Hospitals; examiner in pathology at the University of Cambridge; and examiner in medicine at the Royal College of Physicians. He was, also, honorary director of the Research Laboratory of the Corporation and University of the City of Birmingham. He held the Croonian and a number of other prominent lectureships. He was a member (1915) of the Royal Commission on Venereal Diseases, and a vice-president of the SOCIETY FOR THE STUDY OF INEBRIETY. He was engaged for 36 years in research connected with the causation of insanity.

Mott delivered many addresses on the relation of alcohol to the brain and nerves. At the Twelfth International Congress on Alcohol (London, 1909) he gave an illustrated lecture demonstrating the effects of alcohol on the nervous system as exhibited in hospital and asylum practise. It showed the transient and permanent effect of immoderate indulgence on a stable, healthy nervous system. In 1911 Mott delivered an address on "Alcohol and Insanity" before the Society for the Study of Inebriety (*British Journal of Inebriety*, July, 1911); and an article by him on "The Nervous System in Chronic Alcoholism" appeared in the *British Medical Journal* (1910).

Mott was a member of the Scientific Committee of the British Central Control Board (Liquor Traffic), 1916; and in 1919 he was created a Knight Commander of the Order of the British Empire (K. B. E.).

MOTT, JAMES. See UNION TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND.

MOTT, LUCRETIA (COFFIN). An American pioneer abolitionist and temperance reformer; born on the island of Nantucket, Mass., Jan. 3, 1793; died near Philadelphia, Pa., Nov. 11, 1880. In 1804 her parents removed to Boston, where she attended the public schools for two years, and in 1806 she was sent to a Friends' boarding-school at Nine Partners, near Poughkeepsie, New York, where, at the age of fifteen, she became a teacher. In 1809 her family removed to Philadelphia. In the following year James Mott, who, also, had been a teacher at Nine Partners, came to Philadelphia to enter her father's employ, and he and Miss Coffin were married in 1811.

In 1817 Mrs. Mott opened a small school in the city, but gave it up a year later to enter the ministry of the Friends. She espoused the cause of Elias Hicks in his revolt against the orthodox Friends, and through him became an abolitionist. In 1833 she aided in the formation of the American Anti-Slavery Society at Philadelphia, and in 1840 visited London, England, as a representative of that organization upon the occasion of the World's Anti-Slavery Convention. Mrs. Mott was an eloquent speaker, and devoted much effort toward improving the legal and political status of women.

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Mrs. Mott was a total abstainer for half a century. She quickly realized the complete significance of the dangers caused by the saloon and the social-drinking habit, and for many years her influence, example, and pen were devoted to the cause of temperance reform. Due to the fact that she was far in advance of the popular ideas of the day, she was often subjected to great persecution, ridicule, and denunciation, but she lived to see many of her principles vindicated.



MRS. LUCRETIA COFFIN MOTT

MOTT, VALENTINE. American surgeon and temperance advocate; born at Glen Cove, Long Island, New York, Aug. 20, 1785; died in New York city, April 26, 1865. He received a classical education at a private seminary at Newton, L. I., studied medicine at Columbia College, New York (M. D. 1806), and later in London and Edinburgh. In 1809 he commenced to practise medicine in New York city, and in the following year was made professor of surgery at Columbia College, occupying that chair until 1813, when the medical faculty withdrew from the College to merge with the College of Physicians and Surgeons. After serving for thirteen years with the new institution, Mott became offended with the trustees and withdrew, to form (1826) the Rutgers Medical College, but the latter was disorganized in 1830 because of irregularities in its charter. He then returned to the College of Physicians and Surgeons in New York, and eventually became celebrated as a skilful operator in all branches of surgery, more particularly in the ligation of arteries.

In 1835 Mott went to Europe where he spent seven years traveling in England, on the Continent, and in the East. On returning to New York he wrote a volume on his wanderings, entitled "Travels" (1842), and became surgeon to the New York Hospital, remaining in that capacity until 1850. He was the principal founder of the

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New York University Medical College, and served as professor of surgery and relative anatomy and president of the faculty, on its establishment in 1841. From 1852 until his death he was emeritus professor and lectured occasionally to the classes every year. The possessor of a world-wide reputation for boldness and originality as an operative surgeon, Mott received a number of honorary degrees and was admitted to membership into many American and European orders and medical societies.

Mott was one of the earliest advocates in America of the theory that inebriety should be treated as a disease in special hospitals created for that purpose. In 1845 he and Dr. John W. Francis gave their endorsement and approval to a pamphlet issued by Dr. J. Edward Turner, which described the morbid anatomy and pathology of inebriety and the system for its medical treatment and of special hospitals for its control. This pamphlet was the first of a series which had a wide circulation in the United States and Europe. Mott was an earnest supporter of the first New York State Inebriate Asylum, and cooperated with Dr. Turner and others in its foundation. Of it he wrote (1863) that "no institution . . . was ever founded upon a greater necessity . . . not even my pet, the "Hospital for Operative Surgery" . . . I hope . . . that this great work may be the last of my long, successful, and happy life."

The advice and approval of Dr. Mott was asked on numerous occasions when temperance and sim-



VALENTINE MOTT

ilar bills were drawn up by reform organizations to be presented to the New York State Legislature, and his support was always readily granted. In 1865 he succeeded in securing the passage of a law by the State Legislature which granted to the State Inebriate Asylum the authority to maintain a police force to guard the institution from with-

MOTTRAM

out and to protect its patients within—no mean victory, as no other hospital had ever asked for such power. In 1861 Mott was elected president of the N. Y. State Inebriate Asylum at Binghamton, and served in that capacity for four years. Altogether he was identified with the institution for 21 years, his great professional ability and wide experience contributing largely to its success.

MOTTRAM, WILLIAM. English Congregational clergyman and temperance advocate; born at Waterfall, Staffordshire, England, March 29, 1836; died at Totley, Sheffield, Aug. 14, 1921. He was educated at Trustees School, Waterhouses, and under private tutors. Ordained to the ministry of the Congregational Church, he held pastorates in the west of England from 1859 to 1887, then becoming pastor of Borough Road Church, London, and superintendent of Lambeth Baths Mission until 1896.

Mottram had done some home mission work in a district of Warwickshire, and certain revelations of the results of drink indulgence there led him to study the temperance question.

Three years' association with SAMUEL BOWLY and other temperance reformers in the city of Gloucester caused Mottram to decide to take his stand with them. Later he was for six years a member of the committee of the Bath Temperance Association. In 1865 he joined the United Kingdom Alliance, and six years later he became a member of the Good Templar Order, successively filling various offices in that organization, including that of District Chief Templar for Wiltshire. Later he resided in the city of Bristol, where he was made a member of the Western Temperance League executive, which operates in fourteen English and Welsh counties. In 1896 he was elected secretary of the Congregational Total Abstinence Association, which afterward became the Committee for the Promotion of Temperance of the Congregational Union of England and Wales, his duties requiring him to serve as missionary and lecturer in all the counties of England and Wales.

A family connection of the famous English author George Eliot, he published a book entitled, "The True Story of George Eliot With Relation to the Characters in Adam Bede," the entire edition of which was sold out just prior to the outbreak of the World War. A popular lecture on the same topic was fruitful in raising funds for his temperance work, while at the same time serving to secure a hearing from many persons not directly interested in the temperance reform. Mottram published much on the temperance question, besides being a frequent contributor to different periodicals. In 1919, after 24 years of faithful service, he resigned the secretariate; and on March 11, 1920, at a meeting held in the Memorial Hall, London, he was the recipient of an illuminated address, as an expression of the high appreciation of his work.

MOUNTAIN DEW. Whisky manufactured illicitly. The term probably originated in the mountainous regions of Ireland, where it was chiefly made. The expression is now world-wide.

MOWA. See MADHVI.

MOWAT, Sir OLIVER. Canadian jurist and statesman; born at Kingston, Ontario, July 22, 1820; died at Government House, Toronto, April

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19, 1903. He was educated privately at Kingston and later studied law in Toronto (1836-40). In 1841 he was called to the bar of Upper Canada; in 1856 he was created Queen's Counsel; and in 1864 he was appointed to the Chancery Court, ably filling that office for eight years. In 1846 he had married Miss Jane Ewardt, of Toronto (d. 1893). He entered Parliament in 1858 as a Liberal member, and represented South Ontario in the House of Assembly for seven years. In 1858 he was Provincial Secretary in the "Four Days' Administration," and in 1863-64 was Postmaster-general under the Macdonald Government and the Coalition Government which followed. Mowat was, also, Vice-Chancellor of Upper Canada in 1864.



SIR OLIVER MOWAT

From 1873 to 1896 Mowat was Premier and Attorney-general of the province of Ontario. In July, 1896, he resigned the premiership to assume leadership in the Dominion Senate and was at the same time appointed Minister of Justice for Canada. On Nov. 18, 1897, he was made Lieutenant-Governor of Ontario, holding that office until his death. In appreciation of his services rendered in behalf of Canada, Queen Victoria created him K. C. M. G. in 1892 and G. C. M. G. in 1897, on the occasion of Her Majesty's Diamond Jubilee. He received the honorary degree of LL.D. from Toronto University.

Of abstemious personal habits, Mowat was a strong sympathizer with and a generous supporter of the temperance-reform movement. As early in his parliamentary career as 1859 he supported a recommendation to the Legislative Assembly to grant a local-option law to Upper Canada. He rendered invaluable assistance to the cause of Prohibition in Canada by securing the enactment of numerous important amendments to the licensing laws, by recommending local-option legislation and by preserving provincial control of the licensed liquor traffic. On Feb. 6, 1894, he pledged

his government to the fullest measure of constitutional Prohibition. In the *Pioneer* for April 24, 1903, the temperance activities of Sir Oliver are commented upon as follows:

Sir Oliver Mowat did much for the temperance cause. His strong denunciations of the evil of intemperance as a cause of crime have been watchwords for workers in many campaigns. He studied the temperance question from a Christian as well as from a constitutional standpoint.

Sir Oliver Mowat fought the battle which resulted in confirming to the Provincial Legislatures the right of control over the liquor traffic so far as license and restrictive legislation is concerned. This is an incalculable advantage.

In Ontario the Government and Legislature, led by Sir Oliver Mowat, reduced the liquor licenses of the Province from 6,185 to less than one-half that number, notwithstanding a great increase of population. He gave us our provincial local-option law, and fought the victorious battle for its validity through the various courts that dealt with that matter.

MOWINCKEL, JOHAN LUDVIG. A Norwegian statesman; born at Bergen, Norway, Oct. 22, 1870; educated in the schools of Bergen and in the University of Christiania (Oslo) (B. A. 1888; Cand. Philos. 1889). After completing his education Mowinckel traveled for several years, studying business conditions in Germany, England, and France (1890-93). He then entered commercial life as a shipowner in Bergen and since that time has conducted a very large business. He married Miss Siegfried Sundt, of Bergen, in 1902.

Mowinckel was elected to the City Council of Bergen in 1899, and served that body as chairman during 1902-06 and 1911-13. He was elected a Member of Parliament in 1906 and was reelected three times (1913-18, 1922-24, and 1924-27). Further he has served as a member of the Government as Minister of Commerce (1921-23), and as Prime Minister and Minister of Foreign Affairs (from 1924). In July, 1924, he was called on to form a Cabinet especially in order to maintain and enforce Prohibition, as a result of the downfall of the former Government on the question of abolishing Prohibition in Norway.

Mowinckel has shown on many occasions that he is vitally interested in Prohibition. In the Northern Temperance Congress held at Christiania (Oslo) in August, 1924, he declared for it in the most unmistakable terms; and his brave stand for Prohibition and for the best law enforcement has done much to strengthen the Norwegian temperance forces who regard him as their foremost governmental leader.

MOZAMBIQUE. A colony, otherwise known as "Portuguese East Africa," on the east coast of Africa, situated east of the Union of South Africa and Rhodesia, and south of Tanganyika Territory. It has an area of 428,132 square miles, and an estimated population of 3,150,000 natives and 10,500 whites. It is comprised of the province of Mozambique (295,000 sq. mi.), the territory under the Mozambique Company (59,840 sq. mi.), and the district under the Nyasa Company (73,292 sq. mi.). There is also the region known as the "Kionga Triangle," formerly a portion of German East Africa, which was transferred to Mozambique in 1919. The capital of Mozambique is Lourenço Marques (population about 20,000). Its other chief ports are Mozambique (pop. 365,000), Ibo, Quillimane, Chinde, Beira, and Inhambane.

The middle Zambezi valley and what is now Mashonaland was inhabited at one time by independent Bantu tribes. From the tenth to the fif-

teenth century the Arabs occupied the seaboard and retained their supremacy until the coming of the Portuguese in 1498. The latter erected forts at Mombasa, Melinda, and Lamu, and held the country as an intermediate station between Portugal and India. With the downfall of the Portuguese Empire in India the colonies in East Africa became less important, and the coast north of Mozambique again came into the possession of the Arabs, who maintained their dominance throughout the sultanate of Zanzibar. The intervention of Great Britain in 1824 began with the temporary annexation of Mombasa. In 1884 Germany acquired a foothold on the coast opposite the island of Zanzibar, and established a protectorate over Witu in and around the delta of the Tana River (1885). In retaliation the British occupied Mombasa and accepted administrative rights over the mainland territory of the Sultan of Zanzibar (1888). A charter was granted by Portugal to the Mozambique Company in 1891 and to the Nyasa Company in 1893 for the purpose of developing the agricultural and mineral wealth of the territory, but most of the vast natural resources are still practically untouched. Portugal secured Delagoa Bay by an agreement with the Transvaal in 1909. In 1914 Senhor de Magalhães, governor-general of Mozambique, granted the province partial autonomy; and in 1920 the new high commissioner, Dr. Brito Camacho, enacted further reforms. A wide-spread revolt in the Zambezi valley was suppressed, after two years of fighting, in 1917.

The drink habit is universal in Mozambique, and the aboriginal population of the province is suffering from the effects of alcoholism to a very high degree. Visitors to Mozambique declare that the excessive amount of drunkenness there is both dangerous and disgusting. It is undoubtedly the fact that there is a crying need for immediate international investigation and interference. The newspapers of the country attest the truth of all these statements, and affirm that the drink habit is rapidly sapping the strength of the province.

In spite of local and international protests, Portugal continues to ship enormous quantities of wine and other intoxicating beverages into the territory for native consumption, especially by way of Delagoa Bay, whence they are distributed by rail throughout the colony. Moreover, in addition to this large amount of imported liquor, there is an extraordinarily large quantity of native beverages consumed in Mozambique.

It has been said that, somewhat contrary to popular belief, the habit of using intoxicants in East Africa originated long before the advent of the white man. Native tribes far back in the interior of the country, in sections still unpenetrated by the liquor-trader, do not drink imported liquors, but use home-made beverages exclusively. *Byala wa xihengi*, the most common beer made by these natives, is manufactured from wild pineapples, which grow in great abundance throughout Mozambique. It is made by an easy process. The juice of the pineapples is simply pressed out and stored in large earthen pots which have previously been used for beer. These pots are then left in the sun for from two to eight days, and a beer is obtained which has an alcoholic strength of 3 to 5 per cent. Practically the same process is employed in making *ziwainai* from the

sap of the sugar-cane, *byala wa mabimbi* from the juice of wild plums, and *byala wa makanju* from the juice of the cashaw fruit. Coconut milk, cactus juice, and the juice of numerous other plants and roots are also used to make native beer, five gallons of which are sold for about 25 cents. It is used by some of the white population of the province, who report that it is not of poor quality. Often quantities of native beer are distilled and a beverage is obtained which has an alcoholic strength of 60 to 70 per cent. This beer, which is called "sope," is distilled by the crude process of placing two earthen pots of the same size one above the other. After filling the lower vessel with beer, a pipe made of bark is inserted into the upper pot and the two are then hermetically sealed together. Heat is applied to the place where the pipe is inserted. The distilled beverage thus obtained renders the natives violently drunk, and in a short time they are beyond all control. The manufacture of these distilled beverages, therefore, is forbidden by the Provincial Government, and the natives are forced to indulge in "moonshining." A heavy license is imposed by the authorities upon individuals or companies making beer on a large scale; but this license seems to have no appreciable effect upon the native consumption of intoxicating beverages. One writer, who is familiar with the state of affairs in Mozambique, says:

The native continues to use and abuse the strong drinks which are pleasant to his palate. They are to be found everywhere all over the country, in the center of the town, in the suburbs, in far-away villages, and along the roads into the interior. In any place where the natives usually pass or rest, the presence of these drinks in the canteens or in the native kraals, showing barrels, bottles, and pots of native beer, is fatal. The native comes in, drinks, buys drinks for his friends, spends in alcohol all his money, and, what is still more, the best of his health. In the name of which principle is this thing tolerated?

It was not until 1916 that there was any organized temperance activity in Mozambique. On April 16 of that year a branch of the Blue Cross Society was founded at Lourenço Marques, which became federated with the International Blue Cross Society on Oct. 17, 1918. On Oct. 25, 1919, the Antialcoholic League of the Province of Mozambique (*Liga antialcoolica da Provincia de Mozambique*) was organized, also at Lourenço Marques, and at the end of the first year it had approximately 100 members. In 1920 the League, assisted by members of the Government Council, medical practitioners, and a large number of Portuguese and foreign citizens, succeeded in inducing the Mozambique Government to accept their statutes. The program prepared by the Central Council of the League included the following:

Repression of the sale of intoxicating drinks to natives and by natives.

The closing of the canteens on Sunday in the area of the municipality and, if possible, outside of it.

The question of *sope* (which has not been definitely settled by the Government Council).

A large propaganda by means of lectures and placards in both languages, Portuguese and Shironge.

The officers of the Mozambique League in 1920 were: M. M. Augusto Cardoso, director of the Observatory of Lourenço Marques, president; D. P. Melo Alves, secretary; Padre Vicente, treasurer; Dr. Mario Miranda and the Rev. G. de Triboulet, Swiss Mission representatives.

The first liquor law in Mozambique was passed on April 17, 1920, and regulated the traffic in

sope in the three districts of Inhambane, Gaza, and Lourenço Marques. A costly liquor license must be obtained for the manufacture of rum made from sugar-cane, and a special commission was appointed to fix the rates annually. By this means it was thought that the liquor traffic might be restricted gradually each year.

The second liquor law was enacted on June 19, 1920, and had reference to the customs duty on brandy, liquors, cognacs, which must be paid in gold. This law did much to restrict the importation of alcohol.

The Rev. G. de Triboulet, who was most active in the Antialcoholic League, left Africa in 1920, and that organization soon ceased to exist. On the other hand, the Croix-bleue ronga, a total-abstinence society founded at Lourenço Marques in 1916, and of which Mr. Triboulet was one of the principal pioneers, continues to be one of the most precious auxiliaries of missionary work. M. Henri Guye, missionary, in his report for 1925, states:

The Croix-bleue ronga consists at present of 11 sections and possesses 416 members among whom are 26 missionaries, 2 native pastors and 33 evangelists and pupils of the Evangelists' School. The year 1925, during which the number of members increased by 176, was particularly favorable to the recruitment, and augurs well for the future development, of the society.

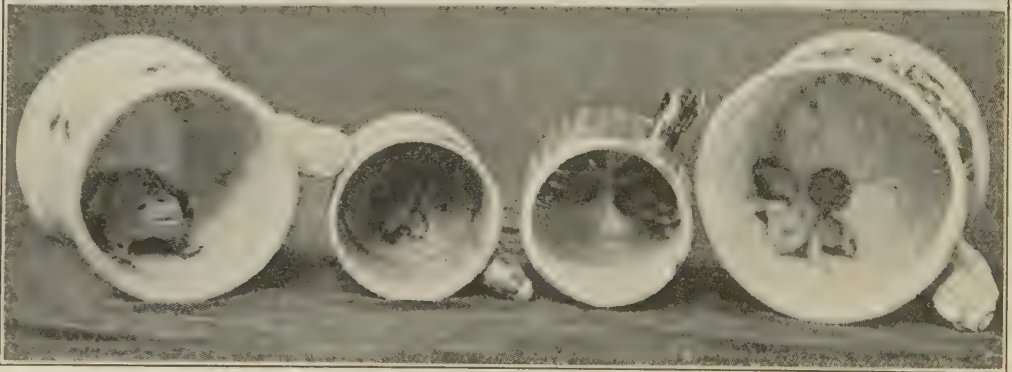
BIBLIOGRAPHY.—R. N. Lyne, *Mozambique: Its Agricultural Development*, London, 1913; Almada Negreiros, *Le Mozambique*, Paris, 1904; R. Sousa, *Annuário de Mozambique*, Lourenço Marques; *Statesman's Yearbook*, London, 1926.

MUCHUMOR. A beverage extracted by the natives of Kamchatka from a red species of mushroom bearing the same name. When boiled, this gives a strongly intoxicating quality to the water. It is then mixed with fruits and left to ferment in an earthen vessel.

MUDAI. A beverage made by the Mapuche or Araucanian Indians of Chile, from wheat or barley. The grain is first toasted, then ground, mixed with water, and heated. Before boiling it is mixed with leaves of the *avellano*, or native hazel. It is used the following day, and is a mild drink containing very little alcohol.

MUDGE, HENRY. English surgeon and temperance advocate; born in 1806; died at Bodmin, Cornwall, July 27, 1874. One of the early converts of "honest James Teare," he became one of the foremost pioneers of the total-abstinence movement in the country of Cornwall. For nearly 40 years he was a rigid and consistent teetotaler, and worked assiduously for the advancement of the total-abstinence cause. He made a careful study of the scientific and medical phases of the alcohol problem, and during the years spent in practicing his profession dispensed almost entirely with the employment of spirituous liquors as medical remedies, firmly believing them to be not only useless, but dangerous. Mudge assisted in organizing a total-abstinence society at Bodmin, Cornwall, on May 15, 1837, and was also instrumental in the founding of the Cornwall Teetotal Association (Aug. 24, 1838).

A warm adherent of the Wesleyan Methodist denomination, he resented keenly the action taken by the 1841 Conference of that body, at which resolutions were adopted to the effect that unfermented wine should not be used in the Lord's Supper; that Wesleyan chapels should not be used for temperance meetings; and that no preacher should publicly advocate teetotalism in another



(ABOVE) TOBY JUGS. THESE EIGHTEENTH AND EARLY-NINETEENTH CENTURY DRINKING-VESSELS WERE SOMETIMES KNOWN AS "TOBY FILLPOTS." SIMILAR VESSELS REPRESENTED POPULAR PUBLIC CHARACTERS, AS NELSON JUGS.

(BELOW) FROG-MUGS. THE FROG, IN REALISTIC EARTHENWARE, WAS AT THE BOTTOM OF THE MUG; AND IN OLD ENGLAND IT WAS THE DELIGHT OF CONVIVIAL JOKERS TO WITNESS THE DISMAY OF THE UNSUSPECTING DRINKER WHEN, HAVING DRAINED HIS MUG AT A DRAFT, HE SAW THE CREATURE.

circuit without the consent of its superintending minister. At this time several articles from his pen appeared in the *Temperance Intelligencer*; and in his efforts to further the interests of teetotalism he freely contributed of his voice, pen, and purse. In 1859 Mudge wrote and published a course of five lectures on "Physiology, Health and Disease, Demanding Abstinence from Alcoholic Drinks, and Prohibition of their Common Sale," in which the scientific terms were simplified.

Mudge was ably assisted in his temperance activities by his wife, **Mrs. Susan Mudge** (d. April 24, 1872), who was always in full sympathy with his teetotal views and efforts. She was for years the only hostess in Bodmin who was willing to open her home to total-abstinence meetings.

MUG. (1) A drinking-cup, having a handle but no lip. Hackwood, in his "Inns, Ales, and Drinking Customs of Old England" (New York, n. d.), thus describes a whimsical kind of mug:

One form of mug in which convivial jokers once delighted was that designed for offering to a thirsty simpleton to be drained at a draught—and which, when the agreeable feat was accomplished, revealed a toad or other disgusting creature (in realistic earthenware, of course) at the bottom, to the dismay of the drinker and the amusement of the company.

A photograph of a group of so-called "frog mugs" is reproduced herewith.

(2) The contents of a mug; as a mug of ale.

MUGGERS. Members of early eighteenth-century English clubs who gathered at mug-houses. See **MUG-HOUSES**.

MUGGLE. A drinking contest. At the commencement of the seventeenth century there existed a curious custom known as "muggling." Young, in *England's Bane* refers to it. He says:

I have seen a company among the very woods drinking for a muggle. Six determined to try their strengths who could drinke most glasses for the muggle. The first drinke a glasse of a pint, the second two, the next three, and so every one multiplieth till the last one taketh sixe. Then the first beginneth again and taketh seven, and in this manner they drinke thrice a peece round, every man taking a glass more than his fellow, so that he that dranke last, which was the first, dranke one and twenty pints, and the sixth man thirty-six.

MUGGY. Slang for a semi-drunken man.

MUG-HOUSES. A peculiar class of public houses in England, which acquired an unenviable notoriety, especially in London, in the first quarter of the eighteenth century. They are said to have derived their name from the custom of their frequenters drinking from mugs, each member—for they existed as clubs—always using the same vessel. Though ale was the only beverage drawn, the company appears to have been somewhat mixed, consisting largely of the professional and commercial classes. The meetings were of a friendly and convivial character, the chairman opening the proceedings by drinking to the health of the members assembled, and the latter responding with a similar compliment to the chairman.

Mug-houses had no political character until the death of Queen Anne (1714), when the succession of the Elector of Hanover roused a strong feeling of antagonism on the part of the supporters of the deposed dynasty. Then they began to multiply rapidly, and their members assumed the character of supporters of law and order, the motto of one in St. John's Lane, founded by one Blenman, of the Middle Temple, being *Pro rege et lege* (For King and Law). In 1715 the excitement al-

ready existing was fomented by the members of the club meeting at the "Roebuck," in Cheapside, burning an effigy of the Chevalier St. George; and from that time the mug-houses began to play an active part in the political life of the period. The Earl of Mar raised the standard of the Stuarts in September, and on the last day of the following month a Jacobite mob raised a disturbance on Ludgate Hill, and broke the windows of the Loyalists, but were dispersed by the members of the Roebuck Club. A few days later a Jacobite mob made a bonfire in Old Jewry, with the intention of burning an effigy of William III, but were again driven off by the club members who were known as "Muggers." On the following day a great procession of these loyal convivialists started from the "Roebuck," carrying effigies of the Pope, the Pretender, the Duke of Ormond, Lord Bolingbroke, and the Earl of Mar, with halters round their necks. Proceeding westward, the procession halted at St. Andrew's Church, of which Dr. Sacheverel was the incumbent, and caused the bells to be rung. After a loyal demonstration before St. James's Palace, they turned cityward, and found Cheapside in possession of the Jacobites, who had scattered the materials collected there for a bonfire. Dispersed on this occasion, the latter assembled in great force on Nov. 17, at St. Martin's-le-Grand to burn the effigies of William III, George I, and the Duke of Marlborough. On being informed of what was going on, the Muggers turned out, and a collision occurred in Newgate Street, the Jacobites being again defeated. In the meantime a larger body of Jacobites attacked the "Roebuck," broke its windows, and tried to force an entrance, in which attempt one of the rioters was shot. On the appearance of the Lord Mayor and the city officers the mob dispersed.

The riots were renewed in the following spring, increasing in violence until they culminated (July 23) in a Jacobite attack on a mug-house in Salisbury Court, Fleet Street, where the door was forced, the members driven to the upper rooms, the ale drunk, and the lower part of the house gutted. Read, the landlord, shot and killed the leader of the mob, and was himself wounded. A coroner's jury found Read guilty of murder, but when brought to trial, he was acquitted, while several of the rioters were hanged. The disturbances then ceased. The "Magpie and Stump," an old house at the bottom of Drury Lane, was the last of the mug-houses.

MUGU. The name given to marisi beer among the Shulla tribe of the White Nile.

MUIR, ROBERT VALENTINE. American pioneer temperance leader; born in Lanarkshire, Scotland, Oct. 23, 1826; died at Brownsville, Neb., Feb. 4, 1917. The Muir family emigrated to America in his early boyhood, settling in the State of New York, where, in 1852, Robert married Esther Davidson, who was also of Scottish birth. It was not in the Empire State, however, but in the farther West—the turbulent West of those days—that R. V. Muir was destined to figure as the sturdy champion of temperance reform. Three years after his marriage, he, together with his wife, joined (1856) a small group of emigrants bound for Nebraska. They formed themselves into "The Nebraska Settlement Company," and selected the present site of Table Rock as the cen-

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ter of their operations. The tract of land was purchasable for \$1,600, but it was necessary to send one of their number back East to raise the money; and this task was laid upon Muir. He returned by stage across Iowa, crossing the river at Plattsmouth on foot, and he walked all the rest of the way. He wore out his boots and made himself buffalo-skin moccasins in which to finish the journey. He was in bed for some time with frozen feet, but he was successful in his mission.

In the very settlement of Table Rock, Muir began his war on the saloon system. He surveyed and platted the town site and, in the title-deeds the Settlement Company provided that no liquor should be sold on the property under penalty of forfeiture of the transfer. This was the first town site in the Territory of Nebraska from which the liquor traffic was excluded. Some years later Muir joined with a number of other enterprising men in founding the town of Brownsville, and this place became his home for the rest of his life.

The history of Brownsville is more or less the history of the war that Robert V. Muir waged continuously against the traffic in drink. The newspapers of half a century in eastern Nebraska are streaked with the writings of Muir and accounts of his performances. A reputable chronicler describes him as a man who "ta'ked a virile speech and wrote as with a knout." The same authority states that a whole generation knew him as "Father Muir," adding: "He has been 'Father Muir' to me for thirty years." Vigorous, active, and even furious against the venders of strong drink when he was past ninety, his biographer seeks to find an explanation in his Scottish birth and training: "He is still Scotch. Nobody could have behaved as he has for ninety-one years if he hadn't been Scotch." On one occasion he published the names of the signers of the saloon petition for Brownsville, headed by two negroes, neither of whom could write his own name; they signed with an "X". Then followed the names, with comments after each signature. Here are samples:

Mrs. Nina Summers, music teacher. What a music teacher wants with a saloon is beyond our ken. Saloon music sometimes grates harshly upon a refined ear.

(Mrs.) M. J. McClary, mother of bartender.

(Mrs.) Mary M. Davis, widow, member Christian Church.

James Cochran, not a freeholder.

(Miss) Ruth I. Banks, member of the M. E. Church when petition was signed; has withdrawn from the Church, seemingly preferring to cast her lot with the saloon people rather than with the Church people. David said, "I had rather be a doorkeeper in the House of my God than to dwell in the tents of wickedness." It was Moses' choice "rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season."

W. T. Den, added his name to the petition at the "eleventh hour." He is the walking embodiment of "old sumptuary" and "personal liberty."

And here is the summary of the petition as published by the irrepressible Muir:

Two negroes.
One negress.
Thirteen white women.
Nineteen white men.
Eight widows. Why so many widows? Let yonder silent graveyard answer.
One spinster.
Eleven mothers if they are worthy of the name.
Thirteen fathers.
Four Church members.
Three ex-slaves.
Six illiterates; sign their name with an X.
Six foreigners, who bring their debauched ideas from Europe.
Four Germans. One Englishman.

MÜLLER

Muir lived to see Nebraska adopt constitutional Prohibition, though the amendment did not go into effect until three months after his death.

MULCT LAW. See IOWA.

MULL. To heat, sweeten, and flavor with spices. Ale, cider, claret, rum, and many other liquors are prepared for consumption in this way. Mulled rum was a common drink in America in colonial times. It is said to have been made of warmed rum, the beaten yolks of eggs, and allspice.

MÜLLER, GUSTAV ADOLF. German pastor and temperance worker; born at Weteteritz, Saxony, Sept. 12, 1864; died Dec. 14, 1918. He was educated in the Franke Gymnasium and at the universities of Halle and Greifswald. In 1893 he married Miss Marie Johanne Elizabeth Kirmess, of Alvensleben.



REV. GUSTAV ADOIF MÜLLER

From April, 1889, to 1891 Müller was vicar at Bethel, near Bielefeld; from 1892 to 1894 he was general secretary of the Evangelical African Society in Berlin; from 1895 to 1905 he was priest in Groppendorf; and from 1905 until his death he was superintendent of Schleusingen, Thuringia.

It was while he held the general secretariate of the Evangelical African Society that Müller began his study of the alcohol question in the German colonies. Several contributions from his pen were published in the official journal of the Society entitled *Afrika*. It was due to the untiring efforts of the Society that the German Colonial Government changed its policy with regard to fixing the import duty in Toga and Kamerun. For a number of years from 1901 Müller edited his own paper, the *Deutschen Colonien*, in which he agitated against the liquor evil of Africa.

Müller was a delegate to the Sixth International Congress Against Alcoholism, held in Brussels in 1897, and to the Tenth Congress, held at Budapest in 1905, at which he read a paper on

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"The Pernicious Influence of Spirit-drinking on the Natives of Africa."

MULOCK, WILLIAM REDFORD. Canadian attorney and temperance leader; born at Carleton Place, Ontario, Jan. 11, 1850; educated at Queen's College and Toronto University, Ontario (B. A. 1869). On July 26, 1883, he married Miss Lillian Lucia Cummins, of Lennoxville, Quebec. Mulock commenced the practise of law in November, 1872, as a partner in the firm of Blake, Kerr & Boyd, of Toronto. In March, 1882, he removed to Winnipeg, Manitoba, where he continued his law practise. In 1888 he was created a King's Counsel by the Dominion Government and also by the Province of Manitoba.

After settling in Manitoba, Mulock engaged in temperance activities and soon became a leader in all Prohibition matters, and so remained for some twenty years. He was instrumental in the bringing about of the passage of the "MacDonald Temperance Act" (Manitoba, 1900), the first legislation in Canada concerning total prohibition of the liquor traffic. When the validity of the Act was questioned, Mulock as chief counsel for the Prohibitionists represented them before the Court of King's Bench in Manitoba, and ultimately witnessed the Act sustained in appeal by His Majesty's Privy Council. Throughout this period he was a trusted, recognized leader of the Prohibition forces in Western Canada. He was the first president of the Manitoba Prohibitory League, formed at Winnipeg in April, 1892, and later became president of the Manitoba Branch of the Dominion Alliance.

MULQUE. A beer made from wheat in Chile. The grain is partly cooked and then bruised between two stones. It is then put into water and left to ferment. In about ten days it becomes intoxicating. It is drunk by the Indians on all occasions.

MULSUM. Next to wine the favorite drink of the ancient Romans. It consisted generally of four fifths wine and one fifth honey, or ten elevenths *mustum* (new wine) and one eleventh honey. Mulsum was drunk at the *prandium* (the second morning meal) and the *gustus* (the first course at a banquet) as a preparative for the heavier and richer wines which, it was supposed, would otherwise be overheating.

MUM. A malt liquor, introduced from Germany into England in the seventeenth century, and named after Christian Mummer, by whom it was first brewed. It was brewed chiefly from malt made from wheat. Butler, the satirist, mentions it, and Pope says of it: "The clamorous crowd is hushed with mugs of mum."

MUM-HOUSE. An ale-house.

MÜNCHENER. See MUNICH BEER.

MUNDY, LIONEL. English unfermented wine importer and temperance advocate; born in Manchester Jan. 17, 1855; died at Kensington, London, April 11, 1927. He received his education at Manchester Grammar School and King's College, London University. He was engaged on the London Stock Exchange till 1885, and afterward became a partner in, and ultimately manager of, the firm of Frank Wright, Mundy & Co., importers of non-alcoholic sacramental wines. On July 23, 1885, he married Miss Ella Tisdale Wright, daughter of

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his senior partner. He was a director of the Artizans, Labourers and General Dwellings' Company, and chairman of the board of directors of the Temperance Permanent Building Society.

Mundy, while a lad, became a member of a Band of Hope, and during his whole life was active in temperance work, both adult and juvenile. He became an acknowledged leader in many temperance organizations, notably the United Kingdom Band of Hope Union. He became the chairman of its executive committee in 1889, and for nearly a quarter of a century rendered devoted service in that capacity.

His widow, **Mrs. E. T. Mundy**, is a life abstainer, and has been a temperance worker from girlhood and an active member of the Woman's Christian Temperance Union.

MUNGAT. A brewed intoxicating beverage of the ancient Icelanders.

MUNICH BEER. A kind of lager-beer brewed in Munich, Germany (see BREWING). The German short term for it is *Münchener*.

MUNICIPAL ELECTIONS AND CORRUPT PRACTICES ACT. An act passed in 1884 by the British Parliament. Among other things, it prohibited the use of public houses, liquor-shops, and practically all places of public entertainment as committee-rooms for election purposes.

The Act contained, also, clauses against bribery, treating, and other corrupt practises at elections.

MUNNS, MARGARET CAIRNS. An American teacher and temperance reformer; born at Fair-



MRS. MARGARET CAIRNS MUNNS

bury, Illinois, Aug. 10, 1870; educated in the public schools, at Colfax Academy, and at California College, Oakland, Cal. (B.A. 1891; M.A. 1894). On Nov. 20, 1895, Miss Cairns married Horace G. Munns. Prior to her marriage (1891-93) she taught in the public schools of Vancouver and Snohom-

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ish, Washington. From 1895 to 1915 Mrs. Munns was a teacher of parliamentary law in Seattle, Wash.

Shortly after leaving college Miss Cairns became a member of the West Washington Woman's Christian Temperance Union, affiliating herself with the Snohomish branch. She served for a time as president of the Snohomish W. C. T. U., and was also treasurer of the Snohomish County Union. In 1895, after her marriage, she removed with her husband to San Diego, Cal. Four years later, following his death, Mrs. Munns returned to the State of Washington (1899), settling in Seattle. Here she was elected recording secretary of King County W. C. T. U. and assistant recording secretary of the West Washington W. C. T. U. In 1900 she was elected corresponding secretary of the latter organization, retaining that office until 1915, when she became treasurer of the National W. C. T. U. Since 1925 she has been treasurer of the World's W. C. T. U., with headquarters at Evanston, Ill.

During her residence in the State of Washington, Mrs. Munns took an active part in the campaigns that gave Prohibition and woman suffrage to that State, spending a large part of the time in the field, lecturing and organizing. She was managing editor of the *White Ribbon Bulletin*, the official organ of the Washington Union from 1903 to 1915, and during that same period served as parliamentarian for the Washington W. C. T. U. She was also parliamentarian for the Washington State Federation of Women's Clubs (1912-15) and for the Federation of Women's Clubs in the City of Seattle (1911-15). For four years she was national superintendent of the Department of W. C. T. U. Institutes, and for five years she held the position of State superintendent of scientific temperance instruction for the W. C. T. U. of Washington. She now resides at Evanston, Ill.

MUNNS, WILLIAM. A Canadian broker, politician, and Prohibitionist; born at Glenville, County of York, Ontario, April 17, 1854; educated at a Toronto business college. In 1875 he married Miss Margaret Isabella Hunter, of Mt. Albert, Ont. At the age of fifteen years he signed a temperance pledge and in 1870 united with the Sons of Temperance at Drayton, Ont. Becoming more and more impressed with the evils of intemperance, he became an active worker, both upon the public platform and through the press, in the Dunkin Act and Scott Act campaigns. He was largely instrumental in the organization of "Canada's New Party" in 1888, and was for more than three years secretary of that organization. In 1900 he was an unsuccessful candidate for the Provincial Parliament. For over 50 years he has been a member of the Royal Templars, Sons of Temperance, Independent Order of Good Templars, and the Methodist Church. As he himself says (1926) he is "still in the battle for Prohibition." He resides in Toronto.

MUNRO, ALEXANDER. Scottish joiner and temperance advocate; born at Grantown-on-Spey, Morayshire, Nov. 16, 1865; educated at the local grammar-school. In 1887 he went to Leith, where he has ever since resided. On Oct. 5, 1888, he married Miss Jessie Anne Maclean, of Grantown-on-Spey.

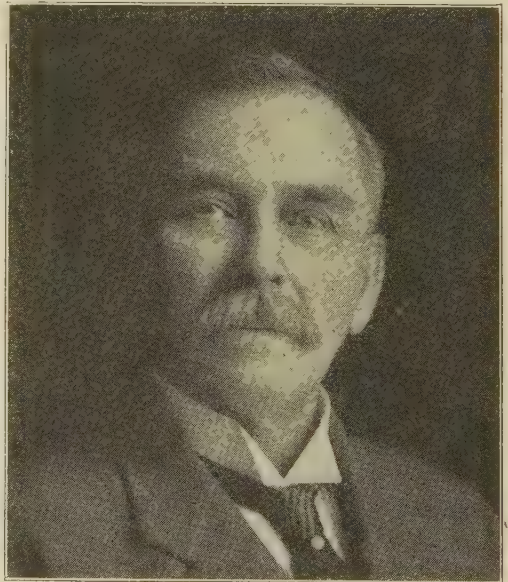
Munro's interest in the temperance movement

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dates back to the early eighties. In 1884 he was initiated into the Craigellachie Lodge of the Independent Order of Good Templars at Grantown, serving as marshall and superintendent of Juvenile Lodge work. Later he became secretary and was for several years Chief Templar of the Citadel Lodge, Leith. From 1912 he was for six years District Chief Templar. He was appointed Grand Guard in 1913, Grand Marshall in November, 1914, and Grand Secretary in 1915, retaining the latter office for three years. In 1919 he was G. E. Secretary, and in the following year was made Grand Counselor. For three years (1921-24) he was Grand Chief Templar of the Grand Lodge of Scotland, and in 1925-27 was Past G. C. Templar of that body.

Munro was much in demand as a temperance speaker at various conventions and Good Templar meetings. A frequent contributor to the *Good Templar*, the official organ of the Grand Lodge of Scotland, on subjects of social reform and temperance, Munro also read many papers at temperance gatherings and engaged in several written controversies. In November, 1926, he answered a misleading advertisement which had been circulated throughout the press of the country by the Anti-Prohibition Campaign Council. This advertisement read as follows:

Because a few are weak and cannot use alcoholic beverages without abuse, the Prohibitionist considers it right that the exercise of freewill and determination should be denied to all.—Vote against Prohibition.



WILLIAM MUNNS

Munro's reply to this exhortation appeared in the *Good Templar* for November, 1926, and read in part:

Evidently, in the opinion of the A. P. C. C., it is better to sacrifice the despised weakling rather than deprive the drinker of his so-called liberty to indulge in his favorite tipple.

The argument is, that because a few can drink without apparent physical or mental deterioration, therefore the strong-willed drinker should be left to exercise his free will and determination, without interfer-

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ence from the weaklings who cannot use this narcotic drug with impunity.

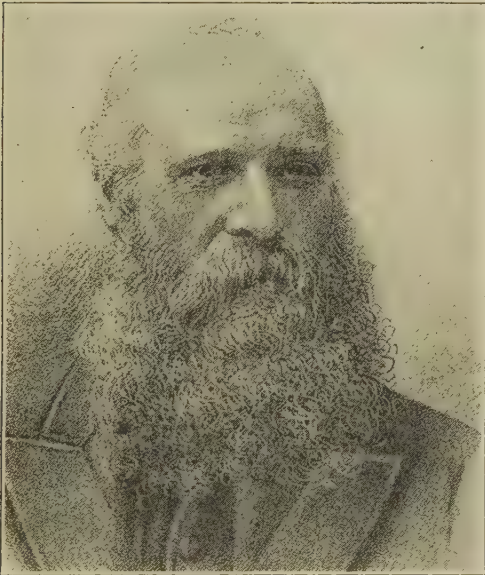
Human experience is full of instances of young men, not weaklings, but intelligent, high-souled, clean-living strong men, who in the pride and strength of their manhood thought that they could safely exercise their free will and determination in this matter, but who found to their horror, when the testing-time came, that they were in the toils and under the thralldom of drink.

The sensible thing to do is to remove the cause of the weakness, eliminate the drink, and the weak man will become strong once more.

I pin my faith to the removal of this great stumbling block which the drink-seller has placed in the path of our youth, as they cross the threshold of life. It is the only remedy.

Munro also wrote a fine paper entitled "The Moral and Spiritual Issues of Good Templary," which was submitted to the School of Methods at Largs, and printed in the *Good Templar* for June, 1926. Munro was chairman of Scotland's representatives to the International Supreme Lodge Session at London in 1924. On Sept. 30 of that year he was presented with an illuminated address and a wallet of Treasury notes in recognition of his many services as Grand Chief Templar.

He served on the executive of the National Citizens' Council and, later, of the Scottish Temperance Alliance.



JAMES MUNRO

MUNRO, JAMES. British financier, legislator, and Prohibitionist; born at Glen Dubh, Sutherlandshire, Scotland, Jan. 7, 1832; died in Australia in 1903. Educated at Armadale, Caithness, he went to Edinburgh in 1848, to become an apprentice in the printing-house of Constable & Co. He at once joined the Edinburgh Total Abstinence and Temperance Mutual Improvement societies, retaining his membership for ten years. In 1853 he married a Miss McDonald, of Edinburgh.

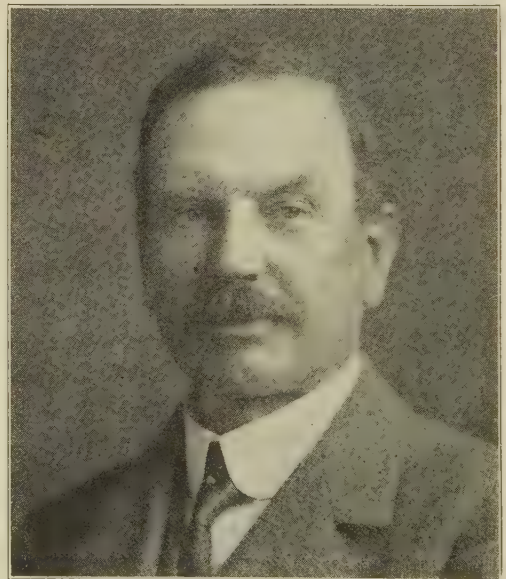
Emigrating to Australia in 1858, Munro settled in Melbourne, where in 1865 he established the Victorian Permanent Building Society, con-

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ducting it successfully for seventeen years. He founded the Federal Bank in 1882, and the Real Estate Bank in 1887. Entering the Victorian Parliament in 1874, he represented successively the constituencies of North Melbourne, Carlton, and Geelong. He was Minister of Public Instruction in the Berry Ministry in 1875, and became Premier of Victoria in 1890, resigning in 1892 to become Agent-general for Victoria in London.

Despite these commercial and political activities, he found time and opportunity to assist the cause of temperance, ultimately becoming the foremost champion of the cause in the colonies. He assisted in the establishment (1865) of one of the earliest Tents in the Order of Rechabites in Victoria, the largest temperance organization in the State. He had the unique distinction of being reelected to the office of District Chief Ruler. For several years he was also District Treasurer of that body. Other temperance offices held by him were: President of the Melbourne Total Abstinence Society; president of the Victorian Alliance; leader of the Temperance Party in Parliament; president of the International Temperance Conventions held in Melbourne in 1880 and 1888; in fact, his position in Australia corresponded to that of Sir WILFRID LAWSON in England. Upon the occasion of several visits to Great Britain, he was warmly welcomed by the temperance leaders there and was invited to address numerous temperance gatherings.

MUNRO, ROBERT ANGUS. Scotch chemical manufacturer; born in Glasgow July 13, 1863; educated at a board school in Glasgow and at the West of Scotland Technical College. In 1887 he was married to Miss Annie Lomond Cochran, of



ROBERT ANGUS MUNRO

Glasgow. Munro commenced his business career in 1888 by entering into a partnership with H. G. Cooper as a chemical broker. Twelve years later the partnership was dissolved, and under his own

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name Munro established a chemical manufacturing business, which in 1906 he converted into a limited liability company, now owning factories in Wales, Germany, and Scotland and having branch offices in London, Dublin, and (until 1921) New York. Munro is a justice of the peace.

A total abstainer practically throughout his lifetime, Munro has for many years been one of the leaders of the temperance-reform movement in Scotland. His active interest therein began in 1917, at which time he became a member of the board of the Scottish Permissive Bill and Temperance Association. From the very beginning he proved himself invaluable in the administrative work of the Association; and, at the end of three years of yeoman service, he was elected to the important position of vice-chairman of the executive committee. Upon the death of the chairman, H. Elliot Tickle, in April of the following year, Munro was unanimously elected his successor.

As a result of the poor showing made at the first polls in 1920 under the Scotland Temperance Act, Munro became convinced that there was a very urgent need for the unification and consolidation of the various denominational and national temperance organizations of Scotland; and he immediately began to work for the bringing about of that union. In spite of numerous discouragements, he was able, after two years of tireless effort, to witness the accomplishment of his purpose. In April, 1922, the Scottish Temperance League and the Scottish Permissive Bill and Temperance Association were united, and on April 30, 1924, this union was made complete by the inclusion of the National Citizens' Council, a temperance organization which had been formed in 1919 for the purpose of bringing out to the polls on election days those persons who had not been in the habit of voting, more especially the members of the Scotch temperance societies and the women's relief organizations. This new federation, due to the influence of Councilor Munro, is now following in the footsteps of the Anti-Saloon League of America, and is known as the "Scottish Temperance Alliance."

Munro has also become internationally prominent in connection with the world-wide movement against alcoholism, and has participated in world antialcoholic conventions at Paris, Lausanne, and Copenhagen. Ever since the inauguration of the World League Against Alcoholism, in 1919, he has served as a member of the Executive Committee and also of its General Council. As an official representative of the combined Scottish temperance organizations, he attended the World-wide Prohibition Conference, called by the Anti-Saloon League of America, and held at Columbus, Ohio, Nov. 19-22, 1918, and he was also a delegate from the same organizations to the International Convention of the World League Against Alcoholism, held at Toronto, Canada, Nov. 24-29, 1922, where he served as a member of the Resolutions Committee.

At the present time Munro is engaged in leading a movement to bring about the reorganization of the local committees in the various voting areas in Scotland. This work is somewhat similar to that rendered in America by the Anti-Saloon League, and it will have an important bearing upon No-license polls in Scotland in the near future. In 1926 Munro was elected one of the

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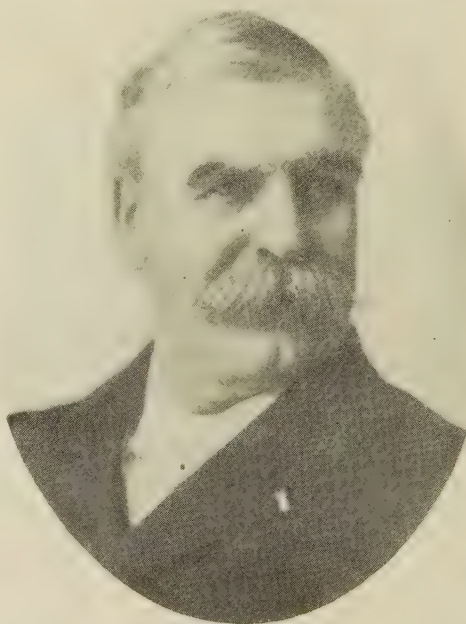
vice-presidents of the United Kingdom Alliance.

In Munro Scotland has a wise and efficient leader for its temperance and Prohibition legislative reform movement.

MUNROE, GEORGE ROWLAND. American lawyer and temperance advocate; born at Passaic, N. J., July 24, 1869; educated at Wesleyan University, Middletown, Conn., and the New York Law School (LL. B. 1894). He practised law in New York from 1894 to 1900, removing then to Newark, N. J., where he has been in practise up to the present year (1928). He has been identified with the Anti-Saloon League of New Jersey since 1893, as a member of the Headquarters committee, secretary, attorney, and acting superintendent. He was appointed by President Taft one of the delegates to the Twelfth International Congress on Alcoholism, held in London, England, in July, 1909. During this convention he made a forceful address in which he illustrated by maps the progress made in securing "dry" territory by means of local option. Following the local-option triumph in the election of 1917, Munroe was given leave of absence to go to France in the Y. M. C. A. service.

MURC, MURK, MARC, or MARK. The refuse (mass of skins, stems, pulp, etc.) of grapes or other fruits from which the juice has been expressed.

MURPHY, FRANCIS. American temperance evangelist; born at Tagoat, County Wexford, Ire-

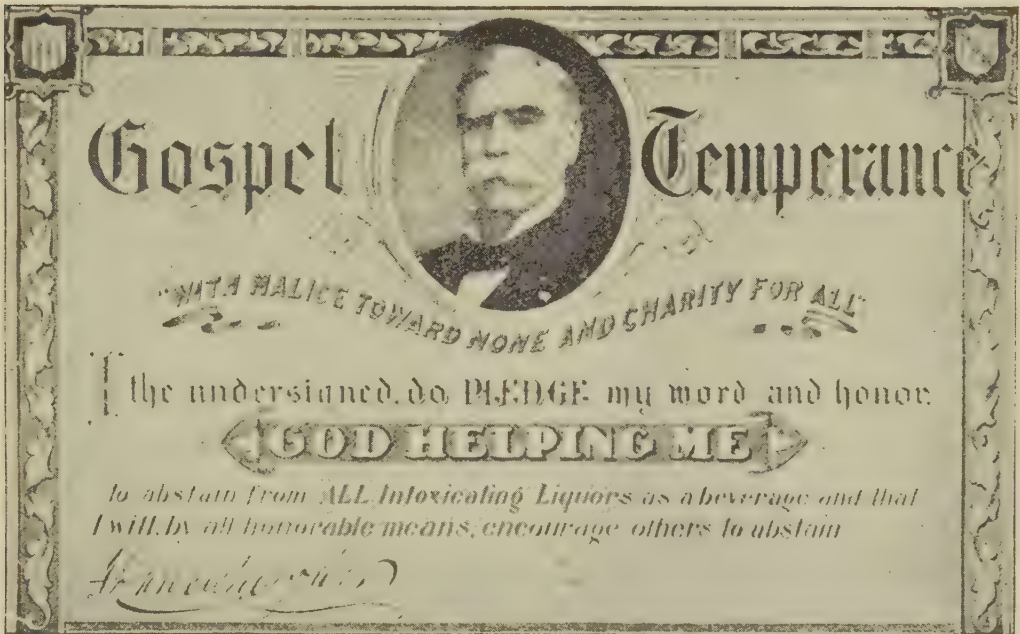


FRANCIS MURPHY

land, April 24, 1836; died June 30, 1907. He was the younger of two children and was the especial comfort of his mother, widowed three months before his birth. His early education was limited to such instruction as he received at "a parish school conducted under the supervision of a priest,

who either misunderstood the sensitive child or was wilfully unkind to him, and this period of his life was far from happy." He was taken from school while still a small boy and went to work for his mother's landlord. It was a situation that he thoroughly enjoyed, especially as he was now able to contribute something to the support of the family. The generous hospitality of his master's family extended to the servants, and Francis learned the taste of the red wine that was so conspicuous in the lavish entertainments of the great household. As he approached manhood he began to prepare for a trip to America. This had been the dream of his childhood, and he was not to be diverted from the attempt. Speaking afterward of his sorrowful parting from his mother he said: "I expected then to strew her pathway

Infantry. After serving three years, the full term of his enlistment, he returned to his wife and children, whom he had left on a farm in New York, and a little later, with the financial assistance of his elder brother James, who had come with him to America, he became the proprietor of a hotel in Portland, Maine. His wife protested against this venture, since she dreaded to have him constantly exposed to the temptations of a barroom. The event proved that her apprehensions were only too well grounded. His descent was rapid, and he awakened one day to find himself in jail charged with unlawful liquor-selling (July 30, 1870). While in prison he was visited by Captain Cyrus Sturtevant, the manager of a line of coasting-steamers sailing from Portland. Sturtevant held some meetings for the prisoners, and



MURPHY PLEDGE-CARD

with flowers, and would have done it but for the accursed habit of drink." Of his first experiences on landing in New York and taking up quarters in a hotel he writes as follows:

We ordered drinks, and they set 'em up and they set 'em down, until we didn't know whether we were up or down, and next thing we did know, we were all under the table.

I kept up a course of drinking for a week. At the end of that time my money was all gone, and my friends were all gone.

With a heavy heart the sixteen-year-old boy drifted out into the country and went to work for a farmer; he fell in love with the farmer's daughter, and when he was eighteen years of age married her. The displeasure of her father, Farmer Ginn, subsided after awhile. He really liked the young Irishman, who was industrious and capable. The marriage indeed proved little short of ideal.

When the Civil War broke out (1861) Murphy enlisted in the Ninety-second Regiment, New York

Murphy was invited to one of them. When the meeting was over the Captain went to Murphy's cell, and, after a little prayer-meeting, placed his arm about the prisoner's neck, saying: "Mr. Murphy, give your heart to Christ, and all will be well with you." In a little while Murphy's family came in, and before the service ended the sorely troubled husband and father experienced a gracious relief. On Oct. 31, 1870, the prison-doors opened and Francis Murphy walked forth a free man. On reaching the place his family called their home, he found that most of the furniture had been sold for bread, and that his devoted wife was worn with work and want. Captain Sturtevant and some other friends lent their help in reestablishing the home, but in less than three months Mrs. Murphy passed to her reward.

In the meantime a new vision and a new inspiration came to Murphy. New horizons opened up before him and gave to his life a new meaning.

MURRAY

At the invitation of some Portland citizens Murphy, the reformed liquor-seller and drunkard, consented to give some account of himself in one of the public halls. His first temperance speech was made in Portland on April 3, 1871. Afterward he spoke at many other places in New England. In November, 1874, at the invitation of Frances E. Willard, he began a series of 32 lectures in Chicago. At that time his name was famous throughout the country and his helpful influence scarcely less than phenomenal. Murphy was endowed with a natural gift of oratory, and his winsome manner of address greatly helped him in securing converts to total abstinence.

The BLUE RIBBON MOVEMENT had already been started by J. K. Osgood, a Maine man, like Murphy, and, also like Murphy, a reclaimed man. In adopting the same symbol Murphy brought to the movement a distinctively religious character and made it known from ocean to ocean. His two sons, **Thomas Edwin Murphy** and **John Francis Murphy**, became his traveling companions and assistants in his great gospel-temperance campaigns, accompanying him in his memorable tours through the principal cities of England and Ireland. His "sweet-faced little mother," as he tenderly called her, came to America to witness the triumphs of her reformed boy, but after about two years was called to her last rest.

Murphy was true to his calling, and was not to be diverted from it. Leaving to others all matters relating to law enforcement and the political features of the temperance reform—perhaps even doubtful of the value of such lines of work—he continued to be a temperance evangelist, seeking to bring men to repentance, and emphasizing the power of Christ to save them from the dominion of appetite. His oratory was of the purely unstudied kind. It was an astonishment even to himself. He had never dreamed that he could speak in public until he began to testify of the great change that had passed upon him; yet, considered simply as an orator, he must be ranked among the foremost of American speakers. He not only drew and pleased immense audiences, but bent them to his will and led them to his Master. His great-hearted sympathy, comprehending particularly the down-and-out class, was even more remarkable than any of his other great gifts of eloquence, wit, and pathos.

It is impossible even to estimate the thousands of persons who were induced by Murphy to sign the pledge. The form of pledge adopted by him is shown on page 1839.

In 1890 Murphy married Mrs. Rebecca Johnstone Fisher, the president of the Council Bluffs (Iowa) Woman's Christian Temperance Union, and for the rest of his life he found in her a wise counselor and sympathetic helper. After his death she published (Long Beach, Calif., n. d.) "Memories of Francis Murphy." As the enfeeblement of advancing years began to steal upon him he sought the milder climate of Los Angeles, California, where for some years before the end came he spoke to great audiences with all his old-time fervor and eloquence.

See, also, NATIONAL CHRISTIAN TEMPERANCE UNION; BLUE RIBBON MOVEMENT.

MURRAY, WILLIAM HENRY ("Alfalfa Bill"). American lawyer, farmer, Congressman, and temperance advocate; born at Collinsville,

MUSCATEL

Texas, Nov. 21, 1869; educated at College Hill Institute, Springtown, Tex. (B.S.). He taught school for five years; then took a special course in agriculture and horticulture; became a reporter on the *Fort Worth Gazette*, and, later, editor of the *Farmer's World*, Dallas, Tex., and of the *Daily News*, Corsicana, Texas, 1894-95. He studied law, was admitted to the bar in 1896, and practised at Fort Worth (1896-98). Removing in 1898 to Tishomingo, Indian Territory (which he has since made his home) he became legal adviser to the governor of the Chickasaw Nation, serving until 1903, when he was made chairman of the Choctaw-Chickasaw Coal Commission and, later, a member of the Indian Convention seeking Statehood for the old Indian Territory. A delegate to the Oklahoma Constitutional Convention in 1906, he was elected president of that body, and after the admission of the State into the Union, he was chosen Speaker of the first House of Representatives. In 1913 he had the peculiar honor of being sent to the Sixty-third Congress, as a Representative from the State at large, without making a speech or organizing a personal campaign; he was elected to the Sixty-fourth Congress, also, as a Representative of the Fourth Oklahoma District, retiring from that position in 1917.

As president of the Oklahoma Constitutional Convention, 1906-07, Murray threw the weight of his official position in favor of submitting the dry amendment to the voters, as well as in the preliminary drafting of the committee appointed to consider the whole subject of the attitude of the new State toward the liquor traffic. As Speaker of the House of Representatives he gave valuable counsel and official support to the various movements necessary to make Prohibition effective. As a member of Congress he supported the Webb-Kenyon Act, and voted in the Sixty-third and Sixty-fourth Congresses for the submission of the Prohibition Amendment to the Federal Constitution. Murray was the Democratic candidate for governor of Oklahoma on a platform pledging him to law enforcement and to the use of his official position, so far as it might be lawfully done, to secure the ratification of the Prohibition Amendment to the Constitution of the United States by the Oklahoma Legislature.

Murray attributes the romantic incidents of his career and the opening of doors to him in the two great States that claim him as their own, not to luck or favoring circumstance, but to industry and to his steadfast refusal to make alliances with saloon-ridden politicians. From the time he was twelve years old, he has made his own way in life, and has never felt the need of saloon beverages or saloon support in the various vocations which he has pursued successfully in Texas and Oklahoma. As day-laborer, school-teacher, editor, lawyer, and politician the "sage of Tishomingo," as he is popularly called, no more needed saloon help than he needs it now, as farmer and ranchman, in the production of the huge quantities of alfalfa which have led his friends to dub him familiarly and affectionately "Alfalfa Bill."

MUSCADINE. The southern fox-grape or bullace (*Vitis rotundifolia*).

MUSCATEL, MOSCATEL, or MUSCADEL. Any one of several sweet, white or tawny wines with a raisin flavor, made from the muscat or

Malaga grape. These grapes ripen early, but are left on the vines until they are shriveled and half-dried by the sun, which results in giving the wine its rich, fruity flavor. The muscatels are both still and sparkling, and are produced in various countries (Cape Colony, South Africa; Majorca, Balearic Islands, etc.); but the choicest are grown on the coast of the Mediterranean at Frontignan, Lunel, and Beziers, in Languedoc, and at Rivesaltes and Salces, in Roussillon, France, Rivesaltes muscatel is considered the best variety.

MUSGROVE, LYCURGUS BRECKENRIDGE. American farmer, coal operator, banker, and Prohibitionist; born at Jasper, Ala., Dec. 4, 1857. His father, Col. F. A. Musgrove, wounded while fighting for the Confederacy and dying near the close of the Civil War, left a widow and four small children, so Lyeurgus renounced school to support his mother by working their farm. The poverty of his family compelled him as a small boy to seek employment in a saloon, where he clerked on Saturdays and holidays. There he became acquainted with the frightful evils of intemperance and learned at first hand of the appalling effects of alcohol on men. The conviction grew that he should devote his life to combating the saloon, and the first step in that direction was taken when, as a very young man, he became clerk of the Temperance Committee of the Alabama House of Representatives during the sessions of 1876-80. The last great stride toward that goal came when he was chosen chairman of the National Campaign Committee for the ratification of the Prohibition Amendment to the Federal Constitution.

At an early age Musgrove purchased the Walker County newspaper, the *Mountain Eagle*, and before he was 21 years of age had commenced a bitter fight against the railroads and corporations of his State. He became a successful farmer, and now owns hundreds of acres of cotton and corn land in Walker County. For years he was one of the largest merchants in North Alabama, and he is recognized as one of the foremost figures in the country on vocational education and farm improvement. He is a member of the Alabama Board of Education, and is a trustee of the State University. Musgrove is unmarried.

Identifying himself with temperance and Prohibition in 1876, Musgrove has been an active worker for the cause and has fought for temperance legislation since his youthful days. His work throughout his life has been along lines making for the betterment of mankind. For many years he has been a member of the Headquarters Committee of the Anti-Saloon League of Alabama, and he is now a member of the National Executive Committee, representing the Tenth District. His part in securing the ratification of the Eighteenth Amendment has already been mentioned. He also made a three-months tour of Europe, visiting England, France, Switzerland, Belgium, and Italy, in company with a delegation of bishops of the Methodist Episcopal Church. While in Europe, as the representative of the Southern Methodist Church, he studied the temperance situation in those countries, and considered the possibilities of organizing a temperance movement in them. In seeking the nomination of United States Senator from Alabama in 1920, Musgrove stated his position on Prohibition as follows:

I am in this campaign as a candidate for the United States Senate. Prohibition is far and away the most important issue before the people, the real issue in itself, not in Alabama but in the nation. . . My friends, and I have reason to count most prohibitionists as my friends, urged me to lead our forces in this critical situation. They know I have been in all of their struggles to banish alcoholic liquor traffic, and they insisted that I make the sacrifices necessary to another campaign. . .

From boyhood I have supported prohibition at every opportunity that was ever offered. I helped my home folks get it out of their neighborhoods and out of their county, and later joined the temperance forces in a large way to force the issue in State and Nation. The highest honor of my life was the opportunity given me to help our cause as chairman of the national campaign committee of the Anti-Saloon League in the great battle that resulted in the Eighteenth Amendment. I have given unsparingly of my time and labor and means in the great forward movement. Let us not retreat. Let us not stand still. Let us resume our old offensive.

MUSKOGEE INDIANS. See ABORIGINES OF NORTH AMERICA.

MUSSEY, REUBEN DIMOND. American physician, surgeon, and temperance pioneer; born at Pelham, N. H., June 23, 1780; died in Boston, Mass., June 21, 1866. He graduated from the Medical School of Dartmouth College, Hanover, N. H. (1805) and the University of Pennsylvania Medical School (M.D. 1809), and held honorary degrees from Harvard University (A.M. 1806) and Dartmouth (LL.D. 1854). At the University of Pennsylvania he attracted wide attention by his original and independent experiments which, thus early in his career, established his reputation. Mussey was a brilliant student and early gave promise of having an equally brilliant future in his chosen profession. In 1809-14 he practised medicine at Salem, Mass., and in 1814-20 was professor of materia medica and therapeutics at Dartmouth. Later he was professor of obstetrics (1814-38) and anatomy and surgery (1822-38) at Dartmouth, lecturer on anatomy and surgery at Bowdoin College (Brunswick, Me.) in 1831-35, professor of surgery at the Ohio Medical College, Cincinnati, 1838-52, and in 1852-58 at the Miami Medical College, Cincinnati. In 1850 he had been elected president of the American Medical Association. In 1852 he joined some younger physicians in organizing the Miami Medical College, Cincinnati. In 1858 he retired from active professional life and removed to Boston to the home of his daughter, Mrs. Lyman Mason, where he spent the remaining years of his life. For several years he was president of the New Hampshire Medical Society.

Mussey was one of the earliest medical champions of temperance principles in America. As a member of medical organizations in New Hampshire and Massachusetts, he was able to promote the passage by those societies of a number of resolutions favoring temperance. He was a leader in the New England temperance movement for about 30 years, long before the establishment of organized temperance effort. In 1827 he published a temperance address delivered by him before the Medical Convention of New Hampshire, and in 1835 wrote and published a prize essay on the medical aspects of the temperance question. He was one of the moving spirits at the Massachusetts State Temperance Convention, held in Boston on Sept. 20, 1851, at which nearly 800 delegates were present. He was one of the American delegates and speakers at the World's Temperance Convention, held in London, England, Aug. 4-7, 1846. In addition to a number of temperance

addresses, he published "Health: Its Friends and Its Foes" (Boston, 1862), a temperance book which had a large circulation. He wrote, also, a tract entitled "What Shall We Drink?" taking issue with Dr. W. A. Hammond, Surgeon-general, U. S. A., on defending alcohol as a food. Mussey held this theory to be an absurdity, and medical science has upheld his argument.

Mussey gave it as his opinion that the moderate use of spirituous liquors destroyed many who were never drunk, and said:

To a place among preventives of diseases, spirituous drinks can present but the most feeble claims. If under occasional drinking during the period of alcoholic excitement, a temporary resistance may be given to those morbid influences which bring acute disease, be it occasional or epidemic, that excitement, by the immutable laws of vital action, is necessarily followed by a state of relaxation, depression, or collapse, in which the power of resistance is weakened, and this, too, in proportion to the previous excitement. . . .

MUSCOLINI, BENITO. Italian statesman and journalist; born at Dovia, Predappio, province of Forli, July 29, 1883; educated in the Salesian College, Faenza, the Normal School, Forlimpopoli, and the universities of Lausanne and Geneva, Switzerland. He taught in a school for a time at Gualtieri and in 1902 went to Switzerland, where he remained for two years working as a stonemason. He early became a Socialist and an active worker among the laboring classes, making speeches, founding trade-unions, fomenting strikes, etc., and came to be regarded by the Swiss police as a dangerous radical, being expelled from a number of cantons for that reason. Returning to Italy in 1904 he served for almost two years in the army as a member of the Bersaglieri Corps. After retiring from the army he renewed his Socialist labors, his radical speeches and activities bringing him into conflict with local officials in various cities; and he was several times arrested, imprisoned, and fined, thenceforward being under police surveillance as a dangerous revolutionary.

In 1909 Mussolini lived in Trento, in the Austrian Tyrol, where he was made secretary of the local chamber of labor and was an active propagandist. He was associated with several newspapers, of more or less Socialistic tendencies.

Being steadfastly opposed to the Government's African policy, in 1911 Mussolini organized a popular movement in Forli against the Tripoli campaign, inciting the mob to resist the authorities, for which he was arrested and condemned to five months' imprisonment. In the following year, when some of the Socialist leaders were expelled from the party for supporting the African policy, Mussolini was made director of *Avanti!* ("Forward!"), the official organ of the Socialists. During the so-called "Red Week" (June 7-14, 1914), he was one of the most active leaders in the outbreak. He also opposed the entry of Italy in the World War on the side of the Central Powers, but finally favored intervention in the hope that the status of the country would be improved internationally, and the social and economic revolution promoted. In this he was in opposition to the Socialist policy, and, resigning from *Avanti!* he appeared before a Socialist gathering at Milan, on Oct. 15, 1914, to justify his conduct; but he was hissed and denounced. On Nov. 15 he founded a paper of his own, *Il Popolo di Italia* ("The Italian People"), which advocated the nationalist cause and the War.

From September, 1915, Mussolini served in the World War as a member of the Bersaglieri until he was wounded (February, 1917) and invalidated home, spending several months in a hospital. After his recovery he returned to the management of his paper, which he published during the remainder of the War. After the Armistice, when the Italian Socialists showed a tendency toward Bolshevism, Mussolini left the party and, to combat it, founded the first *Fascio di Combattimento* ("Fighting Band"), at Milan, March 23, 1919, the organization being composed mostly of ex-Socialists and former soldiers. As the leader of the Nationalists he supported D'Annunzio in the occupation of Fiume, for which he was arrested by Premier Nitti as a plotter against the security of the State, but was soon liberated. He was now bitterly hated by the Socialists, and in 1920 when he stood for election as Deputy from Milan, he received only a few votes.

Mussolini did not at first disapprove of the seizure of the factories by the workmen, in 1920, but when the Communists began to organize political murders at Bologna, Modena, and Ferrara, he undertook the organization of a national anti-Bolshevik reaction; and it was due to him that the Communist-Socialist domination collapsed throughout the country. Subsequently Fascism spread rapidly; and in November, 1921, Mussolini led in its organization into a national party, which later was extended to every sphere of Italian life—foreign and internal affairs, finance, labor, industry, and agriculture. At the elections of that year Mussolini and 37 other Fascisti were returned, and during the next year Fascist influence was consolidated throughout Italy, as a result of which the breakdown of the old parties and the weakness of the Government gave an opportunity for Fascism to gain control of the country. In opposition to the Republicans Mussolini, at a Fascist gathering at Udine, on Sept. 29, declared himself in favor of continuing the monarchy, and this gained him the support of the non-Fascists and the army. He declared his intention of seizing power in the Government, at Naples in October, 1922, and in the same month (Oct. 29) organized and directed the march of the Fascisti on Rome which brought the party into power. As the head of the party Mussolini was named Prime Minister by King Victor Emmanuel III and was authorized to form a cabinet. His subsequent career is too well known to need recapitulation here.

Besides his other activities Mussolini is the author of a number of works on Socialistic, political, and other subjects: "Il Trentino Visto da un Socialista" (The Trentino as seen by a Socialist); "Diaria di Guerra (Diary of the War); "Discorsi Politici" (Political Discourses); "Giovanni Huss" (John Huss); and "Diuturna" (Lasting). His speeches have been collected and published in several volumes.

Mussolini is keenly aware of the liquor problem in Italy and of the importance of the fight against alcoholism, not only against distilled liquors, but also against the immoderate use of wine. He has frequently expressed himself in favor of the reduction of the number of liquor-shops and of shortening the hours of sale. When the syndicate owning most of the wine-shops in Tivoli wrote to Mussolini, informing him of its intention to close all its wine-shops after midday on Sundays,

"in order to promote the fight against alcoholism in Italy," the Premier replied:

Yours is an act of discipline, dignity, and civic morality. The abuse of wine and liquors must no longer corrupt and degenerate the Italian race.

He also expressed his intention of extending this example by a general order closing all the wine-shops on Sunday afternoons (*Scottish Women's Temperance News*, Aug., 1923, p. 141).

Mussolini is personally an abstainer, but not a Prohibitionist, considering that liquor is a necessity for the manual laborers of Italy, but not for brain workers. Concerning his own practise he said recently:

I abstain rigidly from all kinds of alcoholic beverages, even from the lightest wines, because I feel no necessity for them. Wine is never bought for my household. At banquets and official dinners, even though the most tempting nectar may be put before me, and despite the fact that I like the taste of good wine, I adhere rigidly to my rule of complete abstinence. (*American Issue*, Pennsylvania edition, March, 1927).

He is opposed to drunkenness, and, to combat it, he has determined to reduce the number of drinking-places throughout Italy. He has introduced legislation modifying the law of 1913, which fixed the proportion of liquor-shops at 1 to every 500 inhabitants, changing the proportion to 1 to every 1,000. This will ultimately reduce the total number of shops from 186,000 to 160,000; but, as there is to be no violent closing of existing houses, the new proportion will be reached only after a long period has elapsed. He has also enacted legislation prohibiting the opening of new bars, cabarets, cafés, hotels, pastry-shops, and all-night resorts (1925); prohibiting the sale of liquor before 10 o'clock in the morning and after 10 o'clock at night, and entirely on election day; and prohibiting the sale of liquor to children under sixteen years of age, and the employment in saloons of boys and girls under eighteen years of age.

In his speeches Mussolini has frequently urged the Italian people to sobriety, admonishing the farmers to "Raise more crops, drink less wine in the taverns"; and to the wealthy he has said: "No more dance-halls or palatial hotels, or gambling-hells to help you squander your money. Get to work, or go to jail." (John Hubert Greusel, in *Columbus Dispatch*, Dec. 10, 1926.)

The periodical *Contro l'Alcoolismo* (Against Alcoholism), of Milan, publishes on its front page a statement by Premier Mussolini which, translated, reads:

The abuse of wine and liquors must no longer corrupt and degenerate the Italian race.

According to an article in the *New York Times* of Jan. 29, 1928, the Premier

has also ordered the closing of a large number of drinking places, since he believes that there are altogether too many such places in Italy. He became convinced of this soon after he came into power and proceeded with his customary energy to remedy matters.

Dramshops which seemed superfluous failed to get a renewal of their licenses; others, where sounds of revelry were too hilarious and uncertainty of gait among patrons too frequent, were ruthlessly padlocked.

He said:

We had to tackle the problem of reducing the number of drinking shops in Italy, for there were 187,000 taverns in the land. Of these, we have closed 25,000, and I shall energetically pursue this course, especially as the Government is in a position to do so. It is unlikely, you see, that we shall have to tout for any more votes from saloonkeepers or their customers—as used to be the case in the liberal-democratic days—so we can afford the luxury of closing down these marts of cheap but ruinous happiness.

The Premier takes care, however, to point out that he is not a Prohibitionist.

MUST. The expressed juice of the grape before it is fermented; unfermented wine; new wine. It bears the same relation to wine that sweet cider bears to hard cider.

MUSTUM. The Latin term for MUST. Among the ancient Romans the juice obtained by treading the grapes was known as *mustum livivum*. It was generally kept separate. The grapes were then more fully trodden and the force of the wine-press was moderately applied until nearly all the juice was yielded: this was the *mustum pressum*, or, more commonly, *mustum*. Lastly water was thrown upon the stalks and husks and the full power of the press applied, the resulting liquid being the *mustum tortivum*. The *livivum* was generally kept sweet, but the *mustum* was fermented into *vinum*. The *tortivum* was fermented into *lora*, a thin, acidulous liquid. (See Columella, "De Re Rustica," xii. 36-41.)

MUZAFFAT. An Arabic term denoting anything smeared with pitch or tar; especially a wine-skin or wine-jar so smeared.

MUZKA. A beverage made from maize by the Araucanian, or Mapuche, Indians of Chile. The grain is ground, mixed with water, boiled, and left to ferment. It is substantially the same as the African Kafir beer.

MWINDU BARK. An acidulous bark, with a taste resembling persimmon bark, used by the natives of the Kongo in preparing MALAVU.

MYTHOLOGY AND ALCOHOL. The universal basis of mythology among ancient peoples was the deification of creative forces and of both the beneficent and the malevolent attributes of human nature, and the personification of natural phenomena. Gods were idealistic symbols of even the earliest civilizations, and their worship was invariably attended with homage and sacrifice. Sacrificial offerings included animal life, food, and drink, and not infrequently human immolation. Drink-offerings to the gods may be traced back to the most ancient civilizations.

The Aryans. In the *Rig-Veda*, the oldest book of the early Aryans, is described SOMA, the juice pressed from a plant growing on certain sacred mountains, drunk by both devotees and gods, the plant itself being deified. The Vedic gods partook of soma to aid them in performing their divine labors: mortals imbibed it in exaltation to see their gods and become immortal. To SURA, a stronger beverage, deistic power was also attributed.

Persia. Among the ancient Persians of the Zoroastrian creed, HOMA was similarly deified and used for sacrificial purposes, the cups in which it was offered to the gods being regarded as sacred. The *Zend-Avesta*, the holy chronicle of the Zoroastrians, represents the drinking of homa as a sacrifice which must be attended by the profession of good words, good thoughts, and good deeds.

China. In China, before the time of Confucius, wine, made from millet or rice, was employed in ancestral worship. A harvest hymn of the ancient Chinese records "the grain piled up in the fields, myriads and hundreds of thousands, and millions of stacks, for spirits and sweet spirits, to offer to our ancestors, male and female, and to provide for all ceremonies." As the celebrant joins in the sacrificial feast, he "raises his pledge-cup with order

and ease" to his ancestors and to the spirits for "blessings sent down of every kind."

Similarly, among all ancient peoples, the wine-cup was a pledge of allegiance and hospitality and not infrequently a symbol of overindulgence. The bibulousness of the Babylonians became a historical byword. With horns of wine the Thracians worship their god Sabazios, a kin deity to the Greek Dionysos. Under the Mosaic law, wine was the usual drink-offering that accompanied sacrifice among the Hebrews (see RELIGION AND DRINK). During their sojourn in Egypt, they learned the art of making beer from the Egyptians.

Egypt. The chief mythological deity of the Egyptians was the god Osiris (synonymous with Ra), who, with his consort Isis, ruled over legendary Egypt. He was the god of husbandry and, therefore, of cereal products, among which beer was prominent. Indeed to Osiris is ascribed the gift of beer to mankind. He divulged the mysteries of brewing and became the patron deity of the beverage. Wine, also, was known to the Egyptians, but beer was the preferred drink among the common people. The historian Diodorus records that "wherever a country did not permit of the culture of the vine, there he (Osiris) taught the people how to brew the beverage which is made of barley and which is not greatly inferior to wine in odor and potency."

Food and drink (beer and wine) were freely used by the Egyptians in the worship of their deities. In the great temples erected to the gods by the Pharaohs sacrificial offerings were laid out. After these had been partially consumed by the priests, the people who had gathered to do honor to their deities were allowed to eat and drink their fill. It is recorded that, during his long reign, Rameses III contributed no less than 250,000 jars of wine and 460,000 jugs of beer to the temples of the gods. Beer and wine were regularly apportioned from the royal treasuries to the sacred temples, and upon festival occasions these apportionments were increased. That strong drink was believed necessary for the welfare of the dead in their passage to the immortals is probable from the finding of "dried dregs of beer" in earthenware vessels placed in ancient tombs. A memorial tablet of the time of Rameses IV states that "wine flowed as if in rivers, and there was no end of mead."

Among the myths of the great Sun-god Ra, one relates directly to the employment of liquor (see EGYPT, p. 891).

Greece and Rome. In the mythology of Greece and Rome drink played an important part, not only in the worship of Bacchus (Dionysos) and other deities, but in the lives of the Olympians themselves. At their banquets the gods pledged each other in nectar, a divine beverage, which had peculiar life-giving and invigorating properties. So frequent was this ceremonial that they required a CUPBEARER.

The worship of Dionysos (Bacchus among the Romans) was introduced into Greece by the Thracians, and spread thence to Rome. Bacchus, son of Jupiter and Semele, deity of animal life and vegetation and of both the intoxicating and the beneficent qualities of wine, was most frequently represented as a comely but drowsy-eyed youth, whose forehead was crowned with vine-leaves or ivy, riding in a chariot drawn by wild beasts

and followed by nymphs, fauns, satyrs, bacchantes, and maenads, who drank wine, ate grapes, danced, sang, and boisterously proclaimed their chosen deity. Of the dual nature of Dionysos, Euripides, says: "He, born of god, is poured out into libations to gods." In numerous festivals, Bacchus was worshiped throughout ancient Greece and Rome (see BACCHANALIA; DIONYSIA).

In addition to the cult of Bacchus, at their feasts both the ancient Greeks and Romans drank to the honor of other gods and goddesses. At public feasts in Rome an *arbiter bibendi* was sometimes appointed, whose duty it was to regulate the amount of liquor to be drunk in toasts (see REX CONVIVII).

The nature and alcoholic content of the liquors consumed by the Greek and Roman gods and their worshipers is problematical. Olympian nectar is supposed to have been distilled from water and sunshine. But if the processes of fermentation were not understood by the Olympians, they were understood by their worshipers; and the wine drunk by celebrants of Bacchus possessed in abundance intoxicating qualities. Various liquors, whose composition is not definitely known, are mentioned in connection with mythological personages. The formula for the nepenthe with which Helen of Troy cheered the guests of Menelaus was said to have been given to her by Polydamna, wife of an Egyptian king. The wine of Maronea, carried by Ulysses when visiting the Cyclops, was so strong as to bear diluting with twenty times its volume of water. When Ulysses and his companions visit the Lotophagi, he thus extols the country's native wine: "Divine nectareous juice! Which whoso tastes, insatiate riots in the sweet repasts, nor other home, nor other care intends, but quits his house, his country, and his friends." This wine was probably one made from the berry of the lotus. The Greeks understood the art of making wine not only from the grape, but from the palm. Beer, however, called in Greece *bryton* or *brytos* and in Italy *cerevisia*, was not popular in either country, although a brew from barley was drunk by rustics and the lower classes.

Scandinavia and Germany. The myths of the Scandinavian and the Germanic peoples are closely allied, both having as their supreme deity Odin (Germanic, Wotan), ruler of the gods in Asgard, to whose banquet-hall, Valhalla, the Valkyries brought the bravest of earth's heroes. There, seated about the festal board, they daily ate the flesh of the boar and drank great horns of mead served by the Valkyries. Alternately they fought and feasted; but when the time arrived for meal and mead their wounds were miraculously healed.

Beer and ale were drunk by mortals, but the gods in Odin's palace were served with an especial brew, hydromel, drawn from the she goat Heidrun, who browsed on the tender twigs of Yggdrasil, a tree whose leaves were ever green. It was drawn in the ale-horns of Mimir, the sea god, and served by the Valkyries.

Life for the heroes transported to Valhalla is thus described by the poet Thompson:

Rash war and perilous battle, their delight:
And immature, and red with glorious wounds,
Unpeaceful death their choice: deriving hence
A right to feast and drain immortal bowls.
In Odin's hall; whose blazing roof resounds
The genial uproar of those shades who fall
In desperate fight, or by some brave attempt.

The draining of "immortal bowls" played a vital part in the lives of the Northern gods, and the supply of mead from the she goat Heidrun was never-failing. So potent were its powers that the Elder Norse Edda records that "on wine alone Odin in arms renowned forever lives." Indeed, the god, on one occasion, having cheated Gundlad out of mead, gave as his excuse that he was overdrunk.

Beer, also, was imbibed by the inhabitants of Asgard, for the Younger Edda records that Oegir (Aegir) was owner of the brew-kettle, which was once stolen by the giant Hymir. This caused great discomfiture to the gods, who were without a caldron until the brew-kettle was recovered, after many adventures, by Thor, Odin's eldest son. He finally returned victorious to the gods' council with the kettle Hymir had purloined, out of which "every god shall beer with Oegir drink at every harvest-tide."

Over the ale of the gods, Thor also had an encounter with Hrungrir, a giant who invaded Asgard, claiming hospitality in the name of Odin. He drank from the Thunderer's own bowls, became intoxicated, and gave vent to loud boastings, in which he threatened to destroy Valhalla and steal the goddess Freya. Thor unexpectedly appeared on the scene and engaged him in combat, during which the giant was killed.

Thor won renowned reputation as a drinker of deep drafts and, in one instance, defended it in a bout with Utgard-Loki, a giant whose domain he visited. Utgard furnished the drinking-horn, with the comment that "from this horn it is thought to be well drunk if it is emptied in one draft, some men empty it in two, but there is no drinker so wretched that he can not exhaust it in three." Thor drank and drank, but to his shame, could not empty the horn; when he departed next morning, however, Utgard accompanied him for a distance and paid this unlooked-for tribute to his prowess:

Know then, that I have deceived you with illusions. . . . When you drank from the horn, and thought that it diminished so little, then, by my troth, it was a great wonder, which I never could have deemed possible. One end of the horn stood in the sea, but that you did

not see. When you come to the sea-shore you will discover how much the sea has sunk by your drinking. That is now the ebb.

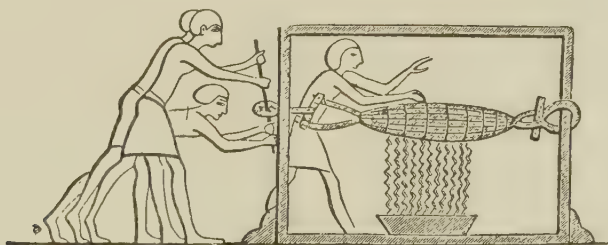
Beer, ale, and mead were all brewed by the Scandinavian and Germanic peoples and were freely used in their sacrificial worship of the gods, as well as in their customs of hospitality. Originally, in sacred groves, sacrifices of four-footed victims and of strong beverages were made to the Einheriar (Odin's guests in Valhalla). Later the gods were pledged in flowing flagons and ale-horns of mead. The custom of *minne*, or sacrificial drinking, was a forerunner of the more modern custom of drinking to the health of the departed. Ale-runes were inscribed on drink-horns, and beneficial effects were believed to accrue to those drinking therefrom.

Blood-brotherhood was an ancient Germanic custom among both mortals and gods. Two friends pledged each other for life and death by drinking jointly out of a goblet filled with wine or beer, with which were mingled a few drops of blood from self-inflicted wounds. Wherever they met, neither might drink without the other, and their friendship could be broken only by death.

While the ale, beer, and mead of Keltic and Scandinavian mythology were separate and distinct drinks, the terms are often used interchangeably by translators, and the alcoholic content is uncertain. The mention of wine, in the Latin connotation of the term, occurs infrequently, as the climate of the northern lands was not productive of fruitful vintages. That the liquors possessed sufficient alcoholic content to intoxicate is witnessed by the warnings contained in the various eddas and sagas against "beer-bibbing" and the immoderate use of mead.

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MYTILENE. Same as Lesbos. See **LESBIAN WINE**.



WINE-PRESS OF BENI-HASSAN

—After Wilkinson

N

NABATAEANS. A tribe or people of ancient Arabia who during the Greco-Roman period formed an independent kingdom. In I Maccabees (v. 25; ix. 35; xii. 31) they are called "Nabathites" and "Zabadeans." They were nomads, yet in 312 B. C. they were so strongly entrenched at Petra that the generals sent against them by Antigonos could not dislodge them.

Diodorus Siculus writes (xix. 94) thus of them:

Their laws prohibit the sowing of corn or anything else that bears fruit, the planting of trees or vines, the drinking of wine, and the building of houses; and the transgression of them is punished capitally.

It has been thought that probably the Nabataeans followed some tradition of the Rechabites.

NABIDH. An ancient Arabic beverage made by macerating dates, raisins, etc., in water and leaving the mixture to ferment. If left over night it was lawful to drink it, but if left long it became intoxicating and could not lawfully be used.

According to the "Ihya 'Ulum al-Din" of Al-Ghazali (Cairo ed. of 1302), certain amusements were forbidden because they incited to the drinking of wine. For this reason it was forbidden to make nabidh in a muzaffat, naqir, or any other vessel especially identified with wine. (See D. B. Macdonald in *Journal of the Royal Asiatic Society*, 1901, p. 212.)

Sometimes the term "nabidh" was applied to true wine.

NAGAO, HAMPEI. Japanese civil engineer and temperance advocate; born at Murakami, Echigo, July 28, 1865; educated at the Murakami Primary School, the Niigata Prefectural Middle School, and Tokyo Imperial University (Kogakushi [C.E.], 1891). For three years (1895-98) Nagao was employed as chief of public works in various prefectures. In 1898 he married Nami Ozaki, of Tokyo. Earlier in that year he was appointed director of public works for the island of Taiwan (Formosa), in which capacity he served until 1909. For a period of six years he was a director of the Imperial Japanese Railway, being for three years (1913-16) in charge of the Kyushu Administration Bureau and for a similar period (1916-19) at the head of the Central Administration Bureau. At the close of the World War (1914-18) he was appointed Japanese representative on the Technical Board of the Inter-allied Commission for the Supervision of the Siberian and the Eastern Chinese Railways (1919-21). Since 1921 he has been director of the Electric Bureau of the municipality of Tokyo.

Nagao has been prominent in Japanese temperance circles for more than twenty years, having served from 1902 to 1910 as president of the For-

mosan Temperance Society and from 1914 to 1916 as president of the Kyushu Railwaymen's Temperance Union. Since 1920 he has been chairman of the Board of Directors of the National Temperance League of Japan. He resides at 1112 Nakano, Tokyo-Fu, Japan.

NAGGIN. See NOGGIN.

NAH. The name given to palm-wine by the Grebo tribe of Liberia.

NANDI. Name given by the Brazilians to a brandy, of good quality, made from a species of *ananas*. Morewood ("Hist.," p. 317) says this fruit "is cultivated in the plantations on account of its being large, juicy, aromatic, and possessing great nutritive properties."

NAND LAL, LALA. A Hindu temperance reformer; born at Srigobindpur, District Gurdaspur, India, Dec. 20, 1871; educated in the Government High School and the Hindu High School at Amritsar. In June, 1885, he was married in the same town.

While a student at the Amritsar High School, Nand Lal, together with Pundit Madho Dass, the head master, formed (1891) the Amritsar Temperance Society, of which he has ever since been the honorary secretary and the leading spirit. In 1892, after serving for a time as clerk in a commercial house, he opened the Hindu Medical Hall, which still flourishes. In 1915 he became an electrical contractor, and in 1917 a dealer in automobiles and accessories. From 1892 he worked very energetically in the cause of temperance reform, spending all his spare time in lecturing, convening meetings and, meanwhile, bearing all the expenses of the Amritsar Temperance Society. He was also the author of, and staged, a temperance drama, in which many prominent local persons appeared. Through his efforts a Temperance Reading-room was established at Amritsar in 1898, and an I. O. G. T. lodge was instituted the same year. He carried on extensive propaganda work at the Delhi Durbar, 1900-02, and organized a Band of Hope in 1904.

Among the more important of the temperance activities of Nand Lal are those associated with the removal of liquor-shops (1906); evidence given by him before the Government of India Excise Committee (1906); and the securing from the local municipality of a site for the Temperance Hall (the foundation-stone was laid by Sir Louis Dane, Lieutenant-Governor of the Punjab, in 1913, and the building was completed in 1916). In 1913 Nand Lal secured the stoppage of the sale of liquors at fairs (*melas*). Two years later he issued a letter to the military authorities and others in

England, requesting that there should be no "treating" of Indian soldiers proceeding to the front. In 1916 he secured the removal of all liquor-shops in Amritsar without the city walls, and in 1918 was successful in obtaining the closure of liquor-shops on sacred days. He has also been active in the campaign against smoking by juveniles, his activities resulting in the passing of the Juvenile Smoking Act by the Punjab Legislative Council (1918). He has made several tours of India, lecturing, singing *bhagans*, and distributing temperance literature. In 1904 he founded the *Temperance Guide* magazine, and he has written a large number of temperance books and leaflets. His "Sungeet," a temperance song-book, has passed through many editions. Nand Lal has been a member of the Council of the All-India Temperance Conference, and its honorary secretary from 1918.

All temperance workers in India would agree that Nand Lal is the most conspicuous temperance leader in the Punjab. He considers no sacrifice too great to be made in the interests of the movement.

See, also, AMRITSAR TEMPERANCE SOCIETY.

NANNA-URA. Arawak term for pineapple juice. It is applied especially to a fermented beverage made by peeling the fruit and grating it in a sieve, allowing the juice to take its own time to ferment.

NAPIER, Sir CHARLES JAMES. British soldier and temperance advocate; born at Whitehall, London, Aug. 10, 1782; died at Portsmouth, Hampshire, Aug. 29, 1853. Educated for the army, to which profession his father, Colonel George Napier, belonged, he was gazetted an ensign in the 33d Regiment in 1794. In the course of a few years he had risen to the rank of major, in the 50th Regiment in the army of Sir John Moore in Portugal; and in command of that noted unit, Napier shared all the glories of the famous retreat to Coruña. With almost his dying breath Sir John commended the young major for the rare courage and ability displayed on the field. He was promoted major-general in 1837, and in the following year he was made a K. C. B.

Napier's fame as a military man and administrator rests largely on his achievements in India. In 1842 he was ordered to Sind, in the Bombay province of British India, where the Mohammedan chiefs had been in a state of turbulence for some time. With but 2,800 men Napier attacked an army of 30,000, winning what has been pronounced one of the most amazing, decisive, and brilliant victories in the history of the British army. In that battle "generals had to fight like privates, and Sir Charles himself engaged in the fray." For this victory he was made a G. C. B.

Sir Charles's pronounced temperance principles are as much a part of his record as any of the other features entering into his enduring fame as "the hero of Sind." In reviewing the 96th Regiment, on May 11, 1849, at Fort William, he said:

Let me give you a bit of advice—that is, *Don't drink*. I know young men do not think much of advice from old men. They put their tongue in their cheek, and think they know a good deal better than the old cove who is giving them advice. But if you drink you're done for. You will either be invalided or die. I know two regiments in this country: one drank; the other did not drink. The one that didn't drink is one of the finest regiments, and has done as well as any regiment in existence. The one that did drink has been all but destroyed. I know there are some men who will

drink in spite of their officers, but such men will soon be in hospital—and very few that go in, in this country, ever come out again.

Shortly before his death Sir Charles attended the annual meeting of the Bombay Temperance League, and in the course of his address, said:

The basis of our power in India, as you all know, rests upon our European soldiers. I venture to assure you, as a man who is in constant communication with the highest military authorities in the country, that drink is the cause of the greater part of the military crime which is committed by the European army in India. . . . Out of the large European army we have in India . . . thousands . . . who are naturally brave and respectable men . . . are now languishing in military prisons in different parts of the country; and you may safely accept my assurance that out of every ten soldiers in prison, nine owe their disgrace and incarceration to drink.

NAPPY. A term used both in England and in Scotland to denote strong and heady ale. It occurs in the works of several poets of the eighteenth century. Gray, in his "Shepherd's Week," makes a rustic say:

With nappy beer I to the barn repaired.

A line in Crabbe, also, reads:

I have nappy beer,

and Burns, in "The Twa Dogs," says:

An' whiles twalpenny-worth o' nappy
Can mak' the bodies unco happy.

NAQIR. An Arabic term denoting a block of wood from the stump of a palm-tree, hollowed out and used in wine-making. Among the ancient Arabs it was forbidden to make NABIDH in a naqir.

NARAIN, BISHAN. The name by which Rai Sahib Pundit Bishan Narain Razdan is generally known. He is an East-Indian civil servant and temperance reformer and was born at Delhi, Oct. 22, 1852. He was educated at St. Stephen's College, Delhi, and entered the Government service in 1871. In 1900 he was appointed to an important official post at Jhelum, Punjab.

Throughout his life the Pundit has taken a profound interest in all humanitarian movements, and especially the temperance reform. In 1893 he was elected president of the AMRITSAR TEMPERANCE SOCIETY, and continued to hold that office for many years. He has written several poems and dramas, and has taken part personally in the temperance plays which are so prominent a feature in the Society's operations. He has published at his own expense several tracts on the evils of drink.

Bishan Narain is a valuable and forceful speaker, having an acquaintance with English, Hindustani, Persian, and Sanskrit. Large meetings have been addressed by him, and under his benign influence hundreds of young men have become teetotalers, and a great many more have been confirmed in their temperance principles.

A few years ago the Government conferred upon him the title of "Rai Sahib."

Although in his seventy-sixth year, and incapacitated from active labors, he continues to take a lively interest in all matters pertaining to the temperance reform.

He is the author of a "Commentary on the Geeta," one of the Hindu sacred books.

NÁRAY-SZABÓ de NÁRAI, ALEXANDER. Hungarian physician and temperance advocate; born at Szombathely, Hungary, Feb. 25, 1861; died Nov. 18, 1914. He was educated at Budapest Piast College and Peter Pázmány University of Science, Budapest (M.D.).

For some time Náray-Szabó was engaged in the University Institute of Public Hygiene, and in 1886 he was appointed to the Ministry of Education, where he was employed first in the University Department and later in the Department of Philanthropy. In 1892 he married Ilona de Lászeš. In 1906 he was appointed Ministerial Councilor, and in 1910 he was made Secretary of State. He devoted himself to the development of medical pedagogy, and in training a staff of competent teachers. He was active, also, in the Society for the Assistance of Free Dispensaries for the Blind, and in the work of the Medical Laboratory for Psychological Pedagogy. In 1909 he was a delegate from the Hungarian Government to the International Congress for the Blind, at Naples, Italy.

Náray-Szabó was a firm believer in the temperance reform and did considerable propaganda work against alcoholism. He was delegated by the Hungarian Government as its representative at the Ninth International Congress Against Alcoholism, held at Bremen, Germany, April 14-19, 1903, and was active, also, at the Tenth Congress, held at Budapest in 1905. In 1911-13 he was a member of the Permanent Committee of the Congress. His activities in behalf of temperance were particularly useful, as the workers in the Hungarian field at that time were few.

NARCOTICS. Drugs which in moderate doses allay nervous susceptibility, relieve pain, and induce sleep, but which in poisonous doses produce stupor and convulsions. The principal narcotics are opium, morphin, and heroin, obtained from the Asiatic poppy; cocaine, from the South-American coca plant; and BHANG and hashish from the Indian hemp plant.

Aside from their legitimate employment in medicine, the use of narcotics has spread until drug addiction has become a universal menace. Opium-smoking originated with the Dutch in Java in the eighteenth century, obtained a foothold in China under the East India Company, and increased there with such rapidity that, about 1900, it was estimated 27 per cent of the adult male population were addicts. In 1803 a French chemist discovered how to produce morphin from opium, and in 1898 a German chemist produced heroin from morphin. These concentrated forms of opium have spread, first as a by-product of the medical profession, later by exploitation and smuggling, until, they have become the chief menace of drug addiction in America.

The number of drug addicts in the United States is variously estimated at from 100,000 to 1,000,000. On this point Congressman Walter F. Lineberger of California said (1925):

In the February, 1925, issue of *Current History*, Fred A. Wallis, Commissioner of Corrections, New York City, says, "... 60% of the inmates in all penal and correctional institutions of New York City are users or sellers of drugs. ... There must be in the greater city of New York close to 200,000 addicts of the underworld type. ... There are many more of whom nothing is officially known." The health officer of Chicago, investigating cause of crime there, found drug addiction alarming among the youth of both sexes. Last year the Assistant U. S. Attorney General reported that more than 40% of all prisoners convicted in Federal Courts were addicts and that the number is increasing.

In hearings before the Committee on Ways and Means having under consideration the Porter Anti-heroin Bill, Dr. Amos O. Squire, chief physician of Sing Sing prison, said:

That drug addiction is on the increase there is no doubt in my mind. To illustrate, since 1918, comparing it with the year ending June, 1922, shows an increase of 900 per cent in the number of drug addicts admitted to Sing Sing prison. There has been a radical increase since 1919.

On the other hand, Col. L. G. Nutt, head of the Narcotic Division, U. S. Internal Revenue Bureau and Secretary of the Federal Narcotic Control Board, in *Drugs and Chemical Markets*, March 18, 1925 (as cited by the *Alliance News* for June, (1925) said:

The abuse of the use of narcotic drugs in the United States is not extensive. It is confined to a relatively small number of people which number is decreasing. ... there is no cause now for alarm for the safety of the people of the United States in so far as opium and coca leaves and their derivatives and preparations are concerned. ...

During the past ten years many estimates have been made of the number of persons in the country addicted to the use of opium, coca leaves and their derivatives. Most of these estimates have been the results more of personal opinion than tangible facts and statistics. Recently, however, the United States Public Health Service undertook a study of the question with the result that it is rather conclusively shown that the probable number of narcotic drug addicts in the country at the present time is 110,000. In this study it was found that the number of addicts has decreased steadily since 1900 and that before the decrease set in there may have been 264,000 such addicts in the country. (See reprint No. 924 from the Public Health Reports, May 23, 1924.)

In this connection it should be stated that in 1920, the peak year in the opium traffic, over 600,000 lbs. were imported, while by 1924 this figure had fallen to 87,000 lbs.

The United States has taken gradual but effective steps toward the prevention of the importation of crude opium and the suppression and confiscation of narcotics. In 1905 a law was enacted prohibiting opium traffic in the Philippines. In 1909, upon the initiative of the United States, the first International Opium Conference was held in Shanghai. This was succeeded by conferences at The Hague and by the Opium Commission of the League of Nations Conference at Geneva (1925).

Among influential agencies in the field of drug suppression may be mentioned the International Narcotic Education Association (Capt. Richmond P. Hobson, president), with a policy of research, education, and publicity on narcotic drugs.

With the passage of the Harrison Narcotic Act and the Porter Antiheroin Bill, the requirement of reports from manufacturers and dispensers of drugs, and the work of the Federal Control Board, the Government became better fortified in its efforts to restrict the importation and use of opium to an amount adequate for legitimate medicinal purposes. The chief remaining problem with relation to traffic in narcotics is the elimination of smuggling. The ease with which opiates can be concealed, the extent of their manufacture abroad, and the insufficient number of federal narcotic officers at ports of entry and along national borders, are responsible for the large quantities of narcotic drugs illegally sold in the United States.

NARIKELAJA. Coconut wine, fermented by the inhabitants of ancient India from the juice of the coconut and plantains.

NARRAGANSETT COCKTAIL. A mixture of whisky, Italian vermouth, and absinth.

NASBY, PETROLEUM V. See LOCKE, DAVID Ross.

NASSE, WERNER. German physician and temperance advocate; born in Bonn, Prussia, June

NATAL

7, 1822; died there Jan. 19, 1889. He was director of the lunatic asylum at Bonn, and a professor at the University of that city. Upon the organization of the German Society Against the Abuse of Spirituous Liquors, afterward the German Society Against Alcoholism (*Deutscher Verein gegen den Alkoholismus*), in 1883, he became its first president, serving in that capacity until 1889. He was a pioneer in the field of the study of inebriety, and carried on the movement inaugurated by his father, Dr. Nasse of Bonn, at Lintorf, near Düsseldorf, where the first inebriate institution in the world was established in 1851 (see INEBRIATE INSTITUTIONS, vol. iii, 1318). Werner Nasse was a member of the German National Board of Health. He wrote for the *Allgemeine Zeitschrift für Psychiatrie* a number of scientific articles concerning mentally deranged drinkers.



WERNER NASSE

NATAL. A British province of the Union of South Africa, situated on the southeast coast of Africa about 800 miles from Cape Town. It is bounded on the north by the Portuguese possessions and the Transvaal, on the west by the Orange Free State and Basutoland, on the east by the Indian Ocean, and on the south by the province of the Cape of Good Hope and the Umtamvuna River. Together with Zululand (10,427 square miles) Natal has an area of 35,284 square miles, with a seaboard of about 360 miles. The total population in 1921 was 1,429,398, of whom 136,838 were Europeans, 141,649 were Indians and Asiatics, and 1,150,911 were natives. Pietermaritzburg is the capital (pop. 36,023), and the largest town and only port is Durban (146,310).

Natal derives its name from the circumstance of its discovery by Vasco da Gama, the celebrated Portuguese navigator, on Christmas day, 1497. Little is known about it from that date until 1686, when a Dutch vessel was wrecked in the Bay of Natal. The Dutch established a settlement in

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1721, but soon abandoned it. After an unsuccessful attempt in 1824-28 by the British, there was no other effort at colonization until 1837, when a large body of Boers from Cape Colony migrated to Natal, and proclaimed themselves an independent republic in 1839. The establishment of a hostile settlement at the only port between Algoa and Delagoa bays was incompatible with British interests, and in 1845 Natal, after a determined resistance by the Boers, was proclaimed a British possession. In 1856 it was separated from Cape Colony and made a distinct colony. The province of Zululand was annexed to Natal, on Dec. 30, 1897, and the districts of Vryheid, Utrecht, and part of Wakkerstroom, formerly belonging to the Transvaal, were annexed in January, 1903. On May 31, 1910, the Colony was merged in the Union of South Africa, becoming an original province of the Union.

The government of the province is in the hands of an administrator (Hon. Sir G. T. Plowman, K.C. M.G., appointed, 1925, by the Governor-general for five years) and a Provincial Council, members of which are elected for three years on the same system as Members of the Parliament of the Union of South Africa, of which it is a part.

The province is rich in a variety of minerals, particularly coal. On the coast and in Zululand there are vast plantations of sugar and tea, while cereals of all kinds, fruits, vegetables, and other crops are produced.

Prior to 1873 practically no temperance work was carried on in Natal. A few of the old colonists kept temperance pledge-books on hand and endeavored to obtain as many signatures as possible, but there was no organized activity. On June 9, 1873, the first Good Templar Lodge in the province was formed by the Rev. Ralph Stott, the I. O. G. T. being the first international temperance organization to establish itself in Natal. From the ranks of this pioneer lodge came a number of other temperance societies, and a branch of the South African Temperance Alliance was established in 1882. This latter body concerned itself chiefly with watching the political aspects of the temperance question. Branches of the Gospel Temperance Mission were established in Pietermaritzburg and Durban in the eighties and were extremely active and successful for many years.

Several branches of the Woman's Christian Temperance Union were organized and soon made their influence felt in Natal, not only in showing a marked opposition to the granting of new licenses, but also in erecting tents at various encampments and fairs for the sale of non-alcoholic beverages in opposition to the licensed victuallers.

The first tent of the Independent Order of Rechabites was opened in 1876; the second, in 1880; and the third, in 1892. In the latter year the three organizations had a total membership of 200. The Roman Catholic Church and the Church of England, also, have established temperance organizations in the province, and there are also many Bands of Hope.

The sale of liquor to the natives has been prohibited since 1878, but a deplorable system of municipal liquor canteens for the sale of Kafir beer to the natives has been established in Durban, Dundee, Greytown, Newcastle, and Maritzburg (see Guy Hayler, "Prohibition Advance in All Lands," p. 238). The present licensing system of

the province was enacted in 1896 and slightly amended in 1899. These measures dealt primarily with the issue of licenses and the appointment of licensing boards.

The Zulus, who form almost the entire native population, are addicted to the use of KAFIR BEER, or Tchwala. Umshumyan, fermented treacle, is drunk in the sugar factories. AMASI, curdled milk, is a universal beverage in the native villages.

Both natives and Indians can obtain liquor under certain conditions, and much drunkenness and crime is prevalent. Protests against exemptions from the general prohibition of the sale of intoxicants to natives have been made by mine-owners, business men, and others. The Durban Alliance, which organization includes the Good Templar Order, the World's Woman's Christian Temperance Union, and other temperance bodies, protested also against provincial conditions in the following resolution:

We deplore the steady degradation that is taking place among the native people by reason of (1) the example of white people who, having become slaves to intemperate habits, employ riksha boys to convey them to their homes in various stages of intoxication; (2) the increase of illegal facilities through which natives and Indians are able to gain possession of intoxicating liquors; (3) the increase of immorality, especially among native women, through these facilities; and (4) the quality of the liquor that is sold to the Indians and natives...

The temperance policy adopted in other parts of the Union of South Africa was carried out in Natal, with the result that a number of candidates pledged to temperance reform were elected. The temperance and social reformers of the province have been demanding:

(1) The codification of the licensing laws for the whole of South Africa.

(2) The total prohibition of the sale of intoxicants to natives and colored people, and

(3) The direct popular veto over the issue and renewal of all licenses for the sale of intoxicating liquors.

In a paper entitled "United Municipal Associations of South Africa," read at Bloemfontein on Nov. 17, 1913, by Mr. W. P. M. Henderson, town clerk of Durban, are to be found the following statements:

There is no more law-abiding class in South Africa than our native population, so long as they are restrained from liquor. . . .

The solution of the difficulty would appear at first sight to lie in the direction of total prohibition, but, so long as human nature remains what it is, we know that our natives will be supplied with liquor by unscrupulous individuals, who, for the sake of pecuniary gain, will poison the natives with vile concoctions which will ruin them physically and make them a danger to the community. The natives from time immemorial have been accustomed to consume quantities of stimulant in the form of *itywala*, or native beer, brewed from *mabele*, or Kaffir corn, and although this contains a certain amount of alcohol, its deleterious effects are minimised by various valuable proteids. The better solution of the difficulty would, therefore, appear to lie in supplying the natives with their national beverage under proper restrictions. . . .

At the 1921 Synod of the Anglican Church in Natal, held at Pietermaritzburg, the following two resolutions were adopted:

That in view of the deleterious effects of intoxicating liquors on the physical, social, and moral welfare of the white, coloured, and native people of South Africa, the total prohibition of the manufacture, importation, and sale of such liquors within the Union should be aimed at as the only legislative solution of the problem thus caused, and this Synod exhorts all Church members to aid in so moulding the opinions of all classes and races on this question as to make Total Prohibition by the will of the people possible in the near future.

That this Synod urges upon the Government and

people of South Africa as a measure immediately necessary, legislation permitting the people of any district in the Union to reduce or prohibit the issue of liquor licenses in their area by their Direct Vote.

In November, 1925, a great Inter-Church Congress was convened by the Federal Council of the Dutch Reformed Church of South Africa at Bloemfontein, Orange Free State. This was an epoch-making event in the history of temperance reform in South Africa, and its enthusiasm and inspiration spread into the neighboring province of Natal, as well as into the other portions of the Union of South Africa.

Mrs. DEBORAH KNOX LIVINGSTON visited Natal in 1922, and Mr. W. E. JOHNSON succeeded her in 1923. These visits were given extensive publicity and the influence of these two prominent temperance advocates gave great impetus to the temperance work in the province. In 1925 much was done to consolidate and coordinate the various temperance bodies in Natal, but it was felt by the local temperance forces that there was still room for much closer cooperation.

NATAL RUM. Rum made from the sugar-cane grown in Natal. It is drunk chiefly by the colored population and by the Indian coolies, though of course secretly, owing to native Prohibition. It is chiefly distinguished by its low price and its injurious effects upon the human organism.

NATION, CARRY A(MELIA). American temperance reformer; born in Garrard County, Ky., Nov. 25, 1846; died at Leavenworth, Kan., June 10, 1911. Her parents (George Moore and wife) moved to Missouri during her childhood, and then to Texas. In 1867 she married Dr. Charles Gloyd, an Ohio man who had served in the 118th Ohio Infantry during the Civil War and had contracted the drink habit while in the army. Less than two years after their marriage, he died from the effects of intemperance, leaving his wife, child, and mother without any means of support. He had been a total abstainer before his enlistment. For six years following his death the widow taught in the public schools of Holden, Mo., where, in 1875, she was married to David Nation, editor of the *Warrensburg Journal*. In 1877 the couple moved to Texas, and some years later to Medicine Lodge, Kansas.

In 1888 Mrs. Nation was elected county president of the W. C. T. U., and became, also, a jail evangelist. Her great crusade against the saloons, which were run illegally in Kansas, began at Kiowa. Through the energy of the W. C. T. U. the liquor-shops had been closed in many other towns, but at Kiowa the authorities could not be induced to enforce the law. Without giving any notice of her intentions, Mrs. Nation drove into town with a basketful of stones and demolished three saloons, returning to her home unmolested. Shortly after this she made a trip to Wichita armed with an iron bar, a number of stones, and a loaded cane, and demolished a hotel bar. She was arrested and imprisoned for nearly a month without trial, and finally the case was dismissed. A few days later she, with three other women, raided two other saloons, and was again arrested, but released on bail. In company with Mrs. C. B. Hoffman, mother of the mayor of Enterprise, she destroyed all the "joints" of that city. On attempting to destroy one in Topeka, she was arrested and then released on her own recognizance.



MRS. CARRY A. NATION

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The next morning she led her followers, armed with hatchets, to another saloon and wrecked it. Released under bond of \$100, she was tried for malicious destruction of property and was acquitted. A brief lecturing-tour followed, and she was received everywhere with enthusiasm. Returning to Topeka, she resumed her work of demolition at the head of scores and even hundreds of women. Arrested by the sheriff, and refusing to give bail of \$2,000, she was taken to jail. When tried, she was convicted, and sentenced to pay a fine of \$100, with thirty days imprisonment. Placed under peace bonds, Mrs. Nation took the platform again as a lecturer, being greeted in most places by large audiences. The proceeds of her lectures were applied to the purchase of a home for the wives and children of drunkards.

Mrs. Nation was buried at Belton, Mo., where, in 1927, a monument was erected over her grave, bearing the inscription:

CARRY A. NATION.
Faithful to the Cause of Prohibition
"She hath done what she could."

While the legality, as well as the propriety, of Mrs. Nation's methods of focusing attention upon the outstanding lawlessness of the liquor traffic has been a matter of dispute, it is agreed that she caused a general awakening throughout Kansas in favor of law enforcement.

Mrs. Nation's first name is frequently spelled "Carrie." Concerning this she herself wrote some years ago:

My right name is Carry A. Nation—carry a nation for temperance. That is why my father christened me, not Carrie, but Carry. During the years of my girlhood and afterward, too, I used "Carrie" in signing my name, but after I entered temperance work I then became convinced that my father had christened me "Carry" for a purpose. It was to carry on the work of temperance.

Mrs. Nation was buried at Richmond, Mo.

NATIONAL ANTI-NUISANCE LEAGUE (sometimes called the **National Constitutional League**). An American law-enforcement organization, founded in New York city, in January, 1888, by W. JENNINGS DEMOREST. The League was an outgrowth of the National Prohibition Bureau, which in 1885-89 did very valuable work through a platform and press campaign in the interest of Prohibition. Demorest had been an officer of the Bureau, and had long held the opinion that the beverage traffic in alcoholic liquors was such a foe to the health and morals of the people that it should be abolished, and that all laws authorizing such traffic, or sanctioning it by raising a revenue therefrom, were utterly unconstitutional, null, and void. The decision of the United States Supreme Court in the "Kansas Appeals"—affirming the constitutionality of Prohibition, and denying the right of compensation to those whose business was destroyed by the Kansas prohibitory laws—was so pronounced in its statements regarding the character of the drink traffic that Demorest decided to press the issue raised therein. Upon the organization of the National Anti-nuisance League, Demorest was chosen president and treasurer, and W. McK. Gatchell was elected secretary.

The League was formed for the purpose of giving practical expression to the logic of the above-mentioned "Kansas Appeals" decision, and, under this and numerous other judicial decisions, to bring suits to test the constitutionality of the

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license system and the legality of all excise laws. In short, the League determined to banish the legalized saloon as a public nuisance by the employment of summary proceedings. If necessary the organization was prepared to carry its cases through to the Supreme Court of the United States.

The method of developing this work was carefully planned. The League intended to advise, counsel, direct, and cooperate in the bringing of excise suits whenever and wherever possible. The ultimate aim of the organization was to annihilate the beverage traffic in alcoholic poisons.

The League secured the services of a noted legal firm, and retained ex-Governor Chamberlain, of Washington, as counselor. In some cities the League secured the support and cooperation of the Law and Order Leagues, and many nationally prominent newspapers also lent their assistance to the cause.

From the first the League pursued the course of instituting suits of various kinds in different places, adapting the character of the suit to the circumstances. Sometimes injunction proceedings were employed to close up certain places as nuisances; in other places *quo warranto* proceedings were brought against excise boards and licensing officials.

The League also engaged in an active literary effort, secured legal opinions from a large number of eminent lawyers, and published these decisions in some of the leading newspapers. Large numbers of pamphlets and leaflets were distributed through the mails in America and Great Britain, especially of a pamphlet, entitled "Are License Laws Unconstitutional?" The League published a monthly periodical, the *Anti-Nuisance Journal*, which had a large circulation.

The League maintained headquarters at 10 East Fourteenth Street, New York.

NATIONAL ANTI-SALOON REPUBLICAN MOVEMENT. A movement originating in 1885 with Republican Prohibitionists of Kansas, and aiming to induce the Republican party everywhere to adopt "a platform of uncompromising hostility to the saloon." Its chief promoter was Albert Griffin, editor of the *Manhattan, Kansas, Nationalist*, who made a tour of the Eastern States, soliciting encouragement for it from prominent Republican leaders. The "radical Kansas basis" was not altogether acceptable, however, to the responsible managers of the Republican party.

The first State meeting of the Anti-Saloon Republicans was held at Trenton, N. J., on May 26, 1886. Other State conferences were held during the following summer, and a national conference was held in Chicago in September, at which a national committee was appointed with Griffin as chairman.

For some months the *New York Mail and Express* was the organ of the movement, with Griffin as editor. Friction arose between him and the proprietors of the paper, which resulted in his retirement. With the severance of his connection with the *Mail and Express* this national movement practically ceased.

The earnestness and conscientiousness of many of the Anti-Saloon Republicans was never questioned, but, as Governor Foraker, of Ohio, expressed himself, "the Anti-Saloon Republican movement was irresponsible and irregular, viewed from

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a strict party standpoint, and the practical politicians were not disposed to encourage a factional, loosely connected, sentimental, and unauthoritative organization."

NATIONAL ASSOCIATION OF COMMERCE AND LABOR. See NATIONAL GERMAN-AMERICAN ALLIANCE.

NATIONAL ASSOCIATION OF OFFICIAL TEMPERANCE ADVOCATES. The early name of the NATIONAL ASSOCIATION OF TEMPERANCE OFFICIALS.

NATIONAL ASSOCIATION OF TEMPERANCE OFFICIALS. A British association instituted in London in the summer of 1897 with the title "National Association of Official Temperance Advocates," under which it operated for some years. Its purpose is to promote, by meeting annually in conference, a fraternal feeling among "men and women wholly engaged in official service in the temperance movement," all such being eligible to membership. Members are elected at annual conferences and each pays an annual subscription. The conference sessions are held in various central towns of the United Kingdom. These sessions occur in July or August. They were suspended during the war. A notable feature of the Association has been a friendly society, for purposes of mutual aid in cases of sickness, accident, or death. Members contribute to this fund, which is supplemented from other sources.

The president of the Association is Mr. Arthur Crabtree of Leeds, and the secretary is Mr. John J. Hatch, 157 Bolton Road, Atherton, Manchester.

NATIONAL BRITISH WOMEN'S TEMPERANCE ASSOCIATION. A national federation of women's temperance societies in Great Britain and Ireland, founded at Newcastle-on-Tyne, Northumberland, April 21, 1876. The inauguration of the movement was due to the inspiring influence of Mother Stewart (see STEWART, ELIZA DANIEL), and to a need of a more united effort to suppress the drink evil. A circular, signed by Mother Stewart, who was then addressing temperance meetings in England and Scotland, and by Mrs. E. Parker, of Dundee, Scotland (later chosen as the first president of the Association), summoned the temperance women of the country to meet at Newcastle during a Grand Lodge session of the Independent Order of Good Templars. At this conference the formation of the British Women's Temperance Association (title hereinafter abbreviated to B.W.T.A.) was decided upon, and the object of the organization was defined as follows:

The object of this Association is to form a union or federation of the Women's Temperance Societies existing in various districts within the United Kingdom, and to promote the formation of others; in the belief that by combined effort, and united forces and funds, much greater work can, with the blessing of God, be effected in the extension of the cause of Temperance, in the control and ultimate suppression of the liquor traffic, and thus in the moral and religious elevation of the people.

The Association was strictly non-sectarian as well as non-political, so far as party politics are concerned. Any women's temperance organization could become a member of it by adopting a pledge of total abstinence and by paying into the general fund of the Association annually the sum of five shillings for every 50 or fewer members. Such societies then became known as "branches," and groups of these branches were called "unions."

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Membership in the B. W. T. A. was open to women of all classes and creeds, and all of them had the same voting privileges in the business meetings of the organization. Branches were formed in factories, workshops, and girls' high schools, for young women, any of whom could become personal members by signing a pledge of total abstinence and by subscribing to the funds of the Association.

Although the growth of the organization was not rapid at first, still eight branches were formed in England during the first year of its existence; and the Belfast Union, with 39 branches, became affiliated during that period also. At the end of five years there were 195 branches, and in 1892 the existence of 577 branches was reported, with a combined membership of approximately 50,000.

In 1877 the headquarters of the B. W. T. A. were removed from Newcastle to Memorial Hall, Farringdon Street, London, where the Association made its home for many years.

Some of the early leaders in the Association were: Mrs. Clara Lucas Balfour, a popular lecturer on temperance and other social reform platforms, who succeeded Mrs. E. Parker as president of the organization in 1877; Mrs. Margaret Lucas, treasurer and later president (1878-90); and Lady Henry Somerset, who was elected president of the Association in February, 1890.

The B. W. T. A. carried on its temperance propaganda in a variety of ways. Temperance missions were located throughout England, Wales, Scotland, and Ireland; and there were held public meetings, medical lectures, drawing-room meetings, garden parties, Y. W. C. A. meetings in girls' high schools, sewing-classes, and meetings for special classes such as nurses, teachers, domestic servants, and shop assistants. Members of the Association collected signatures to petitions to Parliament for temperance education in the schools, and in 1883 they secured 184,000 signatures to a petition requesting Sunday closing. Special campaigns were undertaken to urge the clergy of all denominations to use unfermented wine at the sacrament of the Lord's Supper, to ask medical men to refrain from prescribing alcohol, and to oppose the issuing of licenses at the annual Brewster Sessions.

The official organ of the Association was the *British Women's Temperance Journal* (formerly the *Crusade*) until September, 1892, when the title was changed to *Wings*.

In addition to the legislative and educational temperance propaganda which the Association carried on, a number of Rescue Homes were established for women addicted to the drink habit.

The Association was incorporated July 3, 1893; and from that time until 1926 was known as the "National British Women's Total Abstinence Association."

In 1922 Lady Cecilia Roberts was elected president of the Association, and Miss Agnes Slack was chosen to fill her place as acting vice-president. Lady Cecilia Roberts succeeded Lady Carlisle, as a memorial to whom, the Association purchased its own headquarters, at 104 Gower St., London, raising for the purpose more than £5,000 (\$25,000). The offices were in charge of Miss Gertrude Hunt, office secretary.

At the meeting of the Jubilee Council of the Association, held at Newcastle-on-Tyne in May,

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1926, it was agreed that the Association should amalgamate with the WOMEN'S TOTAL ABSTINENCE UNION, the combined organization taking the title NATIONAL BRITISH WOMEN'S TOTAL ABSTINENCE UNION.

NATIONAL BRITISH WOMEN'S TOTAL ABSTINENCE UNION. Title adopted by an organization formed by the amalgamation of the NATIONAL BRITISH WOMEN'S TEMPERANCE ASSOCIATION and the WOMEN'S TOTAL ABSTINENCE UNION on May 4, 1926. The object of the organization is the promotion of total abstinence through local option. The territory covered includes the whole of England and Wales, and the membership is about 170,000.

In May, 1928, Miss Slack, who had held the presidency since 1925, resigned, and was succeeded by Mrs. Randolph Clarkson. The secretary is Miss Gertrude Hunt. The official organ of the Union is *White Ribbon and Wings*.

NATIONAL CHRISTIAN TEMPERANCE ALLIANCE. A society organized May 12-13, 1874, in the Second Presbyterian Church, Pittsburgh, Pa. It may be said to have grown out of the Woman's Crusade. The Rev. D. C. Babcock, writing in the "Centennial Temperance Volume" (New York, 1881), p. 749, says:

One good result of the Woman's Crusade, that opened in Ohio during the Christmas season of 1873, was the awakening of many churches to a clearer and deeper sense of their accountability for the sad results of drinking, and to a better conception of their duties in relation to the cause of temperance.

This question came before the General Assembly of the United Presbyterian Church at their annual meeting at Monmouth, Ill., in May, 1874; and a committee, appointed by them to confer with ministers and leading men of other churches, issued a call for a convention to organize a national Christian alliance for temperance work. The convention was held and the new society organized at Pittsburgh as stated above. The object of the Alliance was thus stated (Article II of the Constitution):

The object shall be to bring the influence of the whole Christian Church and all friends of humanity to bear directly and steadily against every part of this vile "liquor system," until the principles of total abstinence and prohibition shall universally prevail.

The following officers were elected: President, the Rev. E. E. Swift, D.D., of Allegheny City, Pa.; vice-presidents, the Rev. W. D. Howard, D.D., of Pittsburgh, Pa., and one from each of the other States of the Union; treasurer, Thomas P. Hershberger, of Pittsburgh, Pa.; recording secretaries, the Revs. W. H. Locke, D.D., of Ohio, and Hiram Miller, D.D., of Pennsylvania; corresponding secretaries, the Hon. James Black, of Pennsylvania, and four others.

According to Eddy ("Alcohol in History," New York, 1881, p. 351), the Alliance had in 1885 a membership of 70,360. Its work was most effective in the western part of Pennsylvania, especially among the United Presbyterians; but auxiliaries and county alliances were formed in several other States.

NATIONAL CHRISTIAN TEMPERANCE UNION. An American association consisting of societies, in various States, which had come into existence following the labors of FRANCIS MURPHY. It was organized at Pittsburgh, Pa., on Feb. 22, 1877. The preamble to its Constitution recited:

NATIONAL CITIZENS' COUNCIL

The evil effects of intemperance upon individuals and communities have become so very apparent that it is now the duty of all well-disposed persons to join in united effort to reclaim those already fallen, or in danger of becoming habituated to the use of stimulants, and by every honorable method to stay its further progress. . . . we hereby organize ourselves into an association for the purpose of preventing the further progress of the evil, having as our motto the ever-memorable words of Abraham Lincoln, "With malice toward none, and charity for all."

The words "With malice toward none and charity for all" were printed on the pledge-cards adopted by the Union.

The Rev. W. H. Daniels, in his book "The Temperance Reform and Its Great Reformers," says (p. 507):

Its first officers were, President, Francis Murphy; First Vice-President, Marshall Swartzwelder; Second Vice-President, W. C. Moreland; Recording Secretary, F. X. Burns; Corresponding Secretary, J. H. Miller; Treasurer, Joseph Dilworth; Executive Committee, Jas. Parks, Jun., Capt. J. K. Barbour, Jos. R. Hunter, W. Mason Evans, S. H. Baird—most, if not all, of them reformed inebriates, and some of them life-long victims of strong drink.

At the Second National Convention of the Union, held at Cleveland, O., Oct. 17-19, the secretary to the Executive Committee reported:

From all the information received fully 3,000,000 people have signed the total abstinence pledge; and we can safely say that not over two per cent. have broken their pledge. . . .

The operations of the Union covered, among others, the States of Colorado, Illinois, Kansas, Kentucky, Nebraska, New York, Ohio, and Pennsylvania.

NATIONAL CHRISTIAN TOTAL-ABSTINENCE ASSOCIATION. See NATIONALE CHRISTEN GEHEEL-ONTHOUDERS VEREENIGING.

NATIONAL CITIZENS' COUNCIL. A Scotch organization brought into existence in the fall of 1919 by the National Temperance Council of Scotland; a consultative body comprising all the important temperance organizations of Scotland. It aimed primarily to secure, for the campaign of 1920, the support of citizens who had not hitherto identified themselves with the temperance cause. It was to be run by such citizens, and the several temperance organizations were to supply, and they did supply, contributions of money, speakers, and literature. It soon became evident that a sufficient number of persons outside the older organizations would not rally to the support of the newer one; consequently its executive was formed, mainly of the office-bearers of the original temperance organizations; and throughout the whole of the campaign of 1920 it relied upon the work and resources of the agents of those organizations. The formation of No-License Committees throughout Scotland was entrusted to the Scottish Temperance League, the Scottish Permissive Bill and Temperance Association, and the Independent Order of Good Templars, each body taking one district, with the British Women's Temperance Association helping in all. Whatever success was achieved was due, therefore, to the efforts of these organizations.

The National Citizens' Council experienced still other disappointments. Not only did the various temperance organizations refuse to be absorbed, but they maintained their identity as temperance organizations, albeit they rendered indispensable service in the No License campaign. In the attempted amalgamation there were apparently lack of diplomacy, on the one hand, and the pride of

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priority and past accomplishments, on the other. Strained relations led the older organizations to unite in a protest against what they were pleased to call "misleading statements" of the National Citizens' Council. The Council was insistent that the older temperance organizations surrender their identity and become a part of the Council, while the organizations were equally insistent that the Council link its fortunes with theirs. Thus matters stood in June, 1922.

Out of the controversy came, as a solution, the SCOTTISH TEMPERANCE AND NO-LICENSE UNION, which body seems comprehensive enough to satisfy all shades of temperance opinion.

NATIONAL COMMERCIAL TEMPERANCE LEAGUE. A British organization, formed at Hull, Yorkshire, July 25, 1891, largely through the efforts of S. A. Haines, of Indianapolis, Indiana, known among his brother "drummers" as "Parson" Haines. During a visit to England in 1880 Haines gave to some Hull friends an account of the Commercial Temperance League in America, and this resulted in the formation of a similar society at Hull. According to the "Souvenir Programme" issued by the League in May, 1924, the objects and aims of the organization are as follows:

The objects of the League are to promote Total Abstinence from intoxicating liquors, as beverages, among Commercial, Professional and Business Men, and include the following educational propaganda:

(a) Directing the attention of the business community to the economic advantages of sobriety, by organizing Conferences, Luncheons, etc., to be addressed by specially qualified speakers.

(b) The collecting and publication of facts setting forth the results following the enactment of Local Option and licensing restrictions wherever adopted.

(c) The supplying of speakers to Commercial, Business and Rotary Clubs, to deal with the question from the point of view of Economy and Efficiency.

(d) The dispatch to all Members of Parliament of literature, directing attention to the moral, social and economic effects of the Drink Traffic, etc., etc.

(e) And to directing this education to the enactment of the Three Points Programme, i.e., (1) Local Option England and Wales; (2) No sale or supply of intoxicating liquor on Sundays; and (3) The supply of intoxicating liquor in Clubs to be subject to the grant of an annual permit by the local justices.

For some time after its inauguration, the League had only two or three branches; but in 1898 a determined and successful effort was made to develop the organization, and by 1903 the number of branches had increased to 22. Growth continued to be rapid and in 1925 there were 31 affiliated societies in active operation.

Membership is open to all abstaining professional, commercial, and business men or those who will agree to become abstainers; indeed the organization is popularly known as "The Business Men's League." Women above eighteen years of age are admitted as "associate" members. All new members must sign the following pledge: "I hereby agree to abstain from drinking all intoxicating liquors from this date."

Each branch acts independently, according to local conditions, but all contribute toward the expenses of the National Executive Council, which annually holds a Conference at one of the branch headquarters.

At the Hull Conference in 1905, presided over by T. R. Ferens, in an effort to stimulate efforts to increase membership and interest among the Midland branches, JOSEPH HOOD, J.P., president of the Birmingham branch, presented what is known

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as the "Hood Challenge Shield," which is awarded to, and is held for one year by, the branch having the best record in these two fields of work.

At the London Conference in 1906, it was decided to admit professional men to membership, and at the 1911 Conference the membership rule was extended so as to include sons of members, who might be admitted as Associates. In that same year a juvenile society was founded in connection with the League, and in July, 1912, the issue of a quarterly magazine was agreed upon. In 1917 the Hood Shield competition, which had theretofore been restricted to the Midland societies, was opened to all of the branches; and in 1918 a *Secretaries' Monthly* was started.

During the World War the League provided more than 10,000 high-class concerts in hospitals, camps, Y. M. C. A. huts, and Khaki clubs as counter-attractions to the public houses.

In December, 1919, a booklet, the *Executive*, was issued by the League, and in March, 1922, a temperance memorial was sent to the Spanish Government. In October of that year it was agreed that the N. C. T. L. should absorb the STRENGTH OF BRITAIN MOVEMENT, which was accomplished on Jan. 27, 1923; and on Sept. 22, 1923, the NATIONAL TEMPERANCE CATERERS' ASSOCIATION was incorporated with the League at Cardiff.

The official organ of the N. C. T. L. is a monthly periodical entitled the *N. C. T. L. Outlook*. The national headquarters are located at Manor Row, Bradford; and other offices are maintained in London and in several other large cities in England. The present (1926) national president of the League is Alderman Gerald A. France, J.P.; and the national secretary is C. R. M. Bentley.

There are more than 1,000 vice-presidents, among whom are the leading temperance champions of the United Kingdom.

NATIONAL COMMITTEE AGAINST ALCOHOLISM. See NATIONALE COMMISSIE TEGEN HET ALCOHOLISME.

NATIONAL CONSTITUTIONAL LEAGUE. See NATIONAL ANTI-NUISANCE LEAGUE.

NATIONAL COUNCIL OF THE EVANGELICAL FREE CHURCHES, INCORPORATED. A federation of the church councils of England, organized in Manchester in 1895. The churches constituting the local councils entitled to representation on the National Council are the Congregational, Baptist, Methodist, Presbyterian Church of England, Free Episcopal, Society of Friends, and such other Evangelical Churches as the National Council may at any time admit. The objects of the National Council are: To facilitate fraternal intercourse and cooperation among the Evangelical Free Churches; to assist in the organization of local Councils; to encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches; to advocate the New Testament doctrine of the Church; to defend the rights of the associated churches; and to promote the application of the law in every relation of human life.

The territory covered by the Council included England and Wales until 1918, when the Welsh formed a National Council of their own. It is composed of more than 600 local Councils and 38 county Federations of Councils.

At its Twenty-sixth Annual Assembly, held in

NATIONAL DRY FEDERATION

Manchester on March 10, 1921, the National Council passed a series of resolutions opposing the removal of the war-time restrictions on the sale of liquor. The new point in the resolutions was the appeal to all members of Free Churches to become abstainers as an example to their fellow citizens. This was really a great step forward for the assembly, although several denominational conferences had made the same request. The chairman of the Temperance Committee, the Rev. J. Tole-free Parr, who drafted the resolutions, in proposing them to the Assembly made some reference to American precedent and to the successful operations of the Anti-Saloon League.

The Councils have held numerous meetings in support of the program of reform put forward by the United Council of Anglican, Free, and Roman Catholic churches:

- (1) Sunday closing of public houses.
- (2) The placing of all clubs within the jurisdiction of licensing magistrates.
- (3) Local option. Granting to the people the power to decide whether licensed houses for the sale of intoxicating liquor shall be opened in their localities or not.

Throughout the country the Councils have petitioned the Annual Licensing Court against the granting of new licenses, demanding the retention of the shorter hours of sale, earlier closing of all licensed premises, and the closing of all redundant public houses.

The Councils vigorously supported the bill for the prohibition of the sale of intoxicating liquor to young persons under eighteen years of age, which was championed in the House of Commons by Lady Astor, M.P., and which has since become a law of the land.

The present officers of the Federation are: The Rev. R. C. Gillie, president; and the Rev. Thos. Nightingale, general secretary. The official publications of the National Council are: *Free Church Year Book*, the *Free Churchman* (published monthly), and the *Free Church Chronicle*. Numerous publications of a devotional character are also issued. The headquarters of the Council are at Memorial Hall, Farringdon Street, London, E. C. 4.

NATIONAL DRY FEDERATION, THE. An American temperance organization, founded in New York city in February, 1918. The objectives of the Federation were: (1) To secure the ratification of the National Prohibition Amendment; (2) the winning of State-wide Prohibition elections; (3) to secure the establishment of immediate war-time Prohibition; (4) to make effective by legislation and administration both State and national Prohibition; and (5) the federation of organizations and individuals into one militant and united national endeavor for the effectuation of the foregoing purposes. The territory covered by the organization included the whole of the United States. It was composed of the temperance departments or executive heads of 31 churches, and temperance and Prohibition associations.

The national headquarters of the Federation were located in the Columbia Bank Building, Pittsburgh, Pennsylvania. The officers were: The Hon. WILLIAM JENNINGS BRYAN, president, and the Rev. CHARLES SCANLON, LL.D., secretary.

NATIONALE CHRISTEN GEHEEL-ONT-HOUDERS VEREENIGING (National Chris-

NATIONALE CHRISTEN

tian Total-Abstinence Association). A federation of Dutch religious and temperance societies, formed in 1881 by the Rev. C. S. ADAMA VAN SCHELTEMA, of Arnhem, Gelderland, Netherlands. Although Mr. Van Scheltema had been a temperance advocate since October, 1844, it was not until 1862, in which year he read the book "Haste to the Rescue," by Mrs. Julia Bainbridge Wightman, that he became actively interested in temperance reform work. (See HASTE TO THE RESCUE.) Inspired by Mrs. Wightman's appeal for temperance standard-bearers, Van Scheltema entered upon rescue and temperance reform work in Amsterdam, and a similar work was inaugurated about the same time at Groningen.

Until 1881 the question of teetotalism in Holland had been one of purely local importance, and Van Scheltema thought that it was high time that the doctrine should be taught throughout the Dutch provinces. At a congress of the Dutch Home Mission Societies he introduced the project of uniting the various denominational and temperance societies of the country into one body for the purpose of conducting a gigantic crusade against the evils of the drink habit, which he believed to be the mightiest obstacle to the future happiness and prosperity of the country. His suggestion met with the approval of the Congress, and the Nationale Christen Geheel-onthouders Vereeniging came into existence. Van Scheltema remained an energetic member of the organization until his death (1897).

The purpose of the society is:

Constrained by the love of Christ (II Cor. v. 14), and according to the vocation of the Church of Christ Jesus, to fight against the prevailing drinking habits which form one of the greatest obstacles to its prosperity and influence.

At the outset it was deemed absolutely necessary that the members of the new federation should enter the struggle with the idea of promoting and spreading the principle of total abstinence from all intoxicating beverages. Whether or not members of the organization should give or serve such beverages to non-members was left to the individual consciences.

From the very beginning the growth of the new federation was extremely rapid. By the year 1890 there were 40 branches scattered throughout the eleven Dutch provinces, all of which were actively engaged in the work of teaching the doctrine of total abstinence, especially among the young people of the country. In 1892-93 the Rev. John Van Burk was employed by the federation as a traveling agent, in which capacity he conducted an organizing campaign in all of the provinces, and inaugurated a considerable number of new societies, or unions. The membership has been steadily increasing until at the present time there are more than 13,000 persons affiliated with the organization.

An interesting phase of temperance endeavor fostered by the Association is the reclamation of drunkards. The culmination of this branch of the work was the opening in 1917 of an asylum at Beekbergen, near Apeldoorn, for the care and cure of victims of chronic alcoholism.

The official organ of the Association is *De Wereldstrijd* ("The World Struggle"), a weekly. An annual publication describing the yearly progress of the Dutch total-abstinence movement is also issued.

NATIONALE COMMISSIE

The president of the Association is Prof. J. R. SLOTEMAKER DE BRUINE, D.D., of Utrecht University, and the Rev. D. Van Krevelen, of Lichtenvoorde, is general secretary. The headquarters of the Association are at Arnheemsche Straatweg 21, Apeldoorn.

NATIONALE COMMISSIE TEGEN HET ALCOHOLISME (National Committee against Alcoholism). A Dutch federation formed in 1909 for the purpose of coordinating the work of several of the temperance organizations operating in the Netherlands. The following societies are affiliated to the National Committee Against Alcoholism:

Algemeene Nederlandsche Geheel-Onthouders Bond.
Artsen Geheelonthouders Vereeniging.
Enkrateia.
Interacademiale Geheelonthoudersbond.
I. O. G. T. (Grand Lodges I and II).
Nederlandsche Vereeniging tot Afschaffing van Alcoholhoudende Dranken.
Sobriëtas.

The bureau of the Committee is in charge of Dr. W. Hingst, Willem de Zwijgerstraat 29, Utrecht. Each of the affiliated societies carries on its temperance work independently.

NATIONAL FEDERATION OF OFF-LICENCE HOLDERS' ASSOCIATIONS. A British organization, established in 1886 as a central society of the off-license trade, to look after the interests of that section of the liquor traffic. The office of the organization is in Ceylon House, Eastcheap, London, E.C.

NATIONAL GERMAN-AMERICAN ALLIANCE. A former social and political organization in the United States of America composed of persons of German birth or extraction. It was founded in 1901, and by Congressional charter of Feb. 25, 1907, it became a corporation of the District of Columbia under the title "The National German-American Alliance of the United States of America." Under this central organization were formed State Alliances (*Staatverbande*), and these in turn included the city Alliances (*Stadtverbande*) which were made up of the various local German societies such as the *maennerchors*, mutual aid societies, the fraternal insurance societies, etc.

The professed purposes of the organization, as expressed in Section 6 of the Act of Incorporation, were "educational and patriotic."

Whatever may have been the true aims of the organization at the time of its foundation, it has been proved beyond doubt that its leaders, at the beginning of the World War, had allowed it to become a tool in the hands of pro-German propagandists whose objects were a menace to Americanism. As revealed by an investigation in 1918 which led up to the revocation of its charter by Congress, the purposes of these leaders may be summed up in a single phrase—the Germanization of America.

From the beginning of its existence the Alliance bitterly opposed the Prohibition movement, and in general condemned all restrictions of the liquor traffic. Indeed it was one of the most powerful forces at work in all parts of the country to defeat Prohibitory legislation. Communities where the German-American element predominated were, as a rule, notoriously wet; and the great brewing interests of the United States were largely in the hands of German-Americans who were connected

NATIONAL GERMAN

directly or indirectly with the German-American Alliance. It was around the great brewery organizations, owned by rich men of German birth or sympathy, that many of the German societies—the *saengerfest*, *saengerbund*, and *turnverein*—were built up. The brewers were glad to give them support, and, when necessary, financial assistance, for three reasons: First, because in the majority of cases their sympathies were naturally pro-German; second, because the preservation and cultivation of German customs and habits was the best assurance they could possibly have of a profitable market for their beer; and third, and most important of all, because through these societies they could influence, and in many cases absolutely control, large numbers of voters in the interest of the liquor traffic.

The idea that restrictive legislation affecting the manufacture and sale of intoxicants was an infraction of personal liberty was put forth by the brewers and zealously propagated through the medium of the Alliance. The bombastic utterance of Dr. C. J. Hexamer, president of the national organization, at Milwaukee, November, 1915, is characteristic of the attitude which the leaders of the Alliance sought to inculcate in its members toward Prohibition:

Many are giving our German culture to this land of their children, but that is possible only if we stand together and conquer that dark spirit of muckdom and Prohibition just as Siegfried slew the dragon. Let us stand up for our good right and hold together. Every society is as strong as the weakest member in the chain. Who would be weak? Be strong! Let every one be strong who stands forth for German kultur. Be strong and German. Remember, you German prisoners, that we are giving to this people the best the earth affords, the benefits of German kultur.

(From p.3 of the *Official Bulletin* of the Alliance, Dec., 1915.)

During the course of the hearings before the Senate subcommittee on the bill to revoke the charter of the German-American Alliance, a pamphlet published by the Independent Citizens' Union of Maryland, one of the most important organizations in the Alliance, was introduced by S. G. von Bosse, representing the Alliance, who stated that the sentiments expressed therein exemplified the feeling of Alliance members in general toward Prohibition. The following excerpts are taken from this pamphlet:

As Free Men and American Citizens
We unequivocally oppose prohibition. Local Option is prohibition on the installment plan. The local option bill, a partisan measure, dishonest in its application only to "wet" territory; establishes new rules of evidence and a spy system, encouraging hypocrisy, and permits any man's house to be searched "on belief."

Under the heading "An Intolerable Commandment" the pamphlet says:

To command by law, "Thou shalt not eat this nor drink that because, in the opinion of some people, it may not be good for us," would be an usurpation of power upon the part of the State unwarranted by necessity, and an infringement of the rights and liberties of the individual citizen. (National German-American Alliance; Hearings before the Subcommittee of the Committee on the Judiciary of the United States Senate, Sixty-fifth Congress, Second Session on S.3529; hereinafter cited as "Hearings.")

As was brought out in the hearings, the relations between the brewers and allied interests and the National Alliance were very intimate, especially from 1914. At this time the National Association of Commerce and Labor, an organization formed by the United States Brewers' Association to combat Prohibition, and headed by Mr. Percy

NATIONAL INTERCHURCH

Andreae, of Chicago, entered into an agreement with the German-American Alliance whereby the Association was to supply the Alliance with funds to carry on anti-Prohibition propaganda (Hearings, p. 208). Under this arrangement the Alliance leaders, particularly Hexamer and the vice-president, Joseph Keller, were very active in behalf of the liquor interests. A special committee of the Alliance was formed for the purpose of carrying on the fight against Prohibition, and during the three years of its operations (1914-16) the committee received from Andreae \$41,000. Keller, who was chairman of the committee, used these funds to employ organizers and speakers, to defray the cost of sending out literature, etc. He admitted before the Senate subcommittee that it had been part of his work to try to organize new branches of the Alliance throughout the country in order "to have their influence at least to vote against Prohibition."

Congress revoked the charter of the German-American Alliance by unanimous vote, and the bill of repeal was signed by the President July 31, 1918.

NATIONAL INTERCHURCH TEMPERANCE FEDERATION. An organization, formed at Philadelphia, Pa., in 1908, to secure the cooperation of official temperance boards and committees of churches represented in the promotion of temperance and Prohibition. Nine denominations were represented in the Federation, the operations of which covered the entire territory of the United States of America.

The Federation is not functioning at present (1927), but, according to Dr. Edwin C. Dinwiddie, superintendent of the Bureau of Information, Washington, D. C., it is subject to revival in emergency.

NATIONAL ITALIAN SECRETARIATE AGAINST ALCOHOLISM. See *SEGRETARIATO NAZIONALE ITALIANO CONTRO L'ALCOOLISMO*.

NATIONAL JUNIOR PROHIBITION LEAGUE. An organization founded in 1894 by Mr. B. G. Rockwood, with the object of securing recruits to the temperance cause among the younger workers of America. It was believed by the promoters that the first vote a man cast generally determines his politics, and that before this vote has been cast it is easier to induce him to cast in his lot with the Prohibition party than afterward. A paper, the *Junior*, was started, and it was intended to have a uniformed marching club connected with each League. Actually Mr. Rockwood and the secretary, Mr. Goebel, organized Indiana, Illinois, Missouri, Nebraska, Iowa, Pennsylvania, and Connecticut, besides making preparations in Maryland, New Jersey, Ohio, Delaware, Washington, Kansas, and other States. The League was successful for a short time only.

NATIONAL JUVENILE TEMPLAR COUNCIL OF ENGLAND (I. O. G. T.). An organization formed in Birmingham in 1871, with the object of training young people in total abstinence. It is based on a fourfold pledge of abstention from alcohol, tobacco, bad language, and gambling. To date (1927) it has secured about 1,000,000 pledges. The present number of members is 43,962. The territory covered by the Council is the whole of England. The Council provides a four-year course of temperance study, cov-

NATIONAL LEAGUE

ering the scientific, economic, historical, and Biblical aspects, and a large number of books, etc., have been awarded as prizes to successful students. The official organ is the *Juvenile Templar*, a monthly.

The headquarters of the Council are at 168 Edmund Street, Birmingham; the president is the Rev. J. W. K. Brockbank, 32 Horace Road, Forest Gate, London, E. 7; and the secretary is Mr. J. S. Garwood, of Leigh-on-Sea, Essex.

In 1921 the Council held its Jubilee Thanksgiving Service in St. Paul's Cathedral, London.

NATIONAL LEAGUE AGAINST ALCOHOLISM. See *LIGA NACIONAL CONTRA EL ALCOHOLISMO*.

NATIONAL LEAGUE FOR THE PROHIBITION OF THE DRINK (ALCOHOLIC) AND DRUG (OPIUM) TRAFFIC IN INDIA. A social-reform organization, founded in India for the purpose of coordinating the activities of the various temperance organizations in the country in one organized body. The avowed object of the League is the entire elimination of the drink and drug traffic in India; and to the accomplishment of that end the League extends its cooperation to any organization which has among its objects either the complete or the partial elimination of either or both of these evils. It pledges itself to assist those who are engaged in any phase of temperance work, to defend those who are attacked by any branch of the liquor or opium interests, and to recognize as colleagues that noble band of men and women who work, speak, and think for the temperance cause in India. The organization is non-sectarian and non-political.

The League plans to cooperate with the Government in its efforts to reduce the output and supply of intoxicants in the Indian States, to secure stricter control of license and sale, to aid in efforts to secure the right of local option, and—when public sentiment has been sufficiently aroused—to help in bringing about the enactment of complete Prohibition. In short, the success of the organization would mean the complete elimination of the manufacture, sale, transportation of, importation into, and exportation from India of all kinds of alcoholic drinks and habit-forming drugs, with the exception of those needed for medicinal and scientific purposes.

The League is governed by a president, three vice-presidents, a council of twelve ordinary members, a treasurer, and two joint secretaries. Provincial societies affiliated with the League exist in eleven of the Indian States, all of which send a representative to the All-India (Central) Council, the function of which is to organize and guide the work of the League throughout India, Burma, and Ceylon. The Council meets once every three months in different parts of the country. The present president of the League is Sir Rabinathan Tagore, LL.D., of Bolpur, Bengal, and the general secretaries are Charles F. Andrews, of Bolpur, Bengal, and Tarini Prasad Sinha, of Benares City, United Provinces. The Indian League is affiliated with the World League Against Alcoholism, and it sent Sinha to represent it at the International Convention of the World League, held at Toronto, Canada, in 1922.

NATIONAL LEAGUE FOR THE SUPPRESSION OF THE LIQUOR TRAFFIC. An Ameri-

NATIONAL LIQUOR DEALERS'

can temperance organization, formed in Boston, Mass., on Jan. 1, 1885, for the purpose of securing non-partizan and non-sectarian support of temperance legislation. The organization of the League was due to a deep feeling of dissatisfaction prevalent among large bodies of temperance people because of the efforts of a class of temperance agitators who would unite the temperance reform movement with partizan politics. The League was formed in protest against partizan temperance action and the Prohibition party. Its first officers were: The Rev. Daniel Dorchester, D. D., president; Mrs. J. Ellen Foster, general secretary; and the Hon. Joseph D. Weeks, treasurer. The headquarters of the League were maintained at 36 Bromfield Street, Boston, Mass.

The educational work of the League during the first eleven months of its existence consisted chiefly in the printing of general temperance literature.

The Cyclopaedia of Temperance and Prohibition (New York, 1891) says (p. 454) of the League:

Though started under the most encouraging auspices, it achieved nothing for the temperance reform, and after issuing a few pamphlets attacking the "third" party it collapsed.

NATIONAL LIQUOR DEALERS' ASSOCIATION. An American organization which attracted some attention by an "Address to the People of the United States," issued at its annual convention held at Louisville, Ky., June 5, 1906. One paragraph of the address read:

The white ribbon movement, the Blue Ribbon movement, the Prohibition movement, and the Anti-Saloon League movement, were, or are, protests upon the part of good men and women against two of the greatest evils connected with our civilization—drunkenness, and those saloons which are conducted in a disreputable manner or else in such a way as to demoralize rather than to elevate those who patronize them—and we, the delegates to this convention of the wine and spirit trade, desire to express our entire sympathy with the efforts that have been put forth to exterminate the evils, and our willingness to lend cooperation and assistance.

NATIONAL MODEL LICENSE LEAGUE.

An American organization formed in October, 1909. The *World Almanac* for 1916, p. 579, contained the following notice of the League:

The purpose of the organization is to conduct a National educational campaign in favor of legislation intended to take the liquor question out of politics and to put lawbreakers out of the liquor business. It advocates limitation of licenses in proportion to population, thus preventing undue competition; mandatory penalties suspending and cancelling licenses of lawbreakers; moderate license fees enabling the license holder to make a legitimate profit, and the renewal of a license so long as the holder obeys the law, and so long as the business is not outlawed by vote of the people, thereby relieving the liquor dealer of the domination of politicians.

The league's legislative plan has been adopted as a whole by Indiana and Ohio, and in part by Texas, Arkansas, Michigan, Louisiana, and Connecticut.

The membership of the League included numerous professional and business men. The president and secretary were, respectively, T. M. Gilmore and G. R. Washburne, both of Louisville, Ky., and its office was in the Commercial Building in that city. The League's legislative work was conducted through its Model Law Committee, the chairman of which was A. C. VanWinkle, of Louisville.

No information is available as to the duration of the League's activities.

NATIONAL NON-PARTISAN LEAGUE.

Popular name of the NATIONAL LEAGUE FOR THE SUPPRESSION OF THE LIQUOR TRAFFIC.

NATIONAL TEMPERANCE BUREAU

NATIONAL ORDER OF GOOD TEMPLARS.

See INTERNATIONAL ORDER OF GOOD TEMPLARS.

NATIONAL PARTY. (1) A political party formed in 1896 at Pittsburgh, Pa., U. S. A., by delegates from the Prohibition party Convention who "bolted" because the latter party confined its platform to the single issue. L. B. Logan, of Ohio, was made chairman of the committee, and D. J. Thomas was secretary. A plank in the platform pledged the party to "the suppression of the manufacture and sale, importation, exportation, and transportation of intoxicating liquors for beverage purposes."

In 1900 the party united with other reform elements to form the Union Reform party. It ceased to exist in 1901.

(2) A Prohibition organization founded at Chicago March 6-8, 1918. In the previous October, 20 official representatives of different political groups and 55 members of the Prohibition National Committee took part in a conference at which it was unanimously agreed "that a greater party should be created to include within its scope the entire program of Democracy." It was hoped that the Prohibition party could merge into that of the National Party. This hope was not realized.

The officers of the new party were: David C. Coates of Chicago, national chairman; Clarence E. Pitts of Chicago, secretary; William F. Cochran, of Baltimore, Md., treasurer; and its headquarters were at the Lafayette Building, 138 N. La Salle St., Chicago.

NATIONAL PROHIBITION ALLIANCE.

See PROHIBITION ALLIANCE.

NATIONAL PROHIBITION ASSOCIATION OF INDIA. See INDIA.

NATIONAL PROHIBITION PARTY. See PROHIBITION PARTY.

NATIONAL PROHIBITION REFORM PARTY. See PROHIBITION PARTY.

NATIONAL REFORM BUREAU. See INTERNATIONAL REFORM FEDERATION, INC.

NATIONAL RETAIL LIQUOR DEALERS' ASSOCIATION OF THE UNITED STATES. See NATIONAL WHOLESALE LIQUOR DEALERS' ASSOCIATION.

NATIONAL TEMPERANCE BROTHERHOOD. An English temperance beneficiary society of the middle of the nineteenth century. It was formed as the "Sons of Rechab" on Oct. 24, 1862, and its headquarters were at Albion Hall in the city of London. Dawson Burns, in his "Temperance History," ii. 12, states that it had a number of branches ("tents"), and he speaks of it as being in existence in 1868. No further information concerning the organization is available.

NATIONAL TEMPERANCE BUREAU. A bureau established in Washington, D. C. in October, 1905, and having for its objects the promotion of temperance and Prohibition and its enforcement. Its operations cover the whole of the United States of America.

The Bureau is responsible for the continuity of distinctively national Prohibition work in Washington since its foundation, and has been active in all such legislation since. It was in charge of the only temperance legislation enacted between

1909 and 1912, including: Prohibition for Indians in Enabling Acts for Arizona and New Mexico; Antiquary Code for Alaska, 1909; appropriations for law enforcement in Alaska, first in 1908 and in subsequent years; Penal Code amendment re interstate liquor shipments, 1909; first recognition by U. S. Government of International Congress Against Alcoholism, and appointment of delegates, with appropriation for expenses, to the 1911 and subsequent Congresses; introduction in 1910 of bill which, since its enactment in 1913, has been known as the "Webb-Kenyon Interstate Liquor Shipment Bill." At the time of the introduction of this bill all other temperance organizations were pressing for other bills calculated to reach the same end along different lines; but further on they united in favor of the Webb-Kenyon Bill.

Since its organization, besides participating in all legislation affecting Prohibition, the Bureau has acted as the representative of temperance interests before various departments of the Government, has conducted speaking campaigns, and has participated in educational campaigns throughout the country.

The officers of the Bureau are: President, the Hon. William S. Bennet, of Chicago; secretary, Miss Laura Rooke Church, Washington, D.C. The headquarters are at 644 Transportation Building, Washington, D. C.

NATIONAL TEMPERANCE CATERERS' ASSOCIATION. An English organization, founded in London in 1883 to "advance and protect the interests of the Temperance Catering Movement, to organize National and Local Conferences, and to promote general co-operation." The Association admits to membership only those who conduct their establishments on genuine temperance methods. Among past presidents have been such figures as W. S. Caine, M. P., Alderman Duckworth, Rev. Chas. Garrett, Sir John Harwood, the Bishop of Worcester, Joshua Rowntree, John Pearce, and Alderman William White.

The annual subscription entitles members of the Association to receive the *Temperance Caterer*, a monthly journal edited for many years by Joseph Bentley, F. R. G. S., of Bradford, Yorks.

On Sept. 22, 1923, the Association was incorporated with the NATIONAL COMMERCIAL TEMPERANCE LEAGUE.

NATIONAL TEMPERANCE CHORAL UNION. A British organization, founded at the Mile End Assembly Hall, London, in 1889, by James Albert Birch, Gentleman of Her Majesty's Chapel Royal. Its objects were thus officially stated: "The promotion of music in connection with the temperance movement, by means of conferences, concerts, and contests in different parts of the Kingdom, by the production and diffusion of good temperance music, and by such other methods as the council may decide upon." A large number of persons enrolled themselves as members and the affiliation of many choirs throughout the country was secured. The Crystal Palace was requisitioned for annual festivals, and contests were held among choirs for the "Challenge Shields," which had been offered in competition. The president of the organization is Charles Clements, J. P., for several years mayor of Henley-on-Thames. The secretary for many years has been Alfred H. Rogers, 20 High Street, Ware, Herts.

NATIONAL TEMPERANCE COUNCIL OF SCOTLAND. THE. A federation of about twenty national and denominational temperance organizations. It was instituted on Oct. 12, 1914, and is the direct successor of the Scottish United Consultative Committee, a body which did yeoman service in placing the Temperance (Scotland) Act, 1913, on the statute-books. This Committee consisted of representatives from all the national and denominational temperance associations and organizations of Scotland. Lord Rowallan, of Rowallan, was the chairman of the Committee, and the joint secretaries were James Gillies, William J. Allison, and R. Murray M'Intyre. After the passage of the Temperance (Scotland) Act, the name of the Committee was changed to the "National Temperance Council of Scotland." The objects of the Council are:

- (1) To consult, recommend, and cooperate with the organizations represented on the Council as to the best of methods for
 - (a) Securing the utmost possible benefit from the Temperance (Scotland) Act, and especially the adoption of a No-License Resolution;
 - (b) Cooperating in the formation of Local and District committees;
 - (c) Educating the electors by means of Conferences and public meetings;
 - (d) Preparing, publishing, and circulating suitable literature; and
 - (e) Preventing overlapping of effort, and devising other methods of propaganda.
- (2) To take counsel on any proposed legislation, or other matters affecting the Temperance Cause.
- (3) To keep in touch with such local temperance councils as may be affiliated with the Council.

The members of the Council are elected by the executives of the national and denominational temperance organizations, and no organization can appoint more than three representatives.

A great National Convention was held under the auspices of the Council in Glasgow on May 11, 1916, which proved the strength of public opinion and of the demand for the prohibition of the liquor traffic in Scotland. It was attended by 1,852 delegates appointed from 812 organizations. The Convention pronounced strongly in favor of War-time Prohibition, but did not succeed in inducing the British Government to pass an act to that effect.

The Council serves a useful purpose in focusing the temperance sentiment of Scotland on every phase of the movement, and in educating the lawmakers in matters pertaining to the cause. The Council has its headquarters in Glasgow. The officers are: President, Lord Rowallan; joint secretaries, James Gillies and W. J. Allison, 256 West George Street, Glasgow, and Peter McDonald, 38 Bath Street, Glasgow.

NATIONAL TEMPERANCE COUNCIL OF WALES. An organization, founded at Shrewsbury, England, in 1909 with the object of championing the right of the people to veto the liquor traffic if and when they so desire. Its headquarters are at 35 Windsor Place, Cardiff; the president is Lord Clwyd; and the secretary is Mr. Leonard Page. Mr. Page says:

This is a Council really to bring together North and South Wales. We have a South Wales Temperance and Band of Hope Union, and a North Wales Temperance Federation each doing similar work in its respective areas. The National Temperance Council of Wales unites the two bodies in such matters as the Temperance (Wales) Bill, so as to have a uniform policy throughout the Principality.

NATIONAL TEMPERANCE FEDERATION. A British federation formed in London in

NATIONAL TEMPERANCE FEDERATION

February, 1884, for the purpose of securing legislation on an agreed basis. It consists of representatives of 32 temperance societies of Great Britain and Ireland, as follows:

Anglo-Indian Temperance Association; Baptist Total Abstinence Association; British Temperance League; British Women's Temperance Association (S. C. U.); Calvinistic Methodist Temperance Association; Congregational Union Temperance Committee; Eastern Temperance League; Grand Lodge of England, I. O. G. T.; Grand Lodge of Ireland, I. O. G. T.; Grand Lodge of Scotland, I. O. G. T.; Grand Lodge of Wales (English), I. O. G. T.; Grand Lodge of Wales (Welsh), I. O. G. T.; Independent Methodist Churches Temperance Committee; Independent Order of Rechabites; Irish Association for the Prevention of Intemperance; Irish Temperance Alliance; Kent Temperance Federation; National Commercial Temperance League; National Division, Sons of Temperance; National Unitarian Temperance Association; National United Temperance Council; New Church Temperance Society; Midland Temperance League; North of England Temperance League; North Wales Temperance Association; Scottish Temperance Alliance; Scottish Band of Hope Union; South Wales Temperance and Band of Hope Union; Southern Counties Temperance Association; United Order Total Abstinence Sons of the Phoenix; Wesleyan Reform Union Temperance League; and Western Temperance League.

The federated societies work together and bring their influence as a united body to bear on Parliament.

The organization of the Federation was brought about largely through the efforts of the late JOSEPH MALINS, who was chairman of the executive committee to the time of his death.

The object of the Federation is:

The promotion of temperance both by moral suasion and by the endeavor to obtain the passage of wise legislative enactments.

It has kept a watchful eye on all opportunities for effectively supporting and suggesting united action. It has an Emergency Committee, composed of its honorary secretaries, who can at any moment sound an alarm or call to action all the organizations affiliated with the main body.

Among the achievements of the Federation have been: The extension of the provisions of the Truck Act to agricultural laborers, whereby it is illegal to pay them their wages partly in cider, or in anything but money; the opposition of the employment of places where liquor is sold for branch post-offices; vigorous opposition to a proposal to the Government to transfer the license fees to local funds, which would practically subsidize local funds by financial inducements to perpetuate the liquor traffic; and the sending of a memorial to the International Anti-Slavery Conference of the world powers at Brussels, urging prohibition of the liquor traffic among the native races. Upon the outbreak of the World War (1914) the Federation began systematically to promote the largest obtainable measure of War-time Prohibition, and in 1917 a systematic educational campaign was undertaken for the purpose of making known the success attending the prohibition of liquor in the United States. A number of American and Canadian temperance speakers participated in this campaign, which included meetings for trade-unionists, school-teachers, business men, clergymen, and others. Also, in 1917 a vigorous campaign for total abstinence was conducted throughout the United Kingdom in cooperation with the Temperance Council of the Christian Churches. The National Educational Prohibition Campaign Committee of the Federation circulated 110,000 copies of "Prohibition in Canada," by Ruth E. Spence, in 1917, and sent

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a parcel containing 31 books and pamphlets to each of 300 free libraries in Great Britain and Ireland.

At the national convention of the Federation held on Nov. 13, 1918, the following resolution was unanimously adopted:

This convention is firmly convinced that the Prohibition of the Manufacture, Importation, and Sale of intoxicating liquors as a beverage is the only remedy for the evils ever attendant upon the existence of the Liquor Traffic, and urges all Temperance Reformers to keep Prohibition continuously in evidence and while striving for measures helpful to Prohibition never to lose sight of the final goal.

In 1919 the Federation reiterated the demand of all its federated bodies for a popular power of local veto over the issue and reissue of liquor licenses, pledged its support to the Local Veto Bill of the United Kingdom Alliance, reaffirmed its opposition to all proposals for nationalizing the liquor traffic, and protested against the action of the Liquor Control Board in extending the hours of liquor-selling during the trying period of demobilization, and especially against its repeal of the No-Treating Order, which had been of great value where properly enforced.

In February, 1924, at the Fortieth Annual Meeting of the Federation, held at Caxton Hall, Westminster, the following resolution with regard to the smuggling of liquor from Great Britain into America was adopted:

Resolved,—That this Federation, while noting that its protests and those of other bodies have been followed by an agreement whereby United States vessels have a wider range of search for British liquor-smuggling boats, holds that this is insufficient, and calls upon His Majesty's Government to devise means to check the notorious action of known British subjects who flagrantly conspire with liquor smugglers for the violation of the Temperance laws overwhelmingly decreed by a great and friendly nation for its protection and welfare.

The first president of the National Temperance Federation was the HON. WILLIAM SPROSTON CAINE, who presided at the meeting of representatives appointed by the national temperance organization to form the Federation, was elected its president, and was reelected unanimously every year till his death (1903). Mr. Caine was succeeded by Lord Rowallan, who held office for eight years (1904-12), Sir Victor Horsley (1913-16), and Sir George B. Hunter, who has retained the chair since 1916: Mr. Guy Hayler was corresponding secretary for seven years, and is now a Parliamentary agent and one of the vice-presidents. The present secretary is W. Austin Hubbard, and the headquarters of the Federation are located at 18 Doughty Street, London, W. C. 1.

NATIONAL TEMPERANCE LEAGUE. A British organization formed June 1, 1856, by the amalgamation of the NATIONAL TEMPERANCE SOCIETY and the LONDON TEMPERANCE LEAGUE. Its first president was Sir Walter C. Trevelyan, Bart. It is a non-political and non-sectarian organization, educational in its character. It is, according to its constitution, a strictly total-abstinence society, the membership consisting of persons of both sexes.

In 1861, 10,000 copies of Mrs. Wightman's book *HASTE TO THE RESCUE* were gratuitously circulated by the League among the clergy of the national church. This, together with select conferences and drawing-room meetings, had a powerful influence in preparing the way for the advent of the CHURCH OF ENGLAND TEMPERANCE SOCI-

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ETY in the following year. Then, by a series of ministerial conferences, the League was directly instrumental in creating organizations in connection with the Wesleyan, Congregational, Baptist, and Presbyterian churches. The League has always been, moreover, in the closest touch with temperance work among the Society of Friends, a minister of that body, the venerable SAMUEL BOWLY, having been for many years president of the League.

The League has paid special attention to the medical profession. When the late Professor Miller of Edinburgh attended the annual meeting in 1862, in London, a private conference, with prominent physicians was arranged by the League. Seven years afterward a conference was held in London, at which several members of the medical profession read papers which the League issued under the title "Medical Experience and Testimony in favor of Total Abstinence." Two important results followed: one, the commencement of the *Medical Temperance Journal*, since published by the League for 23 years; the other, the institution of a breakfast to the members of the British Medical Association, which has now been held annually during the week of their anniversary assemblies since 1869.

The historic "Medical Temperance Declaration," prepared by Dr. E. A. Parkes, and published by the League in the *Times* on New Year's day, 1872, was signed by 269 physicians and surgeons of eminence. The arrangements also which led to Sir Benjamin W. Richardson's Cantor Lectures on Alcohol at the Society of Arts in 1874 were initiated by the secretary of the League.

The importance of including lessons on temperance in the ordinary instruction imparted to children in elementary and secondary schools was many years ago recognized by the League. The work was commenced in 1863 by two of the League's lecturers, and was continued by three others, the latest of whom, Professor Cheshire, author of the "Scientific Temperance Handbook," devoted sixteen years to the delivery of lectures in Metropolitan elementary schools, in trainingships, at pupil-teachers' centers, and in training colleges for students, where the League awarded, on competitive examinations, a large number of valuable prizes for such essays and reports as were specially praiseworthy. The publication of Dr. B. W. Richardson's "Temperance Lesson Book," prepared at the request of the League, and republished in the United States, Canada, Holland, and other countries, gave a powerful impetus to this educational movement; and the conferences with school-teachers of both sexes convened by the League during the past 52 years, have greatly added to the number of intelligent temperance workers in the schools.

The League's work in the army and navy has repeatedly received recognition of the authorities, and reference has been made in Parliament to its efforts. The League's work in the Royal Navy has been specially successful. After numerous lectures on board ship, the work was especially organized by the League under the direct personal superintendence of Miss AGNES WESTON.

Before the ROYAL NAVAL TEMPERANCE SOCIETY was formed, the representatives of the League had established a Band of Hope in the Greenwich Royal Hospital Schools.

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The influence of women in practical temperance has always been fostered by the League. As far back as 1860 it had a women's branch, which held numerous drawing-room and other meetings. The League has also organized many series of women's conferences in various public halls; and the Women's National Temperance Convention, convened by the League in 1876, had a close connection with the formation in that year of the British Women's Temperance Association. The *Temperance Record*, the organ of the League, was commenced in 1856 as a penny weekly, and later it appeared as a high-class monthly review.

The League has arranged for the preaching of temperance sermons in Westminster Abbey, the Metropolitan Tabernacle, St. Paul's Cathedral, the City Temple, and a number of other ecclesiastical buildings. It has arranged, also, meetings, addressed by temperance mayors, in the Mansion House and Guildhall, London, and in the town halls of the principal cities of the Empire, besides gatherings and celebrations at the Crystal Palace, the Alexandra Palace, the Royal Albert Hall, and other places of public resort, in addition to national congresses in London, Liverpool, and other large cities.

The publication of the "Departmental Report on Physical Deterioration," a consequence of the disclosures of rejection of recruits for the South African (Boer) War, led the League to engage in an aggressive campaign to demonstrate the relation of alcohol to commercial and industrial efficiency. The League's activities along these lines resulted in the formation of the Trades Union and Labor Officials Temperance Fellowship.

Between the jubilee of the League in 1906 and its diamond jubilee in 1916 the League published a series of lantern-slides on "Alcohol and the Human Body," promoted the Twelfth International Congress on Alcoholism (held in London July 18-24, 1909), conducted and extended the Catch-my-Pal movement (see CATCH-MY-PAL TOTAL-ABSTINENCE UNION), promoted the Imperial Temperance Congress, and various other enterprises. With the outbreak of the World War the League devoted its energies to patriotic war work, leading off with the first "Patriot appeal to the nation" to abstain from drink and save grain.

The president of the League is Sir Thomas Barlow, Bart., K.C.V.O., F.R.S., and the secretary is Mr. John Turner Rae. The headquarters of the organization were in Paternoster House, London, E. C. 4, until 1927. On March 31 of that year the League occupied its new home at 33 Bedford Place, Russell Square.

Within the last five years the League has developed a remarkable movement among the great public and secondary schools, in connection with which a special manual, "The Practice of Health," has been largely used.

The official organ of the League is now entitled *The National Temperance Quarterly and Medical Review*.

NATIONAL TEMPERANCE LEAGUE OF JAPAN. See NIHON KOKUMIN KINSHU DOMEI.

NATIONAL TEMPERANCE SOCIETY. A British organization founded immediately upon the disbanding of the NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTemperance, in Aldersgate Street Chapel, London, Nov. 23,

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1842. It was formed as a total-abstinence body, though no special form of pledge was required. Its first public meeting was held on Jan. 23, 1843, under the leadership of James Silk Buckingham and Samuel Bowly. It prospered for some years.

In 1844 the Society published a valuable statistical return showing that, in a population of 1,860,777, there were 107,712 abstainers, including 9,900 reformed drunkards. Abstaining ministers numbered 437; abstaining physicians, 52. These returns, however, were incomplete. Dawson Burns ("Temperance History," ii. 245) estimated the reclaimed at that time at 30,000. In 1850 the Society began to decline, owing to a scarcity of funds; and on June 1, 1856, it united with the London Temperance League, with which it had harmoniously worked for some time, under the name NATIONAL TEMPERANCE LEAGUE.

NATIONAL TEMPERANCE SOCIETY AND COMMISSION ON TEMPERANCE OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA. The union of these two bodies was effected in December, 1916. The history of the Society is given in the article NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE. The Commission on Temperance was one of the commissions that the Federal Council maintained from its inception. At its first annual meeting, held in December, 1913, the following thirteen denominations were represented: Baptist, (3 representatives); Congregationalists (4); Disciples of Christ (2); Orthodox Friends (3); Evangelical Lutheran (3); Methodist Episcopal (1); Moravian (1); Presbyterian Church, Southern (1); Presbyterian Church, Northern (7); Reformed Presbyterian (1); Reformed Church in the United States (1); United Evangelical (1); United Presbyterian (1).

The Federal Council had been organized in 1908, and its temperance commission had cooperated with other denominational commissions in forwarding the cause of temperance. The Society and Commission worked together with other like agencies to promote personal abstinence from intoxicating beverages by means of research, photo-plays, lantern-slides, literature, and the creation of public sentiment to insure proper legislation. During the World War the Commission carried on a "Strengthen America" campaign, utilizing the national press, and cooperated with the United Committee on Temperance War Activities in the Army and Navy. It gave the soldiers practical and scientific information about alcohol.

With the enactment of the Eighteenth Amendment, the activities of the Commission on Temperance were more along the lines of law enforcement than of prohibitory legislation. When the organized forces which were fighting for the repeal of National Prohibition came out in 1926 with the announcement that they were seeking support for candidates who would vote for legalizing the sale of beer and wine, the Federal Council of Churches rallied to the defense of the Eighteenth Amendment. In an appeal to the religious denominations of the country, the Council stated:

The public announcement of the program of the forces opposed to prohibition is a direct challenge to the churches and the friends of orderly government. They demand the repeal of the national prohibition act and the restoration of the manufacture and sale of beer and wine. In the face of the fact that both are intoxicating and therefore cannot be legalized without

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first changing the Constitution. Furthermore, the sale of beer and wine would require some agency for distribution, and so would lead inevitably to the return of the outlawed saloon with all its attendant evils. . .

The Federal Council of the Churches of Christ in America therefore appeals to all Christian people to exert every influence to secure the impartial enforcement of all laws. Since the foes of prohibition are now united to defeat the Constitution it is high time for the Christian forces of the country also to unite and to be as consistent at the ballot box in their support of the Constitution as its enemies are in attempting its nullification."

The Federal Council was granted the honor of opening the presentation of the argument in support of the Eighteenth Amendment at the hearing before the Committee of the United States Senate on April 17, 1926.

The agreement between the National Temperance Society and the Federal Council's Commission on Temperance expired in December, 1920, and it was not renewed.

The Hon. Carl E. Milliken served as chairman of the Commission on Temperance of the Federal Council of the Churches of Christ in America from 1920 to 1925.

Since that date the activities of the Council in the field of temperance and Prohibition have been under the direct responsibility of the Administrative Committee of the Council, made up of representatives of the constituent denominations, instead of being delegated to a commission.

Two special programs of recent months have had important results. The first was the publication and widespread distribution of a 96-page booklet, entitled "Yes, It's the Law and It's a Good Law," by Nolan R. Best.

The second significant effort was the call January, 1927, for the observance by the churches, of the anniversary of the adoption of the Eighteenth Amendment as an occasion for emphasizing the moral and spiritual principles underlying the policy of Prohibition.

NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE. An American organization, effected at Saratoga Springs, N. Y., in August, 1856. Its history really dates back to Feb. 13, 1826, with the formation of the American Society for the Promotion of Temperance (popularly known as "The American Temperance Society"), one of the oldest total-abstinence societies in the Union. Although founded upon a total-abstinence basis, this principle was not rigidly enforced, the platform of the society being really total abstinence from ardent spirits. The leading spirit in the formation of the Publication House was JAMES BLACK, first Prohibition candidate for President.

At the end of the first year 220 branches had been formed, the membership of each varying from 10 to 400.

The first National Temperance Convention was held at Independence Hall, Philadelphia, May 24, 1833, where a large committee was appointed to organize a "General Temperance Union" to promote temperance throughout the country. This committee recommended that the officers of the American Temperance Society together with the officers and delegates from the State societies should form the Union. The resulting organization was the United States Temperance Union, later the AMERICAN TEMPERANCE UNION, which body consisted of the officers of the American Temperance Society at Boston, 23 State societies,

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and more than 7,000 county and smaller district associations. It proposed through an educational program to extend the principles and blessings of temperance throughout the world. This program was launched immediately and, shortly after the first anniversary of the Union, held May 9, 1837, at Chatham Chapel, New York city, the United States and England were flooded with 4,000,000 temperance pamphlets. This work progressed until the outbreak of the Civil War (1861), which catastrophe so engrossed public thought that the temperance movement was in serious danger of extinction. During this period the American Temperance Union opposed the saloon as best it could, which opposition generally took the form of furnishing temperance literature to the soldiers.

Most of the temperance publications were discontinued, and when the Union held its annual convention in 1865 the outlook was decidedly gloomy. It was felt that an educational campaign was necessary, and after the Civil War a strong agitation arose for the establishment of a national society which would be more representative and active than the Union. Accordingly, the Fifth National Convention, of 325 delegates, representing 25 States and Territories, met at Saratoga Springs, N. Y., in August, 1865, to form a national society. The Union dissolved and merged itself with the new organization, which was called the "National Temperance Society and Publication House." The object and pledge of the Society were thus stated:

The object shall be to promote the cause of total abstinence from the use, manufacture, and sale of all intoxicating drinks as a beverage.

This shall be done by the publication and circulation of temperance literature, by the use of the pledge, and by all other methods calculated to remove the evil from the community.

No person shall be a member of this society who does not subscribe to the following pledge, namely:

We, the undersigned, do agree that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment or for persons in our employment; and that in all suitable ways we will discountenance their use throughout the country.

The first president was William E. Dodge, who served for eighteen years (1865-83). He was followed by the Rev. Mark Hopkins (1883-85), the Rev. Theodore L. Cuyler (1885-93), Major-General Oliver Otis Howard (1894-1903), the Rev. D. Stuart Dodge (1903-21), a son of William E. Dodge, Dr. Charles Scanlon (1922-1927), the Rev. J. Stanley Durkee, D.D. (1927—). The Society was incorporated in 1866.

From its foundation till the inauguration of the constitutional Prohibition Amendment campaigns in 1880, the temperance and Prohibition agitation centered about this organization. After 1880 the Society became identified with nearly all the important national Prohibition legislation enacted in the United States. Particular attention was given to the cultivation of temperance sentiment among the freedmen of the South through missionary and educational media. The fundamental interests of temperance were promoted by conventions, scientific text-books, and literary propaganda. Special attention was given State prohibitory amendment campaigns, for which literature and speakers were provided.

The Society championed several representative measures in Congress, and it has become a very powerful and influential agency for the distribu-

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tion of temperance literature, and has rendered invaluable assistance in connection with the educational campaigns of the last quarter-century. The Society is non-partizan and non-political; its efforts have been largely devoted to education through the distribution of temperance literature, scientific temperance instruction in the public schools, and temperance instruction in the Sunday-schools. More than 1,000,000,000 pages of literature have been printed, which have been circulated throughout the world. The Society publishes three monthly papers with a circulation of over 200,000 and has more than 400 first-class writers. These publications are the *Youth's Temperance Banner*, the *Water Lily*, and the *National Advocate*. The last-named, a 16-page monthly, founded in 1865, claims to be "the oldest temperance paper in the United States," and was edited from 1913 to 1918 by Alva A. Hopkins and from 1918 until his death (1927) by the Rev. Charles Scanlon. The Society publishes, also, books adapted to Sunday-school libraries and the ablest text-books on the nature and effects of alcohol on the human system. The organization published the first Temperance Lesson Book for public schools ever issued in the country, and spent large sums of money for its introduction in those institutions. Its scientific, religious, and legal publications contain articles by the foremost writers of the day. Its temperance catechism, entitled "Alcohol and Tobacco," reached a circulation of nearly a half-million copies.

An International Temperance Conference, attended by 428 delegates, was held under the League's auspices in Philadelphia in 1876, during the International Exposition.

The Centennial Temperance Conference, also, was held at Philadelphia by the Society to celebrate the progress of temperance in the country, as related to science, legislation, local option, Prohibition, Sabbath and public schools, etc.

Part of the program of the Society was the organization of total-abstinence societies among church members, and the teaching of total abstinence to their children. The study of the nature and effects of alcohol upon the human system was advocated in the schools of the nation, and thousands of dollars were spent in launching this program long before any other organization was interested in the work.

The Society celebrated its forty-fifth anniversary in New York city on May 22, 1910.

In December, 1916, the Society united with the Commission on Temperance of the Federal Council of the Churches of Christ in America (see NATIONAL TEMPERANCE SOCIETY AND COMMISSION ON TEMPERANCE OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA). The agreement between the two bodies expired in December, 1920, and at the annual meeting of the National Temperance Society held in January, 1921, it was not renewed.

The headquarters of the National Temperance Society and Publication House are at 289 Fourth Avenue, New York city; and its officers (1927) are: The Rev. J. Stanley Durkee, D.D., president; John McKee, treasurer; and Miss Annie E. Ol-drey, secretary.

NATIONAL TRADE DEFENCE ASSOCIATION. A British organization, established in 1888, representing all sections of the traffic in al-

coholic liquors throughout the United Kingdom of Great Britain. Its purpose is to look after the interests of the liquor traffic in and out of Parliament. It is political but non-partizan, seeking the return to the House of Commons and other legislative bodies of men favorable to the liquor interests. It seeks to federate other existing liquor organizations for concerted action in defense of the traffic. Its headquarters are at 5 Upper Belgrave St., London, S. W. 1.

NATIONAL UNION FOR THE SUPPRESSION OF INTEMPERANCE. An English society, formed in Manchester in the year 1871. Dr. Dawson Burns, in his "Temperance History," says: "Though its annual subscription list has been considerable, its operations have not seemed to the author sufficiently important to call for notice hereafter." Nothing further is known of the Union.

NATIONAL UNION OF JUVENILE TEMPERANCE SOCIETIES. See UNION NATIONALE DES SOCIÉTÉS DE TEMPÉRANCE POUR LA JEUNESSE.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION. A British temperance federation, founded at Essex Hall, London, May 29, 1893. Some time previously Mrs. H. Shaen Solly and the Rev. Frank K. Freeston had discussed the desirability of strengthening and consolidating the temperance forces at work among the Unitarians, and as a result of their efforts the meeting was held at which the Association was formed. The Association is composed of 280 temperance societies, scattered throughout Great Britain and Ireland. Membership in the Association is restricted to two classes: (1) total abstainers; and (2) honorary members, who, although not abstainers, are in sympathy with temperance work and are for that reason willing to pay an annual subscription to the Association. Any temperance society which will pledge itself to contribute a small annual fee may become a member of the Association.

The objects of the Association are officially stated to be: (1) The affiliation and support of Bands of Hope and temperance societies; (2) the general promotion of temperance work.

The first officers were: The Earl of Carlisle, president; the Revs. R. A. Armstrong, J. Estlin Carpenter, S. A. Steinthal, and Dr. J. Drummond, vice-presidents; Mrs. H. Shaen Solly, honorary treasurer; and the Rev. Frank K. Freeston, honorary secretary. Shortly after the organization of the new society, a circular letter was sent to all the Unitarian ministers in Great Britain and Ireland, urging them to work hand in hand with other Free Churchmen in the cause of temperance. So well was this appeal received that 126 new members became affiliated with the Association during the first year of its existence, and 42 Bands of Hope and other temperance societies were also affiliated.

The administrative committee of the Association has considered its chief work to be the lending of assistance to temperance efforts in churches and Sunday-schools. The Association supplies at reduced prices to affiliated Bands of Hope periodicals (especially *Young Days*), hymn-books, picture diagrams, and lantern-slides. It has provided speakers for juvenile temperance meetings, published a large number of temperance pam-

phlets, and distributed very extensively the temperance publications of other societies. For the use of members a lending library of standard works on temperance subjects was established, and a list of temperance publications useful to Band of Hope workers and others was published.

During the first seven years of the existence of the Association it was known as the "Essex Hall Association"; but in 1900 it was decided that the words "Essex Hall" conveyed an erroneous idea of the position which the Association claimed as representing Unitarian temperance work throughout the entire kingdom, and the title of the organization was changed to the one it now bears. By 1902 the secretarial work had increased to such an extent that it was decided to engage an organizing secretary, and W. R. Marshall was appointed to that office. In December, 1912, he was succeeded by E. F. Cowlins, who had served on the committee for ten years.

In 1909 the Committee of the Association published a hymnal, and in 1911 it succeeded in bringing about a stricter observance of Temperance Sunday. A New Year's letter to Sunday-school teachers, urging the stimulation of interest in the temperance movement, has been issued annually for the past fifteen years.

After the death of the Earl of Carlisle (1911) the committee decided that the president of the Association should hold office for one year only. The Association has 260 members, of whom more than 50 are ministers.

Since the foundation of the Association the headquarters of the organization have been continuously maintained at Essex Hall, Essex Street, Strand, London, W. C. 2. Its officers are (1928): Arthur W. Harris, president; F. Collecott, honorary secretary.

NATIONAL UNITED TEMPERANCE COUNCIL. A British organization, founded in London July 3, 1896, for the purpose of linking up the various county temperance societies in the United Kingdom. The Council also serves as the National Licensing Administration Bureau. It owes its origin to Arnold F. Hills, a wealthy manufacturer and ship-builder, who was of the opinion that greater legislative progress would be made if the various organizations adopted a common program. At a conference, sponsored by Hills and attended by the foremost members of a number of other temperance societies in Great Britain, an organization was formed under the name of "The Temperance Parliament." Joseph Malins became the active honorary secretary of the Parliament in conjunction with the Rev. Hugh Price Hughes, then editor of the *Methodist Times*, and he continued to be active in the Council's operations until his death. A temperance bill was drawn up by the executive committee of the new body, and its details were discussed for three successive years. After a lapse of five years it was decided that the Parliament had not been as successful as had been desired, and it was dissolved. In no way discouraged by this failure, and hopeful of an ultimate agreement, Hills next invited the local county organizations; and out of this second attempt came the National United Temperance Council. The objects of the Council were fourfold:

(1) To create and promote unity amongst the forces of the Temperance movement.

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(2) To educate the community in the principles of total abstinence.

(3) To obtain a better administration, and due enforcement of the licensing laws.

(4) To secure electoral action with a view to secure a reduction of drinking facilities.

The Council commenced to operate on July 3, 1896, and immediately resolved that it would in no case give its support to any Parliamentary candidate who refused to vote for Sunday closing, the reduction of drinking facilities, and direct local veto. Any candidate refusing to vote in Parliament against compensation and municipal control would be refused support, while county, borough, and municipal candidates must agree to vote for the restriction of licenses, the control of liquor sales, and scientific temperance instruction in the public schools, at the same time promising to legislate against the sale of intoxicating liquors in theaters and music-halls and the holding of inquests in buildings licensed for the sale of intoxicating liquors.

At the Nottingham Conference of the Council in 1907, a large number of amendments were suggested with relation to the Licensing Law, and the influence of these suggestions was shown in the Licensing Bill of 1908. In order to aid local justices in arriving at their decisions, a large number of persons, including religious and philanthropic leaders, were induced by the council to appear before the magistrates as opponents of new licenses. The magistrates listened to many of the protests and refused many applications for additional facilities for drinking.

The Council has achieved other splendid results. In instances where licenses were granted by divisional benches, confirmation has been successfully opposed. In various parts of the country, magistrates have been induced to refuse the granting of music licenses to public houses. The organization was successful in closing on Sundays the Crystal Palace (London), which had been open for amusement and for the sale of drink. It has not been unmindful of other agencies, such as pledge-signing meetings, the circulation of temperance literature, the holding of children's demonstrations, medal awards for the recitation and singing of temperance pieces and songs, and participation in local and national temperance conferences.

In 1924 the ultimate attainment of Prohibition was added to the list of objects of the organization, and other changes were made in the constitution, and it was decided to hold the annual meeting of the Council in London.

The official organ of the Council is the *United Temperance Gazette*, issued quarterly. There are 150 members, many of whom represent affiliated societies with large memberships. The headquarters of the organization are at Room 29, Memorial Hall, Farringdon Street, London, E. C. 4. The present officers of the Council are: T. G. Hobbs, F. R. G. S., president; the Rev. J. Tolefree Parr, chairman; Councillor H. Hughes, J. P., honorary treasurer; and James A. Spurgeon, secretary.

NATIONAL WHOLESALE LIQUOR DEALERS' ASSOCIATION. An American organization with headquarters at 64 W. Randolph St., Chicago, Ill. It was apparently identical with the National Liquor League. In 1913 M. F. Farley, of New York, was president and Robert J.

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Halle of Chicago was general secretary. On Aug. 16, 1913, the organization issued for signatures a circular letter to members of Congress urging them to oppose passage of House Bill 6382, appropriating funds wherewith to pay the expenses of the American official delegates to the Fourteenth International Congress Against Alcoholism at Milan, Italy.

On Jan. 1, 1914, the name of the organization was changed to "National Retail Liquor Dealers' Association of the United States." The president of the new body was E. L. Jordan, whose office was at 517 Ninth St., N. W., Washington, D. C.

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION. See WOMAN'S CHRISTIAN TEMPERANCE UNION.

NATIVE RACES AND THE LIQUOR TRAFFIC UNITED COMMITTEE. A British organization composed of approximately 26 missionary and temperance societies. It was founded in March, 1887, at a large meeting held in Princes Hall, Piccadilly, London, the Bishop of London presiding, and is non-sectarian, undenominational, and non-political. It followed revelations of the debauchery of the drink traffic among the native races, brought to light by representatives of the British and Colonial Congress of the National Temperance League in 1886.

The Committee at once commenced to collect evidence touching the effect of imported spirits on the natives of the affected territories. The evidence revealed startling facts and created much indignation in Great Britain. On Dec. 14, 1888, a deputation called on Lord Salisbury, Secretary of State for Foreign Affairs, to ask that he instruct Lord Vivian, the British representative at the approaching International Slave Congress, to raise the question of the sale of spirits in Africa. To the deputation Lord Salisbury replied:

We will never cease to press the matter whenever we see an opportunity of pressing it with effect. We will press it in season and out of season because we believe that a vast amount of human happiness and misery depends on the course these negotiations take.

The Conference met at Brussels in the winter of 1889-90, and was composed of the representatives of the following seventeen Powers, named in the order in which they ratified the treaty: Germany, Belgium, Denmark, Spain, the Independent State of the Kongo, Great Britain, Italy, the Netherlands, Persia, Norway, Sweden, Zanzibar, Austria-Hungary, the Ottoman Porte, the French Republic, the United States, and Portugal. Lord Vivian laid his proposals before the Conference. Following much discussion and hesitation on the part of one or two of the powers, the "General Act of the Brussels Conference 1889-90," was passed.

Some idea as to the quantity of alcoholic beverages being poured into Africa at this time may be gathered from statements made by Mrs. Mary Clement Leavitt, in a paper on "The Liquor Traffic and Native Races" read at the Third International Congress Against the Abuse of Spirituous Drinks, Christiania, Norway (1890). She said:

At Madeira, where many, but by no means all, of the ships going to Africa touch, the following amounts were declared in *one week*: 960,000 cases of gin, 24,000 butts of rum, 30,000 cases of brandy, 28,000 cases of Irish whisky, 800,000 demijohns of rum, 36,000 barrels of rum, 30,000 cases of "Old Tom," 15,000 cases of *absinthe*, 40,000 cases of *vermouth*, all costing \$5,230,000.

Within two years all of the seventeen participating powers had sent in their formal adhesion. This Act, which has been termed the "Charter of the Liberties of the Natives of Central Africa," gave protection to millions of native Africans.

The zone affected by the Act is about 3,000 miles in length by 1,500 to 4,600 in width. A line drawn east and west from Suakim on the Red Sea to the Atlantic on the west, and a parallel line drawn east and west from Walfish Bay on the Atlantic across the Arabian Ocean on the east, comprising one fifth of the land surface of the globe, constitute the northern and southern boundaries. The importation of spirits into the greater part of this zone, was shortly forbidden, the exceptions being the coast regions of Southern Nigeria, Dahomey, Cameroons, Angola, Sierra Leone, etc. It is a notable fact that the two Mohammedan powers—Turkey and Zanzibar—strongly supported the prohibition of spirits. The only obstacles came from Christian Nations. Articles xc and xci of the Act adopted at this Conference read:

Being justly anxious concerning the moral and material consequences to which the abuse of spirituous liquors subjects the native population, the signatory powers have agreed that in the districts of this zone where it shall be ascertained that, either on account of religious belief or from some other causes, the use of distilled liquors does not exist or has not been developed, the powers shall prohibit their importation. The manufacture of distilled liquors shall also be prohibited there.

The Committee has faithfully striven to extend Prohibition areas. Four International Conferences have been held at Brussels, three dealing exclusively with the liquor traffic. Its efforts have not been in vain. Many territories have been added, but it is most unfortunate that the coast belt of West Africa, where the traffic is most in evidence, and is doing its most deadly work, is still an unprotected area. In 1913 much additional territory was declared Prohibition area by the controlling powers. Belgian Congo is now under entire Prohibition. To get the whole of the native races of Africa protected by Prohibition is the task to which the committee is bending all its energies.

Peace terms and the urgency of immediate action led the Committee to memorialize the British Government on the African question, which brought from the Secretary of State for the Colonies, the Right Hon. Walter Long, the following significant response:

It will be my duty to advise the representatives of the British Government at the Peace Conference to take steps on their own initiative for the abolition of the liquor traffic in West Africa. We ought to put an end to it, for it certainly has been conducive to great evil and great misfortune.

The American committee is rendering efficient service; and, with like agencies throughout the world, there is reason to believe that the indefensible traffic will, in course of time, be brought to an end.

Among the founders of the United Committee were the Duke of Westminster, William Allen, the Rev. G. Armstrong Bennetts, the Archbishop of Canterbury, the Bishops of London, Gloucester and Bristol, Miles McInnis, M.P., William Johnson, M. P., Dabashi Maraji, and General Tremenheere. The Duke is president of the Committee, and the secretary is A. E. Blackburn, 21 Great Peter St., Westminster, London, S. W. 1.

The Committee's activities have been many, varied, and world-wide. They have extended to North Africa, Bechuanaland, Basutoland, Rhodesia, South Africa, East and West Africa, and, further afield, China, Federated Malay States, the New Hebrides, the Pacific Islands, Ceylon, Jamaica, and Canada.

The late Dr. Charles F. Harford, in a paper on "The Great Powers and the Liquor Traffic among the Native Races," prepared for the International Conference Against Alcoholism, held at Geneva, Switzerland, Sept. 1-3, 1925, and printed in the *International Review Against Alcoholism* (No. 4, 1925), published a "Synoptic Table" compiled by Mr. A. E. Blackburn. According to this table, there had been a remarkable reduction in the quantity of spirits imported into Western Africa and East Africa. In 1907 the quantity imported into Gambia, Sierra Leone, Gold Coast, Nigeria, and British Cameroons amounted to 6,119,102 gallons. In 1923 this total had fallen to 908,270 gallons. In East Africa the imports of spirits in 1919 were 298,424 gallons, and in 1923 the total was 230,735 only. To this result the Native Races and the Liquor Traffic United Committee may fairly claim to have largely contributed.

NAVE, ORVILLE JAMES. American army chaplain and temperance advocate; born at Galion, Ohio, April 30, 1841; died June 24, 1917. He enlisted in the Union army during the Civil War and served until he was mustered out in June, 1865. He entered Ohio Wesleyan University in the fall of that year (A. B. 1870; A. M. 1873). His alma mater conferred upon him the honorary degree of D. D. in 1895, and Nebraska Wesleyan University that of LL. D. in 1897. Nave married Anna Eliza Semans, of Delaware, Ohio, Sept 6, 1870; and in the same year he entered the ministry of the Methodist Episcopal Church, becoming a member of the Ohio Conference. In July, 1882, he reentered the army service of the United States Government as post chaplain, serving with his command during the Spanish-American War and also in the Philippines. In 1905 he was given the rank of chaplain-major and placed on the retired list.

Chaplain Nave was a persistent and influential advocate of total abstinence in the army, and a frequent lecturer on Prohibition in the vicinity of the army posts where his command was stationed. In the *New Voice*, under date of March 21, 1901, he set forth the following suggestions for a total-abstinence army:

I. The army must not be regarded as the dumping-ground for the loafers of society. II. Congress should be urged to declare that the use of intoxicating liquors is prejudicial to effective military service, and that its use shall be unlawful on the part of all who are on duty in any capacity whatever in military service. III. The existing conditions must be changed so as to make it easy for the army to exist under the higher codes of conduct...

After being placed on the retired list Nave made his home at Los Angeles, Calif., devoting himself largely to the completion of a series of religious books, the best known of which are "Nave's Topical Bible" and the "Student's Bible."

NAZARENE, CHURCH OF THE. A Christian denomination, somewhat similar in doctrine to the Methodist Episcopal Church. It stands for apostolic purity of doctrine, primitive simplicity of worship, and pentecostal power in experience.

The Church of the Nazarene originated in a movement developed toward the close of the nineteenth century along lines somewhat corresponding to those of the Wesleyan revival of the eighteenth century. The movement developed almost simultaneously in various parts of the United States, and finally culminated in the organization of the Pentecostal Church of the Nazarene. Four separate movements were organized about 1894: one in New England, one in New York city, one in California, and one in the Middle Southern States. In 1896 the Eastern groups were united as the Association of Pentecostal Churches of America. In October, 1907, the bodies, known as the "Association of Pentecostal Churches of America" in the eastern part of the United States, and "the Church of the Nazarene," in the western part, held a joint meeting in Chicago, Ill., where they united in the organization of the Pentecostal Church of the Nazarene. In October, 1908, the Southern body known as the "Holiness Church of Christ," joined this union; in February, 1915, another body, known as the "Pentecostal Mission Churches of the Southeastern States," united; and in November, 1915, the Pentecostal Church of Scotland and England also united with the Pentecostal Church of the Nazarene. At the General Assembly in 1919 the word "Pentecostal" was dropped and the official name became "The Church of the Nazarene."

As regards polity, the ecclesiastical organization is representative, thus avoiding the extremes of Episcopacy, on the one hand, and unlimited Congregationalism, on the other.

Six colleges and two junior colleges are maintained by the Church.

The Church publishes three periodicals: *Herald of Holiness* (weekly), *Youths' Comrade* (weekly), and *Other Sheep* (monthly).

The headquarters of the denomination are at 2109 Troost Avenue, Kansas City, Mo.

In 1927, according to statistics compiled by Dr. H. K. Carroll for the *Christian Herald* (April 14, 1928), the Church of the Nazarene had 2,855 ministers, 1,583 churches, and 68,612 communicants in the United States.

The Church stands four-square in its opposition to the liquor traffic. Paragraph 35 of the General Rules, Section 1 (3), states that all who desire to unite with the Church of the Nazarene shall evidence a desire to be cleansed from all inbred sins and that they shall evidence this by avoiding (among other things)

The use of intoxicating liquors as a beverage, or trafficking therein.

The giving influence to or voting for the licensing of places for the sale of same.

Paragraph 38, Section 1, of Special Advice reads in part:

The Holy Scriptures and human experience alike condemn the use, as a beverage, of intoxicating drinks. The manufacture and sale of such liquors for such purposes is sin against God and the human race. Total abstinence from all intoxicants is the Christian rule for the individual, and total prohibition of the traffic is the duty of civil government. It can not be licensed without sin, and voters are largely responsible for the acts of the government. . .

§2. Only unfermented wine is to be used in the Sacrament of the Lord's Supper.

With regard to the Eighteenth Amendment the General Assembly of 1923, in a communication to President Coolidge, said:

We appreciate everything that has been done to en-

force this amendment, and respectfully request that every agency in the hands of the President be used to carry out the wishes of the great majority of this country.

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NAZARITES or NAZIRITES. A name (derived from the Hebrew *nazar*, abstain) given to such Israelites, whether male or female, as were either separated to Jehovah by consecration from birth, as Samson, Samuel, and John the Baptist, or by vow for a definite period, as provided in Num. vi, 2-6, where the law of the Nazarite is given as follows:

2 . . . When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD;

3. He shall separate himself from wine, and strong drink and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4. All the days of his separation he shall eat nothing that is made of the vine tree, from the kernels even to the husk.

5. All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

6. All the days that he separateth himself unto the LORD he shall come at no dead body.

The hair was allowed to grow profusely, and the mass of hair was considered an ornament (compare II Sam. xiv. 25, 26). Indeed this growth of hair was, so to say, the Nazarite's crown; and because he had "the crown [A. V. 'consecration'] of God upon his head" (Num. vi. 7), he was not allowed to come near any dead body, not even that of his father or mother.

In the case of a Nazarite separated for life the prohibition of all intoxicants extended to the mother during her pregnancy as well as to the child after birth. Thus in the case of Samson it is stated in Ju. xiii. 7 that the "man of God" commanded Manoah's wife saying: "Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death."

The same injunction is repeated to Manoah (Ju. xiii. 13-14). And concerning John the Baptist the angel said to Zacharias: "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink" (Luke i. 15). Total abstinence was one of the main characteristics of a Nazarite: it denoted his separation from mankind.

In the Book of Lamentations (iv. 7) the Nazarites are described as being "purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire." The prophet Amos (ii. 10-12) reproaches the children of Israel because they "gave the Nazarites wine to drink."

When the time of the vow, which generally lasted 30 days, was completed, the Nazarite offered "one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings"; after which his hair was cut at the door of the tabernacle, and burned together with the sacrifice. The vow being fulfilled, the Nazarite was allowed to drink wine (Num. vi. 20).

From I Macc. iii. 49 it is learned that the Nazirite vow was then still in vogue; and Josephus ("Jewish War," ii. 15) states that it was often taken in cases of sickness or other trials. In the Talmud there is a whole treatise, entitled "Nazir," which treats of vows.

NEAL, MINNIE ELNORA. An American photographer and temperance worker; born at Gallipolis, Ohio; educated in the public schools of Terre Haute, Ind., graduating from the high school in that city. Miss Neal enlisted early in the temperance cause. Removing to Florida, she was elected corresponding secretary of the Florida Woman's Christian Temperance Union in 1893; in 1901 she became vice-president; and in 1904 was chosen president of that organization. At that time there were but 35 Unions in the State, and about 600 members. Fourteen years later (1918) there were 175 Unions and a listed membership of 3,540.

Miss Neal, although in business as a photographer in Jacksonville, contrived to spend considerable time at Tallahassee each winter when the Legislature was in session. The better elements of the population learned to rely on her as a shrewd and successful promoter of reform legislation. Besides her temperance work, Miss Neal is active in church and missionary movements; and, during the World War, took a leading part in the activities of the Florida Women's Committee of National Defense.

NEAR BEER. See **BREWING**, p. 413.

NEAT. An English term applied to the drinking of spirits raw, that is without water; as, a glass of whisky neat.

NEBRASKA. A west north-central State of the United States; bounded on the north by South Dakota and Iowa, on the east by Iowa and Missouri, on the south by Kansas and Colorado, and on the west by Colorado and Wyoming; area, 77,520 square miles, of which 712 square miles are water surface; population (1928, estd.), 1,408,000. The capital is Lincoln (pop. 69,900), and the most important city in Omaha (219,200).

Historical Summary. The territory now included in Nebraska was first explored by the French, who followed the Platte River to its forks in 1739 and took possession of the country. As part of Louisiana it was ceded to Spain by France in 1763, but was returned to France in 1801 and ceded by Napoleon to the United States at the Louisiana Purchase in 1803. After it came into the possession of the United States, expeditions were sent out by the Government to explore the new territory. The first, under Capt. Meriwether Lewis and William Clark, sent out by President Jefferson to explore the Missouri and Columbia rivers and to find the most practicable route to the Pacific Coast, left St. Louis in

Lewis and Clark Expedition May, 1804, and camped on the site of what is now Bellevue, Neb., on July 22, remaining there a few days and giving the place its name through admiration of its natural scenery. A second expedition, under Major Stephen H. Long, followed the Platte and South Platte across the country in 1819 and brought back reports of its semiarid condition which undoubtedly hindered its settlement. Trading-stations were probably established as early as 1795; but the first permanent post was founded by John Jacob Astor for the Ameri-

can Fur Company at Bellevue in 1820, which was later followed by others along the Missouri River. The first white settler was probably Manuel de Lisa, a noted Cuban trader (1807).

Nebraska was included in the Territory of Missouri, organized in 1812; and in 1823 the town of Bellevue was made the first United States post-office in the region. The Federal Government began the acquisition of the Indian lands in 1825; and in the thirties missionaries settled among the tribes, the first mission—Presbyterian—being established by the Rev. Edward McKinney at Bellevue in 1847, which is now Bellevue College. The town also became an Indian agency in 1849.

Immigration to the new country began with the rush to California and Oregon, and supply depots for the emigrant trains were established along the routes across Nebraska which form the sites of many of the present towns. Gen. John C. Fremont, "The Pathfinder," crossed the country by the Platte in 1842; and the great Mormon Advent brought to the country large numbers of Mormons who spent the winter of 1845-46 at Florence, near Omaha. The immigration was so great that in 1852 a ferry was established by William D. Brown between Omaha and Council Bluffs, which determined the site of Omaha, which city was laid out in 1853.

The first movement (1844) to secure a Territorial government for Nebraska was unsuccessful. Nebraska Territory was created by the Kansas-Nebraska Bill of 1854. Under its "popular sovereignty" provisions it was thought that Nebraska would become a free State, if not a free Territory. There were slaves within its borders from the beginning, but antislavery ideas were embodied in several Territorial bills, until a law of 1861 permanently excluded slavery. John Brown and other antislavery advocates conducted an underground railway during this period, conveying slaves across the borders from Kansas to Iowa. The first Territorial governor was Francis Burt, of South Carolina, who within ten days of his accession to office died from the hardships incident to his journey to Nebraska. He was succeeded by Thomas B. Cuming, of Iowa, Territorial secretary, who selected Omaha for the meeting of the Legislature and made it the capital. The first Legislature had 39 members and was convened Jan. 16, 1855.

The Territory of Nebraska was reduced to its present boundaries in 1861 and 1863 by the creation of other Territories. By this time settlers had spread west from the Missouri, following the river valleys and freight routes, until in 1861 there was a population of about 30,000. The number steadily increased in the ensuing years, stimulated by the Homestead Act (1862) and by the building and land sales of the Union Pacific and Burlington railroads (1863-69). Freightage across the plains developed into a great business, as the Oregon, Old California, and Old Salt Lake Trails passed along the Platte across the entire State; and the West Coast migration had attained large proportions by 1846. St. Joseph, Leavenworth, and Nebraska City were the great freight terminals; and over these roads ran the famous "Pony Express" (1860-61), which made the trip from St. Joseph to Sacramento in eight days or less. The freighting business, however, ceased with the building of the railroads.

Nebraska was in political turmoil for a number of years over the fight for the capital, which was waged between the towns of the Missouri River and those of the North and South

Gains Platte. In 1866 a State constitution **Statehood** for Nebraska was adopted by a majority of 100 in a total vote of 7,776, and Nebraska was admitted as a State on May 1 in the following year, in spite of the veto of President Johnson.

The capital of Nebraska remained at Omaha until 1867, although in 1858 a majority of the Legislature had removed to Florence, leaving the governor and a legislative rump at Omaha. In 1867 the South Platte region, with a predominance in population, secured the appointment of a committee to locate the capital south of the Platte. Many towns on the Missouri competed for the honor, so that, to avoid dispute, the Committee chose the neutral town of Lincoln. The present governor is Adam McMullen.

Liquor Legislation. Liquor was introduced into Nebraska by the early traders and explorers, and the Indians soon learned its use. It was the custom when exploring parties held councils with the Indians, to give them presents of whisky at parting, so that it became an article in great demand by the natives. The fondness of the Indian for drink led to the development of a large and profitable trade in whisky, and was the chief cause of trouble with the natives, in Nebraska as well as in other parts of the country.

The fight on liquor began in Nebraska during Territorial days, when the Legislature passed a prohibitory law (1855). This measure made it unlawful for any person to manufacture, sell, give away, or dispose of any intoxicating liquor to be used as a beverage, and prohibited dram-shops as public nuisances. Keeping a place

Prohibitory of resort where liquor was drunk, **Law of** even if the liquor was purchased **1855** at another place, was brought within the scope of the act. Violations of its provisions carried penalties of fines and imprisonment. Adulteration of liquor was declared to be a punishable offense, as was also the sale of liquor to Indians.

The prohibitory law was ignored by the people, however, and the officials made no effort to enforce it; and by 1858 the advocates of liquor had obtained sufficient influence to have it repealed. In its place a law was enacted which, while prohibiting the sale of liquor to Indians, minors, idiots, and insane people, and making liquor-dealers responsible for the support of all persons who became a public charge in consequence of intemperate habits, authorized the grant of licenses by the County Commissioners upon petition of 10 freeholders of a township (bond in \$500 to \$5,000), and fixed the license fee at \$25 to \$500, making unlicensed sales punishable by a fine of \$100 to \$1,000 or imprisonment for not more than one year, or both.

With this sanction of the law saloons prepared to open in the State, and even in the hall of the Legislature. To prevent this the Omaha City Council adopted the following resolution:

Whereas, It has but recently come to the knowledge of the members of the council that it is in contemplation by certain parties to open a saloon in one of the rooms in the basement of the territorial capitol building and,

Whereas, We believe the establishment of such an institution in the place named is an insult upon the dignity of the territorial legislature soon to convene in said building and that it will be detrimental to the reputation of the city of Omaha and injurious to its future prospects: therefore,

Be it Resolved, by the Council of Omaha, that we hereby instruct, empower and direct the present superintendent of said building to proceed forthwith to take measures to prevent the establishment and opening of said saloon in the place named, and for that purpose he will if necessary call in the aid of the city marshal, with such aids as the marshal may deem necessary.

Little change was made in the liquor laws during the next two decades. A law of 1864 changed the penalty for selling to Indians to a fine of \$25 to \$500, with imprisonment for 20 days, and provision was made in 1875 for the consideration of licenses for more than two weeks before granting them by the Licensing Boards. During this period moral and legal evasion of the laws was general, and enforcement was very lax.

In 1875-77 a great temperance movement swept over Nebraska, and public sentiment demanded the submission of a prohibitory amendment to the State Constitution. The liquor interests succeeded in sidetracking it in the Legislature, however, and in its place secured a new license law in 1881 which raised the license fee to the highest point ever attempted by any State. This measure, known as the "Slocumb High-License Law," from the fact of its introduction by Charles B. Slocumb, of Jefferson County, fixed a minimum fee of \$500 for each saloon in towns having less than 10,000 population and \$1,000 in those over 10,000; it also established numerous rigid restrictions over saloons. This bill had originated with temperance advocates, among whom were John B. Finch, H. W. Hardy, and other earnest temperance leaders, who thought that they were making a real attack upon the trade.

The operation of the Slocumb Law was at first determinedly opposed by the liquor-dealers, brewers, and distillers to such an extent that in some places the citizens were compelled to organize law-and-order societies. During this time Colonel **The Slocumb** Watson B. Smith, a staunch Prohibitionist and law enforcer, was murdered **High-license** (Nov. 4, 1881) in the U. S. **Law** Courthouse in Omaha, as a result of his enforcement activities, and his assassin was never found. As dry sentiment increased, the liquor interests began to change their attitude toward the law, and they finally came to look upon high license as their strongest protection.

After the high-license law had been in operation a few years, however, it became evident that drunkenness and crime were increasing in proportion to the population; and in 1890, after nine years' trial, such cases were greater than ever under low license. Conditions were especially bad in Omaha. An investigation of the situation in Nebraska was made by the New York *Voice* in 1890, in the course of which an inquiry was made among the clergy of the State, the following question being put to them:

After an experience of nine years of High License in Nebraska, how, in your opinion, can the power of the saloon be most readily broken and its influence for evil destroyed—by continuing the license system and making it mandatory in all parts of the State, or by prohibiting the saloon by law?

Replies were received from 285 clergymen of all

denominations, of whom 276 answered that experience had shown the failure of high license and that they believed that Prohibition would be a better policy.

Similar investigations conducted by others also produced similar results. Inquiries regarding high license were addressed in 1888 by the Rev. G. H. Prentice, of Gilbertsville, N. Y., to many Nebraska pastors who, almost without exception, "denounced the law with extraordinary vehemence, declaring it to be worse than worthless as a temperance measure and the strongest possible barrier to the advancement of Prohibition." In 1888 the Nebraska Baptist Convention, the Ne-

hibition, said in its issue of Dec. 10, 1888, speaking of the saloons of that city:

No one can deny that the license system, as now existing in our city, has been a source of corruption and irregularity. It has had a demoralizing effect upon the members of the City Council and the City Clerk.

As the temperance forces came more and more to oppose high license the distillers, brewers, and wealthy saloon-keepers came to realize its benefits and to advocate the policy, which tended to place the liquor interests in the hands of a few wealthy dealers. The smaller dealers continued to oppose it because they could not afford to pay the tax, and many had to close for that reason. The



NEBRASKA: PRESBYTERIAN MISSION, BELLEVUE, BUILT IN 1846-47; THE OLDEST BUILDING IN THE STATE

braska Presbyterian Synod, and the M. E. Conference of Nebraska declared themselves emphatically against high license.

The temperance leaders of Nebraska who had been active in securing the high-license law also united in declaring it an absolute failure. In 1885 John B. Finch said:

I now know I was terribly mistaken in my theories. Many of the delusions urged in defense of high license have been exploded by the trial of the law.

And H. W. Hardy, known as the "father of High License," declared:

High License does increase the number of unlicensed drinking-places. . . It does not lessen the number of open saloons. . . It does not lessen the drinks or the curse, but heavily increases them. After a man pays \$1,000 he pushes things the best he knows how. It procrastinates Prohibition ten years. It is a whisky devil in temperance garb. We were deceived by it, or Nebraska would have Prohibition to-day. . .

Even the *Omaha Daily Bee* (Rep.), a strong supporter of high license and an opponent of Pro-

hibition, also recognized that high license prevented the adoption of Prohibition, and for that reason joined with dealers of other States to assist in securing similar legislation, writing confidential letters of advice to influence the vote, especially in New York and New Jersey, where high-license bills were then pending in the Legislature (1888). One of these letters, written from Omaha (Jan. 7), by Peter E. Iler, prominent Nebraska distiller, said in part:

1. High license has not hurt our business, but, on the contrary, has been a great benefit to it as well as to the people generally.

2. I believe somewhat as you say the Cincinnati *Volksblatt* says, that High License acts as a bar against Prohibition. . .

5. I would be in favor of High License rather than trust to the non-enforcement of the law under Prohibition. . .

Metz and Brothers, leading brewers, wrote to the same effect from Omaha (Jan. 20).

Similar confidential letters were written by

liquor concerns throughout the United States to aid in the anti-Prohibition campaign in Nebraska in 1890. One of them said: "Do not think you can silence the pulpit, but you can induce some of them to advocate High License on moral grounds."

In spite of the acceptance of high license by the liquor interests and the rigid enforcement of its provisions, general dissatisfaction with the act steadily increased and led to the demand for the submission of a prohibitory amendment to the State Constitution. Such an amendment was first proposed in 1881 and was made the leading feature of agitation in each succeeding campaign. Its defeat in the Republican Legislature of 1883 brought about the withdrawal of many Prohibitionists from the party and the formation of a separate Prohibition party in 1884. In the election of that year the Prohibition

Prohibition Party Formed vote for John P. St. John was 2,899, which was increased the following year to 4,445; and by 1886 the movement had become so strong, especially among the rural population, that the State Republican Convention was forced, in spite of the opposition of the party leaders, to pledge submission of the amendment. This action did not check the development of the Prohibition party, however, whose vote increased in that year to 8,175. The Legislature of 1887 repudiated its pledge and defeated the move for submission; and such a pledge was omitted from the party platform of that year, under the pretense of referring the subject for decision to the Republican primaries of 1888.

The Republican State Convention of 1888 was practically controlled by the proliquor element, which was able to organize the Committee on Resolutions so as to defeat the Submissionists. The Committee accordingly brought in a report omitting submission; but the sentiment for Prohibition prevailed over all obstacles, and an appeal was taken to the Convention, which, after an all-night debate, readopted the pledge of 1886 by a vote of 310 to 290.

After the victory of 1888 the submission amendment barely escaped defeat in the legislative session of 1889, through the manipulation of the liquor politicians. Although the Republicans had 76 of the 100 votes in the House and 27 of the 33 in the Senate, the submission resolution was carried by a majority of only 1 vote, which was given by a Democrat. Even then submission was secured only after an agreement had been made to submit also an alternative amendment providing for license.

Popular opinion at this time was overwhelming in favor of Prohibition. This is shown by the growth of the Prohibition party and the favorable declarations of church bodies and other organizations. The violence with which the liquor supporters fought the submission of the amendment was, also, tacit acknowledgment that submission was equivalent to victory for Prohibition; and, when the character of this opposition is considered, it must be concluded that the submission majorities of 1886 and 1888 had been given on the merits of Prohibition itself. For many years the Republican party in Nebraska had been dominated by a number of aggressive anti-Prohibitionists, such as John M. Thurston, Governor Thayer, Edward Rosewater, editor of the *Omaha Bee*, Pe-

ter Iler, the Omaha distiller, and others, who had shaped its policy. From the first they had fought the submission of a Prohibition amendment, not because they denied the right of the people to vote on the question, but because they recognized that Prohibition would carry if a vote were taken. This was generally understood by the people of the State, and, in order to prevent submission, they (the liquor interests) resorted to disreputable tactics.

Some of the methods used by the liquor interests of Nebraska in the fight against Prohibition were exposed in the legislative bribery investigation of 1889. At that time Peter Iler testified that, in order to prejudice the minds of the voters of Nebraska, he had induced the proprietor of the *Omaha Bee* to print a number of letters from Iowa, discrediting the effects of Prohibition in that State. These letters had been prepared with great unfairness. Copies of the *Bee* containing them were sent to the legislators and their constituents, a sum of \$4,000 having been spent for that purpose. Iler further testi-

Unscrupulous Methods of Liquor Men fied that in the campaigns of 1888 he had spent from \$4,000 to \$5,000 to elect men pledged against submission, and that during the legislative session of 1889, when the submission bill came up for final passage, he secretly went to Lincoln and gave a professional lobbyist \$3,500 to be used to defeat the measure.

The proposed Prohibition amendment read as follows:

The manufacture, sale and keeping for sale of intoxicating liquors as beverages are forever prohibited in this State, and the Legislature shall provide by law for the enforcement of this provision.

The alternative amendment read:

The manufacture, sale and keeping for sale of intoxicating liquor as a beverage shall be licensed and regulated by law.

The two amendments were to be submitted and voted on separately in the election of Nov. 4, 1890; and for adoption it was necessary that they should receive a majority of all votes cast for State officials on the same day. Preparations for the campaign began soon after the election of 1889, and united action of all temperance forces in the State, including the Prohibition party, Good Templars, W. C. T. U., and others, was secured through a central organization. Assistance was also given by the Inter-State League of Friends of Prohibition, formed by temperance workers in Iowa, Kansas, the Dakotas, and Nebraska. The Prohibition party, under the direction of A. G. Wolfenbarger, A. Roberts, and H. C. Bittenbender, took the lead in the campaign. The Inter-State League held important meetings, which were addressed by prominent public men from Iowa and Kansas, who gave testimony regarding the success of Prohibition in their States which proved very helpful to the cause, and circulated much literature. A non-partizan State organization did good service, although it did not take the lead as had been expected. Assistance was given by the *New York Voice*, which raised about \$34,000 by appeals to the temperance people of the country, part of which sum was used in sending that paper over the State. A thorough canvass was made by the best speakers, and the movement was remarkably well supported by the clergy.

The contest overshadowed in importance all that

had preceded it. Nebraska having been the first State to adopt the high-license system, a repudiation of that policy after nine years' trial would have gone far toward putting an end to it throughout the country. Its defeat would have resulted in the establishment of Prohibition over a wide stretch of territory, practically from the Canadian border to Texas, and would thus have been of immense value to the cause, as the interests of the Prohibition States of North and South Dakota, Iowa, and Kansas, and of Oklahoma and Indian Territories would have thus become identical; and possibility of repeal would have been practically removed by the moral and political effect of such a victory. It was, also, a very instructive campaign for the temperance forces of the country, as it showed how far the liquor traffic would go in cowardly and unscrupulous tactics to defeat the reform, as well as its complete inability to contend with Prohibition by legitimate methods.

Early in the campaign it became evident that the liquor interests would spend large sums of money and resort to any practice to defeat Prohibition, and the national liquor organizations fully appreciated the importance of the contest. The *Brewers' Journal*, of January, 1890, declared that it was to be "a fight for life and death of Prohibition," and the United States Brewers' Association, at its annual convention of 1890, amended its constitution so as to double the rates of assessments upon its members in order to double its income.

The interest of outside labor organizations in the Nebraska contest of 1890 was proved by the strategy of the Prohibitionists. Letters were sent by the Prohibition leader, WILLIAM E. JOHNSON, from Lincoln to representative distillers, brewers, and liquor-dealers in various States, asking for advice and suggestions for defeating Prohibition. The object was to test the views of the

Contest of trade at large regarding the situa-
1890 tion. Many answers were received showing interest in the contest, and advice was given that it should not be conducted in a straightforward way. Liquor interests should not take a prominent part in the fight, or engage in any discussion of the question on its merits; appeals should be made to the selfishness of the voters by dwelling on the revenue features of high license; the newspapers of the State and the politicians of both leading parties should be bribed, the hopes of the traffic depending on the suppression of fair argument and the shrewd use of money, the success of such methods in former contests being described and much secret information given. Much of this information was brought out in the Crowell-Cheves revelations, in March, 1890 (see CHEVES, ROSWELL SMITH), and in the Nebraska exposure in April.

Proliquor propaganda was carried on, particularly among the farmers in Nebraska, by means of a pretended farm paper, the *Farm Herald*, which was sent broadcast over the State, and was actually issued by a great whisky organization.

The strong support given the liquor cause by the leading newspapers of Nebraska aroused the suspicions of the temperance forces. To ascertain the motives for their attitude the Prohibitionists sent letters from Louisville to Nebraska papers in May, 1890, asking for the rate charged for printing in the news and editorial columns

such anti-Prohibition news as would be sent by the negotiator, specimens of which, containing unfair and dishonest anti-Prohibition statistics, were enclosed. Replies were received from about 60 publishers, offering news space at 40 cents a line and editorial space at 50 cents a line, without regard to the character of the matter. Among the more influential dailies of the State which quoted that rate were the *Lincoln State Journal*, the *Omaha Bee*, and *Omaha Republican*. The liquor leaders took advantage of this weakness of the press, and many of the papers ranked with the saloons themselves in their promotion of the wet cause. The most impressive evidence of the benefits of Prohibition were ignored, and false and distorted figures and reports were given prominence. Several prominent papers which at first favored Prohibition, found it impossible to resist the offered bribes and joined the proliquor interests.

Against this influence of the press the Prohibitionists were almost powerless. Exposures of the methods used by the proliquor interests were circulated by the *Voice* and some other papers.

In the conduct of the campaign the liquor-dealers did not engage openly in the fight, but instead formed an organization and committed the work to a "Business Men's and Bankers' Association,"

which was selected to mislead the **Bankers for** public and secure the cooperation
Prohibition of respectable citizens. It was later proved that 63 per cent of the bankers of the State had been for Prohibition. Early in October 2,700 business men signed statements repudiating connection with the Association and denying that they were opposed to Prohibition.

Testimony of representative leaders of special classes—working men, farmers, clergy, teachers, religious organizations, county superintendents of instruction, etc.—was given to the effect that the material, moral, and religious interests of Nebraska would be promoted by the adoption of the Prohibition amendment, in direct opposition to the claims of the liquor party.

In the closing month of the campaign it became evident that the liquor interests were bribing political workers, as the chief party leaders were on their side. That local politicians were to be bribed at the polls on Election day was discovered from confidential letters written by Dr. George L. Miller, of the Executive Committee of the Business Men's and Bankers' Association, to a correspondent in Albany, N. Y. This correspondent was represented as being an agent of a New York liquor house which offered to contribute \$5,000 to the Nebraska anti-Prohibition fund in the hope that the defeat of the movement in that State would help to check it in New York. Dr. Miller wrote, in part:

We can understand the importance to you of success here in the contest before us which is now on and in full activity, but on our part not noisy activity.... Our policy has been to reserve our closing-in fire until the latter days of the contest, and for this we shall need every dollar we can lay our hands on....

Our plan employs two managing politicians in each Congressional District (we have three districts, and our voting territory covers 70,000 square miles), whose duty it is to direct the local contests on non-partisan lines; these men, carefully chosen, aid the Executive Committee in choosing men in the 1,800 voting precincts of the State whose duty it will be to work at the polls to the last hour on election day for our cause—one man from the Republican party and one from the Democratic party....

Mr. P. E. Iler, our chief distiller, telegraphs Mr. Davis of our First National Bank to-day, that the Peoria gentlemen [the Whiskey Trust] have made an appropriation for our cause, but we know nothing about the amount...

Good judgments here concur in the belief that by *reserving our fire until the last we can beat the Amendment*. . . Any who doubt our ability can send prudent men to see the things done, but in no event can we consent to anything like an open association with the liquor interests of the country. (*The Voice*, Oct. 2, 1890.)

The existing strong liquor element in Nebraska had been largely augmented by the immigration of saloon-keepers and foreign-born citizens from the Prohibition States of Iowa and Kansas; and Omaha had become the greatest liquor center in the West. The census of 1890 showed enormous gains in the population of all Nebraska cities, for instance: Omaha, in 1880, had a population of 30,518; in 1890, 139,405; Lincoln, 13,303 and 55,273. These gains appeared startling to many, and a systematic canvass, made in the fall by the Prohibition forces, showed that the census enumerators had added many thousands to the actual totals. It was afterward charged that the census officials had deliberately conspired with the saloon interests to swell the returns in order that fraud might be perpetrated at the ensuing election.

Both of the leading parties were against Prohibition, the Democrats adopting an anti-Prohibition plank in the State platform and carrying on propaganda against the amendment, while the chairman of the Republican State Committee publicly used his influence to the purpose. In addition the sample ballots circulated by all the party organizations, except the Prohibition party, contained the amendment in the negative only, so that if these ballots were voted as received by the citizens they were certain to count against the amendment. On Election day there was much disturbance at the polls, the Prohibitionists being assaulted and persecuted; and in Omaha there were riots and bloodshed in nearly every ward. Every element of hostility was evident. In Omaha, also, the post-office officials refused to deliver copies of the *New York Voice* and the *Lincoln Daily Call*, which came regularly through the mail and which contained information regarding the true situation in Nebraska. Learning that his exposé of the preelection frauds would be held up and not permitted to reach the public until after the election, William E. Johnson himself started the publication of the *Omaha Daily Bumblebee* and distributed 10,000 copies daily on the streets of the city. When the boys appeared on the streets with these papers they were attacked and beaten by liquor henchmen. In protect-

State-wide Prohibition Defeated ing one of these boys from assault Johnson felt compelled to give his assailant a good beating, for which he was mobbed and arrested and forced to pay a fine. The wet campaign was successful in defeating the Prohibition amendment, the vote being 111,728 against and 82,292 for it, a majority of 29,436. The license amendment also suffered defeat, receiving 75,462 votes, while 91,084 were cast against it.

With the defeat of the Prohibition Amendment the sale of liquor continued in Nebraska under certain restrictions of the Code of 1887, of which the following were the more important:

County boards were authorized to grant liquor licenses upon the application of 30 resident freeholders

and upon payment of \$500, but no license could be granted for any premises within two miles of any city or incorporated village. Licenses might be revoked by the authority issuing the same upon proof of violation of the law. Licensees were required to give bond in \$5,000 not to violate the law.

The sale of liquor to minors, apprentices, or servants was punishable by fine, as were sales to Indians, insane persons, idiots, or habitual drunkards. Selling without a license was punishable by fine or imprisonment or both. Sales of adulterated liquors involved a fine of \$100, as did sales on Sundays and election days.

The county boards could grant permits to druggists to sell liquor for medicinal, mechanical, and chemical purposes. The corporate authorities of all cities and incorporated villages could license, regulate, or prohibit the sale of liquor.

Intoxication was a misdemeanor punishable by fine or imprisonment. Saloons were to be kept unobstructed by screens, blinds, etc. Treating in saloons was prohibited. No liquor could be sold within three miles of any assembly for religious worship, except at regular places of business.

In 1889 certain additions were made to the liquor laws. For example,

Excise boards were created in cities of the first class. These bodies had exclusive control of the licensing and regulation of the sale of liquor; they could issue and revoke special permits to druggists. Selling without license in cities with fewer than 25,000 inhabitants was punishable by a fine of \$100. The possession of liquor for the purpose of sale without license was punishable by fine; physicians and druggists holding permits being exempted, as well as persons having liquor for home consumption.

On the complaint of any reputable freeholder of any county a magistrate could issue a search-warrant, and any liquor, intended to be sold unlawfully, that might be found, could be seized, and the case brought to trial.

Liquor might not be taken into any place of registration or drunk therein upon penalty of \$100 to \$500 fine.

The fight for Prohibition never ceased, however. Defeated in securing a State-wide prohibitory law the Anti-Saloon League fought the liquor traffic in local communities, driving the saloons from town after town, a total of 75 villages voting dry in 1900. In that year, also, the temperance forces waged a fight against the reelection of the governor of the State, who was favorable to the saloon element, and although they were unable to defeat him, his majority was reduced to the narrow margin of 800 votes, while the rest of the ticket won by approximately 8,000 majority. A number of restrictive laws were secured in 1909 which prohibited drinking on trains, and the sale of liquor to Indians, and provided for the closing of all saloons at 8 p. m.

The "Eight O'Clock Closing Law" (1909) proved the greatest blow to the liquor traffic in Nebraska, excepting Prohibition itself. When the bill was sent to Governor Shallenberger the liquor interests made every effort to secure his veto. They were unsuccessful, and the Governor signed the bill. There was great consternation in the liquor camp over the new law, which was to take effect at midnight on July 2, and many threats were uttered against its enforcement. As the first day of

Eight O'Clock Closing Law its trial was Saturday and the next day a holiday, they were busy strenuous days for testing its enforcement. However, the law went

into operation successfully and the saloon business was greatly crippled throughout the State, while drunkenness and crime largely decreased as a result. During this year, also, Lincoln, with a population of 65,000, enacted a 7 o'clock closing law, which proved so successful that in the following year the city passed a no-license law and

drove out all the saloons. This action was reversed in 1911, however, and the saloons were readmitted to the city.

Although in 1909 Nebraska had over 400 dry cities and towns and 22 dry counties, there were many other counties with but one saloon each and some with cities that were strong liquor centers; and this condition hindered enforcement of the law in dry communities and favored law violations. To remedy this situation, the temperance forces had long fought for a county option law; and in 1911 they launched a State-wide campaign for such a measure. They succeeded in introducing a bill for county option in the Legislature, where it passed by a large majority in the House, but it was defeated by a majority of 2 in the Senate. With this failure attention was turned toward securing county option through the initiative and referendum; and an act providing for the initiative and referendum was submitted by the Legislature of 1911, to be voted on in 1913. In the election of the latter year the measure passed by a vote of more than 5 to 1. During this period many communities outlawed the saloon, and by 1914 there were 41 dry towns of 1,000 to 5,000 population, 2 dry cities of more than 5,000 population, and 253 dry towns of less than 1,000 population, while more than half of the people of the State were living in dry territory.

On Sept. 29, 1915, the Nebraska Dry Federation was organized at the State Dry Convention, which met in Lincoln. The Dry Federation was non-political, and had for its sole object the securing of an amendment to the State Constitution, making Nebraska dry. The chairman of the Executive Committee was the Hon. W. T. Thompson, of Lincoln, and the Hon. C. W. Bryan was convention chairman. The Federation carried on an extensive campaign. The W. C. T. U., a member of the Federation, circulated the initiative petition, which was filed on May 19, with 67,000 signatures. The Anti-Saloon League, also having membership in the Federation, took charge of the publishing end of the campaign, and published the *Nebraska Dry Federationist*. The Federation ceased to function immediately after the election, when the State went dry by nearly 30,000 majority (see below).

The sentiment for Prohibition continued to gain ground, and in 1916 a prohibitory amendment to the State Constitution was introduced under the initiative and referendum. The amendment was submitted to the people at the regular election of Nov. 7 and was adopted by a majority of 29,442, the vote being 146,574 for and 117,132 against. This vote evidenced a complete reversal

State-wide Prohibition Wins

of sentiment since 1890, when a similar amendment had been defeated by practically the same majority (29,436). In this election 80 of the 93 counties gave Prohibition majorities. When the Prohibition Amendment went into operation (May 1, 1917), a large part of the State was already dry, including 44 towns ranging in size from 1,000 to 5,000 population, and 263 of less than 1,000 each. To put the Prohibition Amendment into operation the Legislature of 1917 adopted a comprehensive enforcement law, containing some of the most drastic provisions to be found in any State. This measure was passed, in spite of the opposition of the brewers, by a

vote of 87 to 3 in the House and 30 to 3 in the Senate.

At the time that Prohibition went into effect (1917) there were 15 breweries and 1 distillery operating in Nebraska, and during the year 1916-17 a total of 2,476,219 gallons of spirits and 412,924 barrels of fermented liquor had been produced, beside 387,890 gallons of spirits rectified, while there had been 2,264 liquor-dealers holding Federal liquor-tax receipts.

The enforcement law of 1917 defined intoxicating liquors so as to cover all malt liquors, of whatever character, and any other liquor not specifically provided for that was capable of being used as a beverage, provided it contained over $\frac{1}{2}$ of 1 per cent of alcohol. It made intoxication a misdemeanor, prohibited drinking in public places and the soliciting of liquor orders, under heavy fines, and made the advertisement of liquor unlawful, authorizing peace officers to remove signs or advertisements when brought to their notice. Clubs were dealt with severely, being made subject to the general provisions of the law and if found guilty of its violation, their charter could be forfeited. The law made it unlawful to possess liquor or keep it anywhere in Nebraska except in a private dwelling-house, and in no greater amount than was reasonably necessary for personal use and needs, making the possession of any amount of liquor *prima facie* evidence that such liquor was kept for the purpose of unlawful sale or for use in violation of law. Further restrictions were put on the shipment and keeping of liquor by wholesale and retail druggists.

State Prohibition had been in force in Nebraska for about a year when the question of the ratification of the Federal Prohibition Amendment was presented to the State Legislature. At the special session of the Legislature early in 1918

the House approved ratification by a vote of 66 to 7, but the Senate refused to vote on the question. At the next regular session, however, the Amendment was ratified unanimously by the House (Jan. 13, 1919) and by the Senate by a vote of 31 to 1 (Jan. 16), this action making Nebraska the thirty-sixth State to ratify and providing the necessary three-fourths majority of the States to validate the Amendment.

Subsequently the temperance forces of Nebraska secured one of the best enforcement codes in the Union, and two additional Prohibition laws were enacted in 1923. The first of these made persons who sell or give liquor to others liable for damages growing out of its consumption, either to the person drinking it or because of any act committed by him under its influence. The other made the possession of illicit liquor in a private dwelling *prima facie* evidence of guilt; and the destruction of such liquor by the possessor, during a raid, was also to be considered *prima facie* evidence of guilt. These measures went into effect on Aug. 3 and were afterward sustained in opinions handed down by the attorney-general of the State.

The record of law enforcement in Nebraska has been fairly good under Prohibition, and whatever laxness exists has been due largely to the practise of some courts in imposing small fines as penalties. In 1924 the situation was improved and law violators were given heavier sentences. Dur-

ing that year Federal Judge McGee, sitting in extraordinary session in Omaha, disposed of 83 cases, in which 12 persons were sent to Federal prisons, 550 to jails, and 21 received fines only; the jail sentences in these cases amounted to 75 years and the total fines imposed amounted to \$111,800.

One of the results of Prohibition is seen in the number of empty jails throughout the State, a recent survey of the county jails revealing the fact that 40 per cent of the counties did not have a single prisoner in custody. Testimony regarding the effect of Prohibition has been given by many prominent officials and business men of Nebraska. Governor Samuel R. McKelvie made the following statement in 1921:

I think there can be no doubt of the social, economic, and moral benefits that have accrued to Nebraska through the general effect of Prohibition...

Prohibition is as vigorously enforced as any other law on the statute-books in our state... I am very sure that the people would not be willing to approve the manufacture, sale, or use of intoxicants in any form.

According to F. A. High, Superintendent of the Nebraska Anti-Saloon League, "Prohibition has been a help to our State socially, morally, and religiously, as well as economically and politically." He further stated that

The benefits of Prohibition, politically, were very noticeable at the last session of the Legislature (in 1921). The old-time brewer and saloon lobbyists were conspicuous by their absence, while the personnel of the Legislature was of a higher type than ever before...

Speaking in 1920, Mayor E. P. Smith said:

Business conditions were never better in Omaha than they are now. There is a greater demand for residences, stores, warehouses, and for all kinds of business than ever before. I don't know of a store-room in the business part of the city that is fit for occupancy that is now vacant. We have a serious problem to face in the matter of housing accommodations for our people, so that I know it can not be said that Prohibition has destroyed business in Omaha. We have had a number of large hotels built during the last two years; others are in the course of construction at this time; and all agree that hotel accommodations in Omaha are not equal to the demand.

The school fund formerly received approximately \$400,000 in license money from the saloons. That amount, of course, had to be made up by increased tax on property; but the amount has been met by our people cheerfully, and during the last two years we have voted \$7,000,000 in bonds to build a new commercial high school and other school buildings made necessary by the increase in our school population.

The Temperance Movement. The first temperance organization in Nebraska was the Independent Order of Good Templars, which was introduced in 1857. The first lodge was Pioneer No. 1, organized in Nebraska City, but the exact day of foundation and the name of the founder are unknown. Altogether seven lodges were established in that year. The State Grand Lodge was organized July 9, 1867, by W. S. Peterson, P. G. R. of Iowa, and by the following year the number of lodges had increased to 31 and the membership to 1,647. The Order proved a salutary influence in the State, doing good work in shaping public opinion toward Prohibition. Shortly after its organization the Order presented a petition to the State Legislature asking the repeal of the License Law and the enactment of a local-option Prohibition law. The petition was received with contempt by the Legislature, which referred it to the Committee on Highways, Bridges, and Ferries, with instructions to "ferry it out of the State." The Good Templars

were not discouraged by this treatment, however, and inaugurated agitation to secure a Prohibition clause in the new State Constitution. Though unsuccessful at that time, they continued the fight and were active in subsequent campaigns for securing temperance reform in Nebraska.

After 1870 the temperance wave in the eastern States, started by the Woman's Crusade in Ohio, began to make itself felt in Nebraska. Temperance circles and unions were formed by women in various towns, and in 1875 the first steps were taken to organize a branch of the Woman's Christian Temperance Union. As the result of a call sent out by Mrs. Mary A. Hitchcock, delegates from the local Unions met in the Congregational Church, Lincoln, on Oct. 13-14, and formed the State W. C. T. U. Besides Mrs. Hitchcock, Mrs. Rockwell, of Blair, and Mrs. Isabella Spurlock, of Plattsmouth, took a leading part in the organization. Mrs. Anson Brown, of Lincoln, was the first president, and the other officers were: Recording secretary, Mrs. Ada Van Pelt; corresponding secretary, Mrs. Isabella Spurlock; and treasurer, Mrs. W. Lamb.

The Nebraska W. C. T. U. has had a remarkable growth. In 1884 the number of local Unions had reached 62, with a membership of 1,000, and two years later there were 181 Unions and a membership of 2,000. At the present time (1923) there are over 300 Unions and 6,000 members. From its beginning the State Union has been active both in educating the public concerning the evils of the liquor traffic and in campaign work to secure antiliquor laws. It was mainly through the efforts of its members that Nebraska was one of

the first States to introduce scientific temperance instruction in the public schools (1885) and the early closing of saloons, the Eight O'Clock Closing Act having been enacted in 1909, and the city of Lincoln in the same year forcing its saloons to close at 7 P. M. After a year's experience with this reform the Union led the fight which made Lincoln dry by local option. It assisted, also, in contests throughout the State which by 1909 gave Nebraska 22 dry counties and over 400 dry cities and towns. Both the National and the State organizations were active in the Prohibition Amendment campaign of 1890, sending noted speakers over the State, including Miss Frances E. Willard, Miss Anna A. Gordon, ex-Governor St. John, and others.

In recent years the activities of the Nebraska Union include education of the public concerning the facts of Prohibition, the fostering of sentiment for Prohibition and enforcement, and juvenile work, Americanization work among foreigners, etc. The present officers are: President, Mrs. Clara C. Clayton; vice-president at large, Rev. Ira M. Innis; corresponding secretary, Mrs. Mary L. Seibert; recording secretary, Mrs. Exia E. Maxey; treasurer, Mrs. Agnes D. Roberts; Y.P.B. secretary, Mrs. H. T. McNickle; L. T. L. secretary, Miss Meta M. Martin; editor of the *Union Worker*, Mrs. Mamie M. Claffin. The State headquarters are located at 1617 L Street, Lincoln.

The Red Ribbon movement was introduced into Nebraska by John B. Finch, who had been invited to the State by Mrs. Ada Van Pelt while attending the national meeting of the Good Templars in New York in 1877. Finch traveled over the State, delivering temperance addresses for six months.

and as a result thousands were induced to sign the pledge.

One of the most important present-day temperance organizations in Nebraska is the Anti-Saloon League, founded in April, 1898. The first officers were: President, H. O. Rowlands, D.D.; attorney, A. G. Wolfenbarger; treasurer, Harry Granger; and superintendent, J. B. Carns, Ph.D. Dr. Carns was appointed in April, 1898, and resigned September, 1909, to become district superintendent of the Iowa League. He was succeeded by the Rev. Marna S. Poulson who held office till 1911. He was followed by H. F. Carson, who, in turn, was succeeded (1920) by the Rev. F. A. High, the present incumbent. Within a few years after its establishment this organization began to take the lead in the fight on the saloon (which it continued until the liquor traffic was driven out of the State), inducing the

League

Legislature to enact laws restricting the traffic more and more, making use of the local-option law to make dry towns and cities throughout the State, and, after the county-option law was secured, initiating campaigns for county-wide elections, carrying on the initiative and referendum fight, and finally securing the adoption of a Prohibition amendment (1916). By 1917, through local-option elections, 44 towns, ranging in size from 1,000 to 5,000 population, and 263 towns having less than 1,000 each had outlawed the saloon; and a large part of the State was entirely dry when the Eighteenth Amendment went into operation. The League also took the initiative in securing proper enforcement laws; and, since the enactment of the enforcement code, it has undertaken a campaign to arouse and sustain public sentiment for law observance, to secure the election of dry officials, and to assist in enforcement.

The headquarters of the State League are at 301-302 Brownell Building, Lincoln. The present officers are: President, S. K. Warrick; vice-president, L. L. Brandt; secretary, Rev. W. A. Tyler; treasurer, Frank Mills; superintendent, Rev. F. A. High.

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NEBUCHADREZZAR or NEBUCHADNEZZAR. See BABYLONIA AND ASSYRIA.

NECTAR. In Greek mythology the drink (sometimes the food) of the gods. It was reputed to possess life-giving properties, to impart a divine beauty and vigor to all who partook of it, and to preserve them from decay and corruption. Homer ("Iliad," xix. 38) describes it as a red wine. Both Sappho and Anaxandridas, however, refer to ambrosia as the drink and to nectar as the food. W. H. Roscher ("Lexikon der Mythologie") considers that nectar and ambrosia were terms used indiscriminately and that they denoted different forms of honey, used both as drink and as food. Compare AMBROSIA.

NEDERLANDSCHE CHRISTEN VROUWEN GEHEEL-ONTHOUDERS UNIE (Netherlands Union of Christian Women Total Abstiners). A Dutch association, formed at The Hague in 1893, with 61 members, for the care of women

inebriates. Its operations cover the whole territory of Holland. In 1900 the "Uniehuis," an asylum for women inebriates, was opened at Hilversum, and in 1911 another home was opened at Beekbergen.

At the present time the Union has about 315 members; its headquarters are at Beekbergen; the president is Miss H. S. Hartzen, of Beekbergen; and the secretary is Mrs. E. J. de Bode-Van Voorst Vader, Van Vollenhwenstraat 58b, Rotterdam.

The Union issues two periodicals, namely *De Wereldstrijd* (the "World Conflict") and *Uniebood* ("Union Messenger").

NEDERLANDSCHE ONDERWIJZERS PROPAGANDA-CLUB VOOR DRANKBESTRIJDING (Netherlands Teachers' Antialcohol Propaganda Club). A Dutch temperance association formed in Amsterdam in December, 1893, by the union of the various clubs of the Dutch Society for the Fight Against Strong Drink. This society was founded in 1892 by a group of 100 teachers for the purpose of disseminating temperance propaganda among their colleagues. At first the members agreed to abstain from spirituous liquors only, but in 1899 the society adopted the principle of total abstinence from all alcoholic liquors. From its organization the Club displayed great activity, forming new branches, holding meetings, giving advice to other societies, and distributing temperance pamphlets by thousands throughout Holland. The Club's special work, however, was directed to the interests of schools and schoolchildren. In 1901 and again in 1912 the Club made an inquiry into the extent of the use of alcohol by schoolchildren and its resulting effects on their education. The facts that thus came to light opened the eyes of many of the people of Holland.

One method used by the Club to draw the attention of the parents to its work was to obtain the opinions of the physicians of a local community on the evils of the use of alcohol by children. The results of which were made known in attractive and well-written pamphlets distributed by the thousand among the people of that community. The members of the Club protested personally against the practise of treating schoolchildren with beer on school trips and at school feasts, and in this respect were able to bring about a revolution in public opinion. By publishing numbers of pamphlets and collecting a valuable scientific library on the alcohol question the Club tried to spread and deepen the knowledge of the effects of alcohol.

The Propaganda Club had its own journal, a monthly, *Het Cluborgaan* ("The Club Organ"), and it published also *Jong Leven* ("Young Life"), a paper for children. From 1916 the juvenile societies formed a separate union and published a monthly of their own, *Abstinencia*. The Club had a membership of 1,100 in 1917. Two of its members, A. Don and Th. W. Van der Woude, wrote "Het Boek van den Alcohol" (Book on Alcohol) a valuable manual for general and seminary use.

Unfortunately this useful society was one of the many temperance organizations to feel the ill effects of the World War. Attention to other vital matters resulted in a decline of interest in temperance affairs, and at a general meeting of the Club, held Dec. 2, 1918, it was decided to dissolve the organization.

NEDERLANDSCHE VEREENIGING TOT AFSCHAFFING VAN ALCOHOLHOUDENDE DRANKEN (Netherlands Association for the Abolition of Alcoholic Beverages). A Dutch organization formed in Amsterdam Sept. 12, 1842, and having for its object the guidance of public opinion to declare against the drinking customs of the country, and to secure the legal prohibition of the traffic in and production and importation of alcoholic liquors.

Originally a temperance society, in 1896 it became a total-abstinence association; and it now works especially for the introduction of local option.

The operations of the Association cover the whole of the Netherlands, and the membership is about 19,900. The officers are: President, Pieter Van der Meulen, Zeist; secretary, H. Ploeg, Jr., Utrecht. The headquarters of the Association are at Willem Barentzstraat 39, Utrecht.

The official organ of the Association is *De Blauwe Vaan* ("Blue Banner"), a weekly publication.

NEGRI SEMBILAN. See **FEDERATED MALAY STATES.**

NEGRO, THE, AND ALCOHOL. The history of the negro race, transplanted from its native African habitat by the slave traffic of the seventeenth and eighteenth centuries, held in enforced colonization and subjugation in both North and South America, liberated in the United States by the Emancipation Proclamation, and assimilated by a civilization to which it was originally unadapted, has been an unrelieved series of vicissitudes.

The negro's relation to alcohol began in the native beer of South Africa, made from corn sprouted in water, dried, ground, mixed with a ferment, and diluted in huge calabashes. The resulting product was both an article of food and a beverage of low alcoholic content. Although drunk in huge quantities, it rarely led, except in the celebration of cabalistic rites, to excesses. In the West Indies, rum, made from molasses, was the typical drink of the enslaved African. In the United States, rum and gin were the alcoholic beverages most frequently imbibed by the colored peons of the early plantations.

American legal codes, however, for reasons of economy and discipline, were rigorous in prohibiting the furnishing of liquor to slaves; and Christmas was the only festival at which latitude was permitted. Each slave cabin was then allowed its dram, and convivial celebration ensued. Occasionally liquor was used as a reward for overseers (who received a quart of rum weekly) or to stimulate workers in cotton-harvesting periods; but, for the most part, alcoholism was not a conspicuous vice of the American plantation.

With the emancipation of the blacks, it was feared that the African's volatile disposition, combined with the exercise of a liberty to which he was unaccustomed, and his physical susceptibility to disease in an environment to which he had not become wholly acclimated, would lead to unfortunate alcoholic results. This foreboding was scarcely realized, the ratio of disease and crime attributable to alcohol among negroes being, after fifty years of freedom, closely parallel to that of the white population under comparable living conditions. In rural districts drinking among ne-

groes was negligible; in small-town homes it was largely relegated to holiday occasions; in some sections of the South "moonshine" was consumed and caused "bad" negroes to "run amuck"; in segregated portions of cities and in localities where large numbers of Africans were employed, such as the phosphate-fields of Florida, the iron-mines of Alabama, the coal-pits of West Virginia, and the packing-plants of the Middle West, conditions were often deplorable. Gin was drunk to excess, with resulting orgies, fights, and cutting affrays. Even here, however, the negro was prone to spasmodic, rather than habitual, drinking.

John Koren, in "Economic Aspects of the Liquor Problem" (Boston, 1899), cited by Dr. W. E. Burghardt Du Bois, editor of the *Crisis*, thus described conditions in a typical Alabama community, Lowndes County, which in 1890 had 28,000 black people and 4,000 whites:

There were no saloons, but liquor was obtainable at small country stores; usually the whites got their liquor through the agency of the blacks. The liquor was procured in the neighboring county of Montgomery and was not usually drunk on the store premises, but taken out in jugs or peddled in flasks. In the homes of the negroes liquor was not drunk often, except at Christmas time, when drinking was universal. Usually every cabin bought its half gallon of whiskey for one dollar and held open house.

During the rest of the year there was some general loafing and drinking on Saturdays when the negroes went to town. There was, however, little or no habitual drunkenness among the negroes of Lowndes county. Reports from other rural black districts in Alabama, Georgia, Mississippi, Louisiana, and Texas confirmed this general picture of conditions.

A study of drinking by negroes in Philadelphia ("The Philadelphia Negro," Philadelphia, 1899), made in 1896-99 and cited by Du Bois as typical of the African north of the Mason and Dixon line, showed the following results:

Philadelphia, in 1897, had 40,000 colored people in a total population of over a million and a half, and was fairly illustrative of drinking conditions in the North. The mass of the colored people were servants, laborers, porters, etc., with an aristocracy of caterers, professional men, and small merchants. A large immigration from the South since 1880 had increased crime and poverty.

In the Seventh Ward, where the negroes then centered, there were fifty-two saloons. Only two were kept by colored men, although the negroes had free access to all. The habits of negroes in this city in regard to intoxicants were undergoing a marked change. Formerly the slaves had license to get drunk at Christmas and to steal a dram at other times. . . . After emancipation these habits persisted, and drinking was confined to holidays and public social gatherings. At private amusements, bottles were often brought and emptied *sub rosa*, seldom openly. The negro church, with its sweeping condemnation of amusements, made excesses at public meetings its especial point of attack, and undoubtedly did much to discourage drinking among negroes of the better class. Nevertheless, much drinking prevailed; bottles were carried to church and on excursions; and in the dance-halls, which the church entirely surrendered to the devil, there continued to be more or less open drinking, but very seldom open sale.

Then a reaction set in; drinking among the masses of negroes changed from a public to a private custom; from a habit of the excursion, dance, and picnic, to a habit of home life; from excessive periodic indulgence to a sparing regular partaking; from a use of strong distilled liquors to a use of beer. This change was distinctly noticeable in Philadelphia in 1896. The custom of beer-drinking was increasing, but the amount of drunkenness did not increase and was perhaps actually decreasing. Excessive use and secret indulgence in liquor was giving place to beer as a table drink or evening beverage, used without concealment of any kind.

At the same time, among the better classes and the upper class of working people, all use of liquor in public and in the homes was frowned upon and was only indulged in by older members of the family in

secret. A secondary result of this change in drinking habits, which was a result of the Philadelphia saloon system, was the increase of drinking in clubs and "speak-easies." This represented the transition stage between home indulgence and saloon drinking. It was peculiarly dangerous, as its ease and the character of the company was apt to lead to fixed habits and regular indulgence. Moreover, in Philadelphia, it was almost always accompanied by gambling, and the conversation ran to women and crime.

An attempt was made in the winter of 1897 to count the frequenters of certain saloons in the Seventh Ward of Philadelphia (the center of negro settlement) during the hours from eight to ten on a Saturday night. It was impracticable to make this count in all of the saloons simultaneously, or to cover all of the fifty-two liquor shops, but eight or ten were watched each night until data from twenty-six saloons in the part of the ward chiefly inhabited by colored people were obtained.

The results form a rough measurement of the drinking habits of the ward. In the two hours the following count was made for twenty-six saloons: Persons entering the saloons, 3,170. Negroes, 1,586; male, 1,373, female, 213. Whites, 1,584; male, 1,445, female, 139. The observers stationed near these saloons saw in all seventy-nine drunken persons, of whom a small majority were white.

Since 1900 three events have outstandingly affected the moral, social, and economic status of the negro—(1) the World War; (2) the Prohibition Amendment; and (3) the rapid immigration of Southern negroes to Chicago and the Harlem district of the city of New York. Each of these has had a direct relation to the drink problem among members of the colored race.

The creditable service performed by the colored regiments of the American Expeditionary Forces did much to raise the race's standards of civic and social pride and to cause them to frown upon any excesses that would discredit their people. During the War the freedom from alcoholism of the negro forces compared favorably with the record of white troops.

Negro leaders along religious and economic lines were practically unanimous in favoring national Prohibition, welcoming it not only as a general social blessing for the country, but as a political deliverance from the abuses which had grown up around the control of the colored electorate in the South. In the fight against alcoholism efficient influence was exerted among members of the African race by the Colored Anti-Saloon League and the Southern Negro Anti-Saloon Federation. In many communities, and most notably in Atlanta, Georgia, the colored vote aided in the establishment of local option.

The Colored Anti-Saloon League of America, an auxiliary of the Anti-Saloon League, was organized in 1908, as the logical result of individual work undertaken for the Pennsylvania Anti-Saloon League among colored people by the Rev. C. W. McColl. A State society was formed, which developed into the National Colored Temperance League, nucleus of the Colored Anti-Saloon League of America, which was organized with a full quota of zealous officials and State and national machinery for the promotion of the temperance cause among colored people. The Southern Negro Anti-Saloon Federation was organized at Atlanta, Georgia, Feb. 27, 1909, with work among Southern negroes as its particular object.

Afro-American churches also aided materially in the temperance cause, their influence being typified by such conventions as that of the colored Baptist Church, Columbus, O., 1909, which was addressed by Booker T. Washington, who declared that the greatest factor in the forward move-

ment of the colored race since the Emancipation Proclamation was the temperance cause.

The convention adopted a resolution, which read, in part:

We pledge ourselves to zealous and persistent work in the temperance cause until the manufacture and sale of intoxicants is prohibited in every and all sections of this country. We demand on the part of officials the enforcement of all laws. We ask that these laws be impartially executed for the protection of both blacks and whites and for the punishment of criminals of both races. . . . We condemn the blind-tiger business. We urge our people everywhere to renew their covenant, which says: "We promise to abstain from the use and sale of intoxicants as a beverage."

The effect of the Eighteenth Amendment upon the negro race, constituting no less than one tenth of the population of the United States, was reported almost unanimously by authorities as beneficial. Among improved conditions noted since the adoption of the Amendment were: An astonishing increase in the valuation of property held by negroes; a perceptible decrease in the arrests for drunkenness and disturbances in public places; rapid disappearance of brothels and disorderly houses; increased percentage of enrolment in negro colleges and industrial institutions; improved economic status, as shown by bank deposits and membership in organizations for social and civic betterment; and migration toward more desirable residential localities. These tendencies, among others, were attested by data obtained by the Foundation for Study of Prohibition and the Negro, of Wiley College, Marshall, Texas.

Unfavorable factors included the employment of blacks as bootleggers' agents; disastrous reaction upon the African temperament where bootleg liquor was consumed; and disturbances naturally arising from the recent tendency of the negro to congregate in the larger cities, such as the Harlem district in New York, where night clubs and blind tigers exercised a deleterious effect upon the population.

Conclusive testimony as to the beneficial effects of Prohibition upon the negro has been borne by various impartial observers and authorities. Thus Dr. Henry Beach Carré, of Vanderbilt University, said:

I do not hesitate to say that, next to the Emancipation Proclamation, religion and education, prohibition has turned out to be the most far-reaching moral, economic, and social force that has entered into the life of the American negro. I speak as one who was born and reared in New Orleans, and who, except for a few years, has spent his life in the South.

With regard to the negro's improved economic status, Bishop Wilbur P. Thirkfield, of the Methodist Episcopal Church, declared:

Economically it [the closing of the open saloon and the prohibition of traffic in intoxicating liquors] has set the race forward in the ownership of farms, homes, bank accounts, and in the accumulation of all kinds of property, surpassing the record made by any backward peoples. . . . The absence of strong drink has lifted the negro to a new social and moral level. It has greatly diminished crime among this people. In conversation with a leading judge of Tennessee, he gave statistics from his own court showing that the decrease in criminal cases before the court among young people of the negro race was so marked as to make the situation startling.

That very week his statement as to the conditions in Tennessee was strongly confirmed by an editorial in the *Charlotte Observer*, showing similar conditions in North Carolina. The records of the courts as related to the negro under Prohibition are open, and the above statement can be easily substantiated. In fact, Prohibition has opened a new era of progress among over ten millions of the colored people in the United States.

NEGUS

Marked increase in acquisition of property among Africans was noted by the Rev. I. Garland Penn, D.D., Field Secretary of the Negro Schools and Colleges of the Methodist Episcopal Church, who testified:

More negroes own homes and better homes since Prohibition. As a traveler for 35 years, stopping in negro homes, I am able to make the comparison. The negroes in Georgia now own property valued at \$48,233,541; in Virginia, the negro owns property valued at \$68,354,407. The total of all realty taxes assessed upon property in Virginia amounts to \$4,047,338. Of this amount negro property owners pay \$347,280. In North Carolina the negro owns property valued at \$102,435,004. The rate of increase in property ownership during Prohibition years is to be seen in the fact that in 1921 the negro in Virginia owned \$18,574,120 of city property; and in 1923, \$20,065,409, an increase of \$1,491,289, in a little over a year. . . . Negroes in the Methodist Episcopal Church, numbering 350,000, gave \$2,000,000 in the five years from 1919 to 1924, as compared with \$500,000 in the five years previous.

In support of this viewpoint, Major R. R. Moton, principal of the Tuskegee Normal and Industrial Institute, the country's most important school for negroes, wrote:

Regarding the economic effect of Prohibition upon the negro in the United States, it has been my observation that such money as formerly went into liquor and carousing is now going into land and homes, into schools and education, and into general betterment. It has, also, in my judgment, reduced the amount of friction between the races.

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NEGUS. Mulled wine (usually port), with a little sugar and lemon-juice. It received its name from its inventor, Colonel Negus, in the reign of Queen Anne.

Sir Walter Besant in his "Fifty Years Ago" describes it as "a weak compound of sherry and warm water," which used "to be exhibited at dancing parties, but now, I should think, is unknown save by name."

The drink was often used in America before the advent of Prohibition.

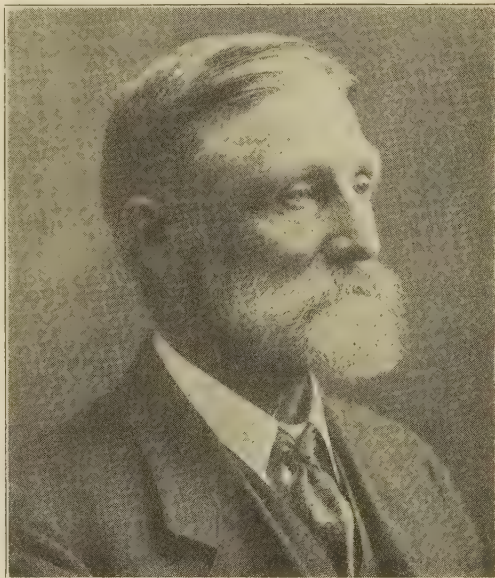
NEILD, THEODORE. English educator and temperance leader; born at Altrincham, Cheshire, Dec. 17, 1843; educated at the Manchester Grammar School, at the Friends' School, York, University College, London (B.A. 1866), and Strasbourg University, Germany. He received the honorary degree of M.A. from the University of Manchester. For some years he was a master at the Friends' School at York; later he was tutor in the Pease family at Bristol (1868-76), and principal of Dalton Hall, University of Manchester (1876-97). He married Helen Newman, of Leominster, in July, 1868.

Neild signed the total-abstinence pledge when eleven years old, and throughout his life has been an active fighter in the temperance ranks. He joined the Order of Good Templars in 1869, serving as Chief Templar of Theodore Lodge No. 361 (1871-72), and later became associated with the United Kingdom Alliance, serving as member of the central executive from 1883 to 1897. He was a member of the "Manchester Bill" Committee (1895-99), and gave evidence for the Committee before the Royal Licensing Commission in 1895. Since 1900 he has been a member of the executive

NELSON TEMPERANCE SOCIETY

of the National Temperance League, serving as chairman of the Science and Education Committee from 1913 to 1923. He was made vice-president of the League in 1926. He has also been a member of the executive of the Temperance Legislation League from its foundation, and of its Literature Committee; he was president (1905-06) of the Friends' Temperance Union, and of the Leominster Band of Hope, and vice-chairman of the Education Subcommittee of the Temperance Collegiate Association. As a justice of the peace he has taken an active part in the licensing procedure at Leominster and at the Herefordshire quarter sessions.

Neild has been a delegate to all the International Temperance Congresses since 1902 and has served as a member of the Permanent Committee since 1909, besides being the British representative on the Council of the International Temper-



THEODORE NEILD

ance Bureau during 1907-21. He has, also, taken the platform in advocacy of all the great temperance reforms that have been before the British public for many years. Among his many contributions to temperance literature two pamphlets have had a wide circulation: "What Should be the Legislative Policy of the Temperance Party?" and "The Time Limit." Neild has, moreover, specialized on the scientific aspects of the temperance reform, and numerous contributions by him have appeared in the *National Temperance Quarterly* and the *British Journal of Inebriety*. He is, also, the author of the article on "Temperance from the Educational Standpoint," published in the "Encyclopaedia of Education," and the compiler of the digest of "Alcohol: Its Effect on the Human Organism," which was published in 1918 by the Advisory Committee of the Board of Control (Liquor Traffic).

NELSON TEMPERANCE SOCIETY. A New Zealand organization, founded at Nelson in 1842.

NEMOTO

At the end of the first year it had 84 members, of which 58 were adults and 26 were children between the ages of ten and eighteen. The society erected a chapel for use as a meeting-place within its first year, also. The *American Temperance Journal* in 1844 carried a report of its activities in 1842-43, but later information concerning it is not available.

NEMOTO, SHO. Japanese statesman, editor, and temperance reformer; born at Mito, Ibaraki, Oct. 9, 1851; educated at the Dojinsha English School (1871-74), at Hepburn's School (1875-78), in the California public schools, at Hopkins' Academy, Oakland, Calif. (1879-84), and at the University of Vermont, Burlington (Ph.B. 1889). When Nemoto became of age he was appointed a district official of the Mito clan, and commenced the study of foreign languages. Then he went to Tokyo, where he studied under S. Mitsukuri and K. Namakura. In 1878 he became a Christian, and the following year he went to America to study. Following his graduation from the University of Vermont he went to Europe, where he made a careful study of the more important social problems of the Continent. Returning to Japan early in 1890, he made for the Japanese Government several successful investigations of political, industrial, commercial, and emigration conditions. On Sept. 9, 1890, he married Miss Toku Ogawa, also of Mito.

After being engaged for a number of years in the paper-importing business, Nemoto entered the political field. He assisted Count Itagaki in the organization of a new political party, which was based on the extension of the franchise and free public education to the Japanese people. In 1898 he was elected to the House of Representatives and since has been continuously reelected. He has introduced many legislative reform measures and has seen many of them become laws. In 1898-99 he secured the passage of a bill which provided for free public education in Japan, and in the following year his influence was responsible for the enactment of a law prohibiting minors under the age of twenty from smoking tobacco.

Nemoto is the author of a number of books on free public education, self-government, and legislative reform.

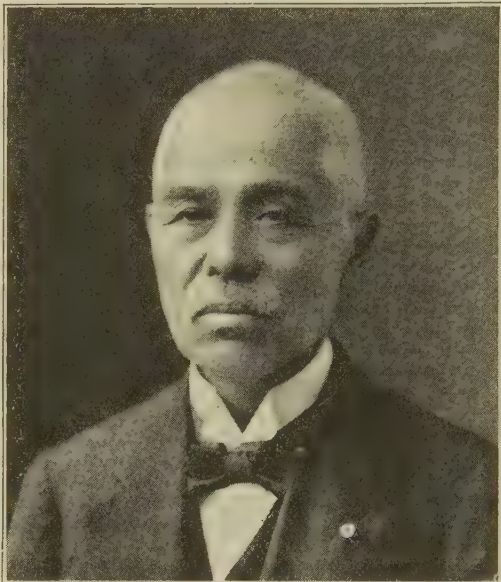
While studying in the United States Nemoto heard Miss Frances E. Willard make a number of speeches on the subject of temperance reform, and he was so impressed by her message that he decided to carry her teachings back to Japan with him. Shortly after his return home he was elected vice-president of the National Temperance League of Japan (1891), in which position he served continuously until 1920. Together with the Hon. TARO ANDO, Nemoto was always in the forefront of the fight for Prohibition in Japan. In 1900 Nemoto introduced for the first time in the House of Representatives a bill prohibiting the sale or giving away of intoxicating liquors to minors, which was finally passed in 1922. This measure (the Juvenile Alcoholic Prohibition Law), which was 23 years in the making, is being rigidly enforced by the Japanese Government. 87,567 arrests having been made under it during the last four years of its operation.

For the past 30 years Sho Nemoto has faithfully lived up to his decision to promote the temperance movement in Japan. Almost every year

NEPAL

he makes lecture-tours throughout the Empire, everywhere organizing temperance societies; and besides writing numerous temperance articles, he has been for many years editor and publisher of the pioneer temperance periodical of Japan, the monthly *Kumi no Hikari* ("Light of our Land"), which, under the title *Kinsyu-no Nippon*, is now the official organ of the National Temperance League of Japan.

Nemoto's address is 15 Shiba Shikoku-machi, Tokyo, Japan.



SHO NEMOTO

NEPAL. Independent State in the Himalayas, situated between 26° 25' and 30° 17' N. lat. and 80° 42' and 88° 14' E. long.; bounded on the north by Tibet, on the east by Sikkim, and on the south and west by British India. The country may be divided physically into two distinct parts: (1) a mountainous district northward to Tibet and (2) a strip of level land, the *Tarai*, partly cultivated, and partly forest, lying along the southern border. The sovereign is His Majesty Mahārājadhīrāja Tribhubana Bir Bikram Shum Shere Jung (b. 1906; acceded to the throne 1911). The Nepal Government is a military oligarchy, and all power is placed in the hands of the Prime Minister. The present Premier is His Highness Maharaja Sir Chandra Shum Shere Jung Bahadur Rana, G. C. B., etc. (appointed June 26, 1901). He holds the rank of general in the British army. Sir Chandra has proved himself a wise ruler. He abolished slavery from the country during the World War (1914-18). He proved his loyalty and friendship to the British Empire by providing a force of 10,000 troops, who served in India and on the Indian frontier. Nepal contributed, also, sums amounting to nearly \$5,000,000 to various War funds, etc., besides supplying large quantities of tea, blankets, cardamoms, etc., to the military hospitals.

On Dec. 21, 1923, a new treaty of friendship

NEPHALIA

was concluded between the Government of Nepal and that of Great Britain. The Prime Minister has long been interested in the antialcohol movement, and has made Prohibition effective throughout his country.

NEPHALIA. Alternate name for the Austrian Society Against the Drink Habit, the German title being *Oesterreichische Gesellschaft gegen die Trinksitten*. This society was founded in Austria in 1906 by Dr. Auguste Forel, of Switzerland, on the lines of the Good Templars, political objections having prevented the introduction of the I. O. G. T. into Austria.

Nephalia brought new life into the temperance movement in Austria and made rapid progress. Local groups were formed in Moedling, Salzburg, Brünn, and Prague. Four years later Professor Forel again visited Austria and a centralization of the Nephalia societies was effected (March, 1910). Prof. Josef Longo, of Moedling, was chosen president of the centralized groups.

In spite of many difficulties, the new organization proved successful and developed a remarkable activity in the field of lectures for soldiers, seminary students, theologians, and pupils in the higher boys' and girls' schools. In addition, juvenile societies were formed; and in Vienna the women members established temperance houses for workmen's children in the Pestalozzi Society's home. Nephalia was the means of introducing temperance ideals in the German National Students' Circles. For example, in Vienna, there was founded a local academic group, called "Deutsche Kraft." The members of this group worked for temperance during the holidays in the provincial districts of which they were natives.

In common with the other temperance organizations, Nephalia has not been active since the World War.

The temperance movement in Austria is under no small obligation to Doctor Forel for the assistance rendered by him through the foundation of Nephalia.

NERA. Same as TUWAK.

NERI-ZAKE. A variety of Japanese SAKÉ.

NETHERLANDS, THE. A maritime kingdom of northwestern Europe, frequently called "Holland," from one of its former countships. It is bounded on the east by Germany, on the south by Belgium, and on the west and north by the North Sea. Half of its boundaries are formed by the sea. Its area, variable, owing to erosion of the coast-line and reclamation of land by dykes, totals approximately 12,500 sq. mi. (land only); or 13,200 sq. mi., including inland waters. The entire drainage of the Netherlands is into the North Sea and almost one fourth of the country lies below sea-level. It has over 2,000 miles of canals, which constitute the most important means of internal communication. The population in 1926 was 7,526,606.

The capital of the Netherlands is The Hague, whose population in 1926 was 408,634. The larger commercial cities are: Amsterdam (pop. 726,527); Rotterdam (562,991); Utrecht (151,055); Groningen (99,587); and Haarlem (89,502).

Dutch colonial possessions include: In Asia, the Dutch East Indies and New Guinea; in South America, Dutch Guiana and the Curacao Islands.

In government the Netherlands is a hereditary monarchy, under a constitution adopted in 1815

NETHERLANDS

and since frequently revised. The crown is hereditary and the sovereign alone has executive authority. Legislative power is shared with a States General of two Chambers: a First Chamber of 50 members, elected for six years by the provinces; and a Second Chamber of 100 Deputies, elected for four years directly. For purposes of local government the kingdom is divided into provinces (11) and communes (1123). The present ruler is Queen Wilhelmina (b. 1880; succeeded 1890), see below.

The Netherlands is an agricultural country, the greater part of its acreage being under intensive cultivation. Large crops of cereals and potatoes are raised, and dairy products form an important industry. Dutch cheese is famous the world over. Cattle and horses are exported, especially to the United States and South Africa for breeding purposes. Holland is also noted for tulips and other products of horticulture. Ship-building and sugar-refining are important industries. Fisheries engage annually over 15,000 men, and the value of the output of the herring-fisheries alone approximates \$3,750,000.

The authentic history of the Netherlands commences with the campaigns of Julius Cæsar, who found the countries along the Rhine inhabited by various tribes of Celtic and Teutonic origin, among the more important being the Nervii, the Batavi, and the Frisians. The Nervii were subjugated and formed into an imperial province, Gallia Belgica, under Augustus, 15 B. C. The territory of the Batavians and Frisians, soon afterward subdued, became a favorite recruiting-ground for the Roman legions.

In the fourth century the Franks invaded Roman lands and took possession of the Insula Batavorum. Clovis (481-511) occupied a considerable portion of the central Netherlands, but it was not until the eighth century that the Saxons and Frisians were wholly subdued under Charlemagne and forcibly converted to Christianity.

Under Philip the Good considerable progress was made toward the consolidation of the Netherlands into a powerful kingdom. The prosperity of the country continued under Charles V. But Philip II, of Spain, who had fallen heir to the Low Countries, remained in the Netherlands only four years, leaving the territory in the hands of his half-sister, Margaret of Parma, as regent. Establishment of the Inquisition, the continued presence of Spanish mercenaries, and failure of the regent to consult on State policies with the powerful native nobles, among whom was William of Orange, brought about a long and desperate struggle, known as the "Eighty Years' War," which finally resulted in the emancipation of Holland from Spanish rule.

This consummation William the Silent did not live to see; but the Union of Utrecht (1579) cemented the Northern Provinces against the Spanish king; and the House of Orange, under Frederick Henry, finally brought about complete separation from the Spaniards, who, by the Peace of Munster (1648), were compelled to recognize the Netherlands as an independent republic.

The countship of Holland now became the controlling force in the provinces. Under the guidance of Jan de Witt, Grand Pensionary (1653-72), the republic reached the zenith of its prosperity and ranked as the leading sea power of Eu-

rope. It had already laid the foundation of its great Indian empire by the establishment of the East India Company in 1602.

Prosperity, however, brought new enemies, and, under a dual attack from England and France, a revulsion of popular feeling caused the assassination of Jan and Cornelius de Witt (1672) and the reestablishment of the stadholdership under William III of Orange. The position of the Netherlands was temporarily strengthened by William's marriage to Mary, daughter of the Duke of York, and his country's consequent alliance with England. For a time the United Provinces were again a world power; but with the death of William (1702) and the very disadvantageous terms of the Peace of Utrecht (1713) their influence in European politics came to an abrupt end.

With the outbreak of the French Revolution, the so-called Patriot party, opposed to the House of Orange, welcomed the invasion of the French under Pichegru (1794) and forced William V to flee to England. The machinery of the government was now completely metamorphosed and the country transformed into the Batavian Republic, in close alliance with France. Napoleon's manipulations of Holland ended with the dismemberment of the French Empire, the House of Orange being again restored under the stipulations of the Congress of Vienna (1815), which annexed Belgium to Holland, creating the new kingdom of the Netherlands, under the sovereignty of the son of William V, to be known as William I.

The Belgian provinces were Catholic and were not satisfied with the union, from which they revolted in 1830. In 1840 William I abdicated in favor of his son, William II, under whom the Netherlands obtained a new constitution.

This constitution had been scarcely granted when William II died and was succeeded by his son, William III, whose long and peaceful reign (1849-90) was occupied with the adjustment of such administrative problems as religious education, management of the colonies, and extension of the franchise. On Nov. 23, 1890, William III died without male issue and was succeeded by Wilhelmina, Princess of Orange, only child of his second marriage. In 1901 the Queen married Prince Henry of Mecklenburg-Schwerin.

Under Queen Wilhelmina's reign the Netherlands have increased in prestige and prosperity and progressed toward the successful solution of such problems as colonial education, expansion of manufactures, extension of the land area by the construction of additional dikes, and reclamation of the Zuider Zee. During the World War strict neutrality was maintained, and at its conclusion The Hague was made the seat of the Permanent Court of International Justice, the first international tribunal in the world's history.

Liquor Legislation. The Dutch Government was long in manifesting interest in the drink struggle. The first to bring about a change in this indifferent attitude was Home Minister H. Golman Borgesius, who in 1897 introduced temperance (mostly "moderation") instruction in the State seminaries for teachers, and included in the State budget an annual subvention for the temperance movement. It was only a small start, 10,000 guilders a year; but in 1919, under Minister Ruys de Beerenbrouck, the amount was increased to 245,000 guilders. Later on, however, the general de-

pression caused a reduction of this useful subsidy.

Up to 1881 the drink trade was quite free. In that year, however, Minister Modderman introduced his license law which fixed a legal maximum of drink-shops in proportion to the number of inhabitants for every town and village. As a consequence, the number of drink-shops decreased from 33,000 in 1881 to 18,420 in 1923.

In 1904 this law was somewhat modified. One of the best new clauses was that under which the municipalities were in future entitled to propose to the Crown every five years (1905, 1910, etc.):

1. That the maximum number of licenses for their locality should be reduced.
2. That no new license should be granted later.
3. That all the licenses granted after May 1, 1904, should be withdrawn.

This was a weakened form of local option. Its results were at first unimportant; but in 1915, 1920, and 1925, a great number of municipalities availed themselves of the power, placed in their hands, to reduce the maximum number of drink-shops and to free, to some extent, in this way their town or village from the curse of strong drink. It goes, however, without saying that such a law does not satisfy the temperance workers. For a long time they have sought more effective measures, especially the right of

Many Districts Favor Prohibition	local option. Though they were at first laughed at, and it was asserted that such a plant of American origin was not fit for
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Dutch soil, a number of test votes showed that in many parts of the country Prohibition would meet with great sympathy. Moreover the adoption of prohibition of the sale of absinth by Parliament in 1910 was sufficient evidence of the worthlessness of the argument.

A systematic campaign for the introduction of local option began in 1914 with a petition to the Dutch Government, bearing the signatures of more than 670,000 men and women over 23 years of age, a larger number than had ever before been reached. Of course it was of no avail. In order to keep the local-option movement alive, in 1916 the National Union for Local Option (*Nationale Bond voor Plaatselijke Keuze*) was formed. Three years afterward Parliament dealt with the question for the first time. In 1921 the Second Chamber (Lower House) passed the Private Members' bill by 39 to 29 votes; the First Chamber (Upper House), however, rejected it by 19 to 18. A new effort, in 1924, had no better success: the bill was carried in the Second Chamber (44 to 30) and rejected by the Senate (28-20). Wild rumors in the general press about the failure of American Prohibition did not seem to miss their effect.

In June, 1927, the Dutch Government submitted to the States General a bill, drafted by Minister of Labor Slotemaker de Brûine, concerning the retail sale of alcoholic beverages. This new law provides for local option, and proposes to make the sale of alcoholic beverages of low alcoholic strength subject to an authorization, whether in the case of "off-sale" or "on-sale."

From 1930 the Government may:

- (1) Decide the decrease of the maximum number of licenses in a commune;
- (2) Order that no fresh licenses be granted in a commune;
- (3) Order that the licenses granted since May 1, 1904, in that commune, or a certain fraction of a commune, be withdrawn.

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The Temperance Movement. The temperance movement sprang up in the Netherlands much later than in the Anglo-Saxon countries. About twelve years after the famous "Seven Men of Preston" had started the movement for total abstinence in England, and when, in the United States, NEAL DOW had already begun his celebrated campaign for Prohibition in the State of Maine, some Dutch philanthropists who were led by Dr. W. Egeling inaugurated on Sept. 12, 1842, at Leyden, the Dutch Society for the Abolition of Strong Drink (*Nederlandsche Vereeniging tot Afschaffing van Sterken Drink*). As its name indicates, this society

left fermented liquors unchallenged, and attacked distilled drinks only, the per capita consumption of which had risen about that time to more than 2 gallons. For the first ten or fifteen years the membership increased by leaps and bounds. In 1846 it had risen to 3,900; in 1855, to about 10,000. Then a reaction set in: other and wider views claimed the interest of the population; and the leaders, with all their zeal and devotion to the good cause, having neglected to adapt themselves to changing circumstances, the movement languished, so that by 1890 only about 1,000 members were left.

At the International Temperance and Prohibition Convention, held in London, England, Sept. 2-4, 1862, Baron von Lynden presented a very doleful picture of the temperance movement in Holland. Following are passages from his address:

In a population of 3,500,000, nearly 35,000 licenses are granted, or one to every 100 inhabitants.

The money spent in the use of spirits (wine and beer excluded) may be valued at 24,000,000 florins a year.

In 1856 the Second Chamber of the States-General declared alcoholism to be "a cancer to the people's welfare."

The excise duties on home-made and imported spirits increased from 4,935,980 florins in 1857, to 5,970,348 florins in 1861.

At the present International Exhibition not less than ten prize medals were awarded . . . for different most ingenious processes to distil alcohol out of sugar, potatoes, etc.

I am not over sanguine for the future. Our gin-loving, gin-manufacturing people are slow to learn.

It was necessary to get the temperance vehicle out of the old ruts in which it was impossible to proceed. This impulse came in the shape of total abstinence. How often had it been said by people of the lower classes: "It is no merit for the rich to give up their brandy, as they have their wine; but we, poor men, have no other stimulant than our gin." Then the modern investigations of Professor Krapelin and his pupils, advocated by such eminent men as Professors FOREL and VON BUNGE, took hold of the "Abolitionists"; and, when the Abstaining Teachers' Union (see *NEDERLANDSCHE ONDERWIJZERS PROPAGANDA-CLUB VOOR DRANKBESTRIJDING*), an offshoot of the Society for the Abolition of Strong Drink, adopted (1899) the principle of total abstinence, the parent society followed the daughter's example in the same year. Since then the old society, now rebaptized as the Dutch Society for the Abolition of Alcoholic Liquors (see *NEDERLANDSCHE VEREENIGING TOT AFSCHAFFING VAN ALKOHOLHOUDENDE DRANKEN*), has made considerable progress and now counts over 20,000 members.

However, though this society is the oldest in the struggle against drink in the Netherlands, the total-abstinence principle was introduced into Holland by others. In 1862 it was imported

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from England by the Rev. C. S. ADAMA VAN SCHELTEMA. It was not until 1882 that the National

Total Abstinence Introduced into Holland Christian Total Abstinence Society (*Nationale Christen Geheel-Onthouders Vereeniging*) was founded, which at present (1927) has a membership of

probably 12,000. Its members abstained from the personal use of alcoholic liquors, but reserved the right to offer them to others in very exceptional cases. This did not meet with general approval, and therefore a number of the leading members left the Society and formed (1891) the Dutch Christian Abstainers' Union (*Nederlandsche Christelijke Geheel-Onthouders Bond*), binding themselves not to drink nor to offer alcoholic drinks of any kind in any quantity to any one. The Union attained a membership of about 1,000; its statutes received the royal approval Nov. 5, 1891; it published an official organ, *De Christen-Geheel-Onthouder* ("The Christian Total Abstainer"), a monthly; and it had branches at Amsterdam, Haarlem, Rotterdam, and several other places. After a while, however, it dwindled, and finally was dissolved.

Another society which from the first adopted total abstinence, was the Independent (now International) Order of Good Templars, which was introduced into the Netherlands by Miss CHARLOTTE A. GRAY in 1893. It did not, however, find a fertile soil in Holland. Most people who sympathized with teetotalism had already joined the existing societies; and the ceremonies, the ritual, and the "secrecy" of the Order were not apt to win the Dutch, who are of quite another frame of mind than the people of the Anglo-Saxon race. Consequently, it was not until 1903 that a Dutch Grand Lodge could be formed; and this remained a body without much influence, chiefly owing to the fact that "intellect" was only scantily represented in the Order. The Neutral Order, which was founded in Switzerland in 1905, had its first lodge in Holland in 1908, and its first **I. O. G. T.** Grand Lodge in 1912. In a short time it had a larger membership than the old Order. Since May, 1926, the two branches have worked together in one Grand Lodge, with about 3,300 members. After a long period of slow decline the last annual report shows a slight increase. From Holland the Order spread to the East Indies, where, after a splendid series of meetings, Prof. J. VAN REES succeeded in planting the Grand Lodge banner in the beginning of 1927. The new Grand Lodge has at present 14 lodges, with some 400 members.

A certain number of persons who would not join the Dutch Society for the Abolition of Strong Drink on account of its "moderation" principle, or because they were averse to any legal measures tending to suppress the use of alcohol, built up the (neutral) General Dutch Total Abstainers' Union (*Algemeene Nederlandsche Geheel-Onthouders Bond*) in 1898. The hope of its founders to embrace in the course of time all the existing total-abstinence societies in one federation has not been realized. The principal work of the Union has been the distribution of temperance literature. It has a membership of about 3,000.

Perhaps in no other part of the world has the inclination to split up societies, on account of slight diversions of opinion, creed, political party, or profession, developed to such an extent as

in the small country of Holland. In 1900 the Reformed (Calvinistic) Society for the Struggle against Alcoholism (*Gereformeerde Vereeniging voor Drankbestrijding*) was founded. Originally admitting both partially and totally abstaining members, after some years it discarded the dual basis and is now a purely total-abstinence society with more than 4,000 members.

Apart from these societies of a more or less general character there are a number of professional organizations. Mention has been made above of the Abstaining Teachers' Union, which was founded in 1893 and which showed remarkable activity in the early years of its existence. Not only did it win hundreds of teachers in the elementary and higher grade schools and even in the universities, but the teachers reached thousands of boys and girls in the schools, and, through them, their parents. In many places the opinions of doctors were asked as to the use of alcoholic liquors by children, and the results were published in popularly written pamphlets, which were distributed throughout the towns and in the country. Special children's courses were organized, in which teachers propagated total abstinence after the usual school hours; and the pupils of teachers' seminaries were stimulated to combine in abstinence societies. Their zeal, their arduous activity had a stimulating effect on various other total-abstinence organizations. By and by, however, the fire became extinguished, and at the end of 1923 this remarkable society, which at one time took the lead in temperance work, was dissolved on account of the lack of interest of its members.

Other trade and professional societies are the Union of Dutch Rail- and Tramway Abstaining Employees (*Vereeniging van Geheelonthouders onder Nederlandsch Spoor- en Tramwegspersoneel*) with about 2,300 members, the National Roman Catholic Society of Abstaining Rail- and Tramway Employees (*Nat. R. K. Spoor- en Tramweg Onthouders Vereeniging*), 734 members, the Association of Abstaining Clergymen (*Predikanten Geheelonthouders Vereeniging*), 2,500 members, and the Society of Abstaining Physicians (*Artsen Geheelonthouders Vereeniging*), which has about 40 members.

The Roman Catholics made a later start than the Protestants; but it must in fairness be stated that strenuous efforts were made to make good what had been neglected for so long a time. The striking feature of this Catholic movement is that it did not require total abstinence from its members, but only recommended it as a work of charity. Therefore three groups of adherents were admitted to the societies: moderate drinkers, abstainers from brandy, and teetotalers. It was hoped that, by means of the good example set them, the "moderates" would become partial abstainers, and the latter teetotalers. To some extent this expectation has come true. Sobrietas, the federation of all the Leagues of the Cross and Societies of Holy Mary, has at present some 1,000 or 2,000 "moderate" members, 5,700 abstainers from distilled liquors, and 12,000 total abstainers.

Enkrateia is for the Protestant abstainers a similar federation to the one that the Catholics have in Sobrietas. The neutral societies have not yet formed a federation; but they are associated

with the Protestants and the Roman Catholics in the National Committee against Alcoholism (*Nationale Commissie tegen het Alcoholisme*). Besides all these temperance societies there is in the Netherlands one Union for moderation, the National League against the Abuse of Strong Drink (*Volksbond tegen Drankmisbruik*), founded in 1875 and now counting about 16,000 members. Its merits lie chiefly in the establishment of temperance "homes," eating-houses, libraries, etc. It has also founded the inebriate asylum called "Hooghullen."

Temperance work among the young was started in 1898 by the Dutch Union of Christian Women Total Abstainers (*Nederlandsche Christen Vrouwen Geheel-Onthouders Unie*), which is itself only a small body with about 200 members. The Band of Hope (*Hoop der Toekomst*), however, has in the course of years shown many young people the right way in life. For youths between 14 and 20 years of age there is another society, The Link (*De Schakel*), so called because it forms a link between the child and the adult.

On the whole, temperance work among children is somewhat neglected in Holland. The I. O. G. T. tries to bring them together here and there in small groups, which are occupied with singing, music, gymnastics, sloyd, etc.

For the young above 14 years there are several societies. The Juveniles' Union for Total Abstinence (*Jeugdbond voor Onthouding*) is connected with the Dutch Society for the Abolition of Alcoholic Liquors, and accepts the leadership and the advice of grown-up people. Most of the boys and girls between 14 and 23, however, want to be quite free and independent, and they reject any influence on the part of adults. This is the case with the Young People's Total Abstainers' Union (*Jongelieden-Geheelonthouders Bond*), the Dutch Union for Abstaining Students, the Order of Juvenile Templars, and the Interacademical Total Abstainers' Union, the latter working among the students at the universities.

Each of the enumerated societies has its own official periodical. For convenience of reference a list of the Netherlands temperance associations is printed herewith.

The review *De Wegwijzer* ("The Guide"), edited by Th. W. v. d. Woude, is an excellent neutral periodical; the Protestants have their *Enkrateia*; and the Catholics, their *Sobrietas* for the scientific study of the alcohol question.

Of the very extensive Dutch Temperance literature mention can be made here of only the more important handbooks. They are: Dr. B. W. Richardson's "Temperance Lesson Book," translated by the Rev. Adama van Scheltema as "Volksonderwijs over Alcohol"; F. U. Schmidt's "Over den Alcohol enzyme Werking" (On Alcohol and its Effects); "Het Boek van den Alcohol," by A. Don and Th. W. v. d. Woude, and "Het Alcoholvraagstuk," a book on moderation, by Dr. B. Buringh Boekhoudt. Congresses for total abstinence, in which all the temperance societies participated, took place in 1896, 1899, 1902, and 1920.

The total number of organized abstainers in Holland is calculated at about 80,000, or little more than one hundredth of the population. Yet their influence on the remainder of the inhabitants is

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far-reaching. Owing to their activity and many other causes the per capita consumption of alcoholic beverages has considerably decreased in the last century, as may be seen from the accompanying table.

PER CAPITA CONSUMPTION OF DISTILLED LIQUORS
(50 PER CENT ALCOHOL), IN LITERS

Years	Per Capita Consumption
1831-35	10.49
1851-55	7.53
1871-75	8.68
1891-95	8.88
1911-15	5.15
1920	5.16①

①From 1921 the figures are not reliable. In January, 1921, the excise duty on spirits was increased from 165 to 330 guilders per hectoliter. Since then smuggling and illegal distilling have attained enormous proportions.

NETHERLANDS TEMPERANCE ASSOCIATIONS

Name	Founded	No. of Members	Headquarters	Official Organ
Algemeene Nederlandsche Geheel-Onthouders Bond (General Dutch Total Abstinents' Union)	1898	3,110	Tetterodestraat, 41, Haarlem	<i>De Geheelonthouder</i>
Artsen Geheelonthouders Vereeniging (Society of Abstaining Physicians)	1898	40	Singel, 289, Dordrecht	
Enkrateia (Self-Reliance)	1907	....	Lichtenvoorde	<i>Enkrateia</i>
Gereformeerde Vereeniging voor Drankbestrijding (Reformed [Calvinistic] Society for the Struggle Against Alcoholism)	1900	4,400	Stationsweg 8, Hillegom	<i>Maandblad van de Ger. V.v.Dr.</i>
Interacademiale Geheelonthoudersbond (Inter-academic Total Abstinence League)	1921	180	Rotterdam	
International Order of Good Templars (Dutch Grand Lodge I)	1903	1,340	Abrikoosstraat 16 Utrecht	<i>Nederlandsche Goede Tempelier</i>
International Order of Good Templars (Dutch Grand Lodge II)	1912	2,360	Julianastraat 47a Zwolle	<i>Neutrale Goede Tempelier</i>
Jeugdbond voor Onthouding (Juveniles' Abstinence Union)	1919	4,093	Achterstraat 80 Maarssen	<i>Jonge Onthouder</i>
Jongelieden Geheel-Onthoudersbond (Young People's Total Abstinents' Union)	1912	980	Kennemerlaan 27 Ymuiden	<i>Jonge Strijd</i>
Nationale Bond voor Plaatselijke Keuze (National Union for Local Option)	1916	....	Lichtenvoorde	
Nationale Christen Geheel-Onthouders Vereeniging (National Christian Total Abstinence Society)	1882	12,000	Lichtenvoorde	<i>Wereldstrijd</i>
Nationale Commissie tegen het Alcoholisme (National Committee Against Alcoholism)	1909	....	Willem de Zwijgerstraat 29 Utrecht	
Nationale R. K. Spoor- en Tramweg Onthouders Vereeniging (National Roman Catholic Society of Abstaining Rail- and Tramway Employees)	1912	734	Ten Katestraat 70 Nijmegen	<i>Blauwe Sein</i>
Nederlandsche Bond van Abstinēt Studeerenden (Dutch Association of Abstaining Students)	1921	1,630	Van Sytsemastraat 8 Leeuwarden	<i>Jonge Kracht</i>
Nederlandsche Christen Vrouwen Geheel-Onthouders Unie (Dutch Union of Christian Women Total Abstinents)	1893	200	Heemraadsingel 215a Rotterdam	<i>Wereldstrijd</i>
Nederlandsche Jeugd-Centrale voor Onthouding (Dutch Central Youths' Abstinence Society)	1921	1,630	Zusterstraat 35, The Hague	
Nederlandsche Vereeniging tot Afschaffing van Alcoholhoudende Dranken (Dutch Society for the Abolition of Alcoholic Liquors)	1842	20,700	Willem Barentsstraat 39, Utrecht	<i>Blauwe Vaar</i>
Orde van Jonge Tempeliers (Order of Young Templars)	1922	....	Gronause Voetpad 112b, Enschedé	
Predikanten Geheel-Onthouders Vereeniging (Association of Abstaining Pastors)	1903	2,500	Tienhoven	<i>Wereldstrijd</i>
Sobrietas (Catholic Abstinence Federation)	1904	....	Verwerstraat 30, 's Hertogenbosch	<i>Sobrietas</i>
Vereeniging van Geheelonthouders onder Nederlands Spoor- en Tramwegpersoneel (Union of Dutch Rail- and Tramway Abstaining Employees)	1909	2,300	Nieuw Hgb. Ned. Spoorweg, Kamer 1114, Utrecht	<i>Veilig Spoor</i>
Volksbond tegen Drankmisbruik (People's Association Against the Abuse of Liquor)	1875	16,000	Anna Paulownastraat 46, The Hague	<i>Volksbond</i>

In a considerable number of places offices have been founded to which drunkards can apply for advice and help in ridding themselves of the chains of alcoholism. The results are very gratifying: a great many drinkers have been reclaimed by these "Consultatie-bureaux," many dreary homes have been made bright and happy; and hundreds of children have been saved from starvation and neglect. The most important of these bureaux are at Amsterdam and Rotterdam, the oldest (in the former city) dating back to 1910.

NEUTRAL I. O. G. T.

In 1917 an asylum for the care and cure of victims of chronic alcoholism was opened at Beekbergen, near Apeldoorn, Holland.

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NETHERLANDS ASSOCIATION FOR THE ABOLITION OF ALCOHOLIC LIQUORS. See NEDERLANDSCHE VEREENIGING TOT AFSCHAFFING VAN ALCOHOLHOUDENDE DRANKEN.

NETHERLANDS TEACHERS' ANTIALCOHOL PROPAGANDA CLUB. See NEDERLANDSCHE ONDERWIJZERS PROPAGANDA-CLUB VOOR DRANKBESTRIJDING.

NETHERLANDS UNION OF CHRISTIAN WOMEN TOTAL ABSTAINERS. See NEDERLANDSCHE CHRISTEN VROUWEN GEHEEL-ONTHOUDERS UNIE.

NEUFEULAW. The name given to the fermented sap of the bamboo palm by the Cossas tribe of Liberia.

NEUTRAL INDEPENDENT ORDER OF GOOD TEMPLARS. See ORDRE INDÉPENDANT NEUTRE DES BONS TEMPLIERS.

NEUTRAL SPIRITS. Trade term for rectified pure alcohol of about 95 per cent strength, derived from any source. Sometimes it is used for commercial alcohol of as low as 45 per cent.

NEVADA. One of the mountain group of western States of the United States; bounded on the north by Oregon and Idaho, on the east by Utah and Arizona, on the south by Arizona and California, and on the west by California; area, 110,690 sq. mi.; population (1920), 77,407. The capital is Carson City (pop. 1,685), and the largest city is Reno (12,016).

The Census of 1920 showed that the minerals of the State yielded \$48,528,000. Gold and silver are produced in large quantities, besides copper, lead, zinc, iron, quicksilver, tungsten, sulfur, graphite, borax, and gypsum.

The first white men to enter the borders of Nevada were Father Francisco Garcés, who crossed the southern portion on his way from Mexico to California in 1775, and Peter Skeen Ogden, an agent of the Hudson Bay Fur Company, who discovered the Humboldt River in 1825. American fur-trappers and immigrant trains on their way to California followed, and Gen. John C. Frémont's expedition explored the region from 1843 to 1845. It was under Mexican rule until the close of the Mexican War, when by the Treaty of Guadalupe Hidalgo (1848) Nevada was transferred to the United States. It was then a part of California, known as the "Washoe country," until 1850, when most of the territory was included in the newly organized Territory of Utah.

The discovery of gold in California in 1849 led a stream of immigration westward and resulted in the settlement of traders, mostly Mormons, along the routes to the gold-fields. The first settlement in Nevada was made in that year by

Early History traders in Genoa, and the first public meeting was held in 1851 at that place, for the purpose of organizing some form of government for the community, as the seat of the Utah Government at Salt Lake City was too far away to afford protection to the life and property of the settlers. Congress was petitioned to form a separate Territory of Nevada, and an independent local government was formed which lasted for several months, until the officials of Utah intervened. In 1854 the Utah Legislature created the County of Carson, containing all the settlements of Nevada; but this action was repugnant to the settlers, who again (1857) petitioned Congress to annex the territory to California. In 1858 Carson City was laid out, and in the following year the people of Carson County framed a constitution for the territory, which was subsequently submitted to the people and adopted, while State officers were also chosen. This attempt to create a State proved abortive, how-

Nevada Becomes a State ever; and on March 2, 1861, Utah was divided at 39° W. (of Washington), and the western portion was formed into the Territory of Nevada. The first Territorial Legislature in 1862 passed an act to frame a constitution and form a government for the State of Washoe, but it was defeated at the election of January, 1864. A third constitutional convention met at Carson City and drew up a constitution which was duly ratified, and on Oct. 31, 1864, President Lincoln proclaimed Nevada a State.

By the Enabling Act (March, 1864), Congress had extended the eastern boundary to the 38th meridian by territory taken from Utah; and in 1866 it was still further extended to the 37th meridian, and the southern boundary was fixed as it is at the present time by the addition of territory taken from Arizona.

The conditions of life among the pioneers in Nevada were very similar to those in other western mining States. After the discovery of silver (1851), great numbers of settlers rushed into Nevada, and, as a result, mining communities grew up over night. In practically every community the first business place to open was a saloon, so that Nevada has from the first had a high proportion of saloons to its population. The saloon became the place of meeting and recreation for the miners, and after the opening up of the rich mines, silver appeared in abundance and was spent freely for liquor and in gambling. The saloons were also the scenes of frequent drunken brawls, battles, murders, and other crimes, many such incidents being mentioned in the early histories of the State. In his "Nevada Pioneers," Samuel A. Nevers writes of the early days as follows: "Society was on a low plane, every man doing about as he pleased. . . . There was no law here until Judge Cradlebaugh came, who to a great extent brought order out of chaos."

Although Nevada was at this time legally subject to the courts of Utah, courts of a kind had been established in Carson County for the settlement of local disputes. These, however, were abolished (1851) by the Utah Legislature, leaving no officers to execute the laws except two justices of the peace and one constable, whose authority no one respected.

Mark Twain (Samuel L. Clemens), in "Roughing It," deals with life in the early days of Nevada, frequently alluding to the prevalence of the drinking habit in the mining communities and to drunken fights in the saloons. Of the "boom" period in Virginia City he says (pp. 27-28):

There were military companies, fire companies, brass bands, banks, hotels, theaters, "hurdy-gurdy houses," wide-open gambling places, political pow-wows, civic processions, street fights, murders, inquests, riots, a whisky mill every fifteen steps, a Board of Aldermen, a Mayor, a City Surveyor, a City Engineer, a Chief of Fire Department, with First, Second and Third Assistants, a Chief of Police, City Marshal, and a large police force, two Boards of Mining Brokers, a dozen breweries, and half a dozen jails and station-houses in full operation, and some talk of building a church. . .

Of society as a whole he writes (p. 73):

In Nevada, for a time, the lawyer, the editor, the banker, the chief desperado, the chief gambler, and the saloon-keeper, occupied the same level in society, and it was the highest. The cheapest and easiest way

Mark Twain on Nevada to become an influential man and be looked up to by the community at large, was to stand behind a bar, wear a cluster-diamond pin, and sell whisky. I am not sure but that the saloon-keeper held a shade higher rank than any other member of society. His opinion had weight. It was his privilege to say how the elections should go. No great movement could succeed without the countenance and direction of the saloon-keepers. It was a high favor when the chief saloon-keeper consented to serve in the legislature or the board of aldermen. Youthful ambition hardly aspired so much to the honors of the law, or the army and navy as to dignity of proprietorship in a saloon. To be a saloon-keeper and kill a man was to be illustrious. . .

Vice flourished luxuriantly during the heyday of our "flush times." The saloons were overburdened with custom; so were the police courts, the gambling dens, the brothels, and the jails—unfailing signs of high prosperity in a mining region—in any other region, for that matter. . .

Speaking of a well-known outlaw named Slade, he remarks:

Those who saw him in his natural state only, would pronounce him to be a kind husband, a most hospitable host, and a courteous gentleman; on the contrary, those who met him when maddened with liquor and surrounded by a gang of armed roughs, would pronounce him a fiend incarnate.

After a long career of crime Slade was finally hanged by the *Vigilantes* of Montana.

Twain also described a kind of drink, called "valley tan," used exclusively by the Mormons, as a kind of whisky, or first cousin to it; is of Mormon invention and manufactured only in Utah. Tradition says it is made of (imported) fire and brimstone. If I remember rightly, no public drinking saloons were allowed in the kingdom by Brigham Young, and no private drinking permitted among the faithful, except they confined themselves to "valley tan."

Even before permanent settlements were established in Nevada, whisky was sold by itinerant traders traveling through its territory. In his "History of Nevada," Myron Angel states that in the earliest times in Nevada there were several places on the Humboldt and Carson rivers where whisky and flour were sold from a canvas tent or cloth house, but these traders packed their house on a mule and left when the emigration for that season was over.

Robert Lyon, in a letter written from San Buenaventra, Calif., in 1880, said that as early as July, 1850, Mormon Station (Genoa) had a store and grocery where whisky, as well as bread, cigars, and tobacco, were sold. This store had been opened as a supply depot for immigrants.

In the early years a great number of Mormons also settled in Nevada, and trouble arose between them and the Gentile population, as a result of which the Mormons withdrew to Utah. At the time of the withdrawal (1856-57), the Mormon leader, Orson Hyde, had difficulty in making the Gentiles pay for land and improvements left behind by his people. In revenge for this injustice he pronounced a curse upon the people of Nevada because, as he declared, they had been given to "rioting in debauchery, in abominations, drunkenness, and corruption."

According to Hubert Howe Bancroft ("History of Nevada, Colorado, and Wyoming") the desperate social element was not so large in Nevada as afterward in Idaho and Montana, but it was thoroughly organized and a dangerous force to encounter. The plenitude of money in the early days of the Comstock Lode's development—the history of this mine being practically the early history of the State—made possible the rapid realization of unwonted luxuries, and was, as it always is, a temptation to vicious habits and the occasion of glaring absurdities. Describing conditions in one of the larger centers, he says:

In Virginia City might be found, notwithstanding statutes to the contrary, every form of vice, and all kinds of degrading amusements. On Saturday night the underground population came to the surface, and while business houses were closed on Sunday, bar-rooms, gambling-dens, dance-houses, fourth-rate theatres, and bagnios were liberally patronized. Duelling was not uncommon, but a bill introduced into the House at the first session of the Nevada legislature to legalize it, was rejected. Street fights and murders were also frequent, though it was usually the organized, migratory ruffians who perpetrated robberies and murders and not the residents of the territory.

The same author states that the first brewery in Nevada was erected by Jacob Klein, an Alsatian baker, at Carson City. In a manuscript sketch of the "Founders of Carson City," Klein describes society in Nevada towns at this period and for

several years following as "bad in the extreme." He sold beer in 1860 for \$3 a gallon, which fact, according to Bancroft, "covered a multitude of sins in his customers."

The number of saloons and breweries increased rapidly, however, and by 1860 there were 66 saloons in Nevada, according to the census records of that year. In 1884 there were 25 breweries, which made 246,354 gallons of beer during the year, according to the Assessor's Report.

The authorities of Utah never encouraged the sale of liquors and never permitted it, if possible of prevention. This was an impossibility from the very commencement, however, with such a population as made up Virginia City. According to Angel, "whisky or death" would have been a rallying cry to arouse the whole population. Various restrictions were placed upon the saloons from time to time in a number of Nevada towns, and license taxes were imposed, chiefly as a revenue measure. The charter of Virginia City, Storey County, early adopted a license tax on billiard-

Virginia City Taxes
Liquor on tavern-keepers, saloon- or bar-keepers engaged in selling wines, distilled or fermented liquors; and section 8 granted powers to the trustees

"to provide for licensing bars at which spirituous liquors are sold." Carson County required a license tax of \$17.50 a quarter for saloons.

Separation from Utah was desired by Nevada because of the usurpation and abuse of power by the Mormons, who were in control of the government at Salt Lake City, and the danger to life and property upon routes leading to the capital, owing to opposition to the settlement of Gentiles in Utah. In their memorial to Congress for separation, the settlers declared:

No offenders can be arrested, and no crime punished except by the code of Judge Lynch, and no obedience to government can be enforced; and for these reasons there is and can be no protection to either life or property except that which may be derived from the peaceably disposed, the good sense and patriotism of the people, or from the fearful, unsatisfactory, and terrible defense and protection which the revolver, bowie-knife and other deadly weapons may afford us.

William Wright, better known as "Dan de Quille," a journalist of Nevada, writing in the *Mountain Democrat*, of Virginia City, April 5, 1880, said:

There are but few houses in the Valley (Carson)... The principal business going on at present is eating, drinking, and gambling. There are hundreds of men here, hanging around the gambling saloons from day to day, not doing anything at all. . .

Social conditions in Nevada have gone through all the transitions mining communities know, and during the early years recklessness and crime were more conspicuous than honor and virtue. It was not the gamblers, faro-dealers, and whisky-sellers that developed the territory, however, but the prospectors. The discovery of rich mines

Lawless Régime brought in capital for working them and for developing the country; and the **Ends** building of railroads brought a more desirable class of settlers to Nevada, thus insuring its prosperity. The establishment of the State Government and courts put an end to the lawless régime, and brought about the reign of law and order, thus making the region safe for life and property.

The majority of legal cases in the early days in Nevada had to do with land and mining disputes.

Naturally there were many criminal cases also, but before the organization of the Federal and State courts these cases were dealt with by the citizens' courts and the Vigilance committees. Of the more than 400 murders during the period 1846-80, according to Bancroft, few were downright murders for robbery; many were from hasty quarrels over mining and land claims, and from the excitement caused by "intoxicating drink and the mingling of the heterogeneous crowds of new towns, where there were no comfortable homes." Angel states that 30 of these murders were caused by drink and 13 by resisting arrest, due mostly to intemperance. Although 13 murderers were hanged by the Vigilance committees, many others were never brought to justice.

Intemperance was the rule among the miners, and many of them were like James Fennimore, who is frequently mentioned in the history of Nevada as "drunken." Bancroft speaks of Fennimore as "an intemperate Virginian," and as "a miner whose wages he poured down his throat in bad whiskey." He assigns a "drunken whim" of Fennimore's as the reason for the change of the name of Silver City, the town at the Ophir mine, to "Virginia City." Whisky-selling was a profitable business in the mining-camps, and many who engaged in it were enabled to obtain valuable mining interests.

The first churches in Nevada were established by the Mormons, and after their withdrawal the Methodists began work in 1859 and the Roman Catholics in 1860. Few preachers visited the region, however, in the early years, the census of 1860 showing none at all. In 1870 the Methodist Bishop Whitaker visited Pioche and preached to a large congregation "in a drinking-saloon."

Liquor Legislation. The first Legislature in Nevada met Dec. 1, 1861, and the first legislation provided a penal code and a revenue act. The code required strict observance of the Sabbath, and inflicted a fine of \$30 to \$200 for keeping open a play-house, gambling-den, cockpit, or for engaging in any species of noisy amusement on the Sabbath. Lotteries, also, were forbidden by this code. According to Bancroft, the work of the Legislature was "discreet and moral and it would have been well could they have kept society up to their standard."

The act to provide revenue for the State Government of Nevada contained provisions under which liquor-sellers were taxed from \$2.50 to \$50 per month; retailers of liquor, \$10 per month; hotel-keepers who kept a bar outside the limits of any town, \$15 per quarter; hotels, \$5 and \$10 per month; and pedlers using wagons for vending any merchandise or liquors, except fruits and vegetables, \$20 per month.

The liquor legislation of Nevada from 1861 to 1890 has been summarized in the "Cyclopaedia of Temperance and Prohibition," as follows:

By the Revenue act of the first session of the Legislature, in 1861, the tax on liquor licenses was put substantially as it has remained in the Revenue laws since passed. The laws now in force have been enacted at different times, but the policy of the law has not changed.

The Law as It Existed in 1889.—Wholesale licenses obtained of the Sheriff, authorizing sales of liquor in quantities of a quart or over, shall cost from \$2.50 to \$50 per month, in 10 classes according to volume of business (G. S., 1885, § 1139) Retail licenses are obtained from the Sheriff also and cost \$10 per month,

but persons retailing in connection with the entertainment of travelers, one mile or more outside the limits of any city or town, pay quarterly \$15. No person under such license can sell on election days. (Id., § 1140.) Any person selling liquor without a license shall be fined \$25 to \$200. (Id., § 4696.)

It is unlawful to retail liquor within one-half mile of the State prison, upon penalty of \$50 to \$500, or imprisonment for 25 days to six months. (Id., § 4729.)

Every person selling liquor to minors or mental imbeciles without written or verbal order from parent or guardian shall be fined \$25 to \$100 or imprisoned not exceeding 60 days. (Id., § 4730.)

Selling to Indians is subject to fine of \$100 to \$500 or imprisonment one to six months, or both. (Id., § 4732; amended by Laws of 1887, c. 30, to a fine not exceeding \$1,000 or imprisonment not exceeding two years, or both.)

Treating to liquor in any public barroom is punished by fine of \$4 to \$20 or by imprisonment two to ten days, or both. (Id., § 4740.)

Licenses shall be posted conspicuously in the place of the business, or \$10 to \$100 to be forfeited. (Id., § 4822.)

Anyone knowingly selling any adulterated liquor shall be fined not more than \$500 or imprisoned not more than six months. (Id., § 4677.)

None (hotel-keepers excepted) may keep open a place for selling liquor between 12 P. M. and 6 A. M., upon penalty of \$200 to \$500 or imprisonment 30 days to six months, or both. (Laws, 1889, c. 72.)

There is a law requiring scientific temperance instruction in the public schools. (Laws, 1885, p. 115.)

An Amendment to the Constitution may be proposed by majority vote of the two Houses, to be concurred in by majority of each House in the next Legislature; a majority of the popular vote carries it.

There has been little liquor legislation since 1890 in Nevada, and few restrictions have been placed on the liquor trade. A form of local option was secured (see below) as well as a law prohibiting gambling in saloons.

Nevada has the initiative and referendum, the former requiring the valid signatures of 10 per cent of the qualified electors of the State to be filed with the Secretary of State 30 days before the next regular meeting of the Legislature. Such a petition asking for a Prohibition law was filed Dec. 15, 1916, and was rejected by the Legislature on Jan. 31, 1917. The bill then was automatically submitted to the people at the next general election (November, 1918). The bill was modeled after the law of West Virginia, and was signed by

Liquor Legislation Since 1890
25 per cent of the voters of the State. It was signed by 7,465 voters, which total was more than 26 per cent of the votes cast at the previous general election, and 21.75

per cent of the total registration of the State. Statutory Prohibition was carried at the election in November by a vote of 13,248 to 9,060. It went into effect Dec. 16, 1918. Liquor advertisements of any kind are prohibited within the State; and the shipping of intoxicating liquor for any purpose (except pure grain alcohol and wine for sacramental purposes to druggists) is forbidden.

In 1919 the Nevada Legislature ratified the Federal Prohibition Amendment by a vote of 34 to 3 in the House on Jan. 20, and 14 to 1 in the Senate, on the following day, making Nevada the forty-second State to ratify. Later in the year a petition calling for a referendum on the action of the Legislature in ratifying the Eighteenth Amendment, to be submitted to the people for a vote in November, 1920, was filed with the Secretary of State. The matter was contested in the courts and the referendum declared unconstitutional.

Temperance Movement. There was practically no temperance work carried on in Nevada before the organization of the Woman's Christian Temperance Union in 1883 (see below). One of the ear-



NEVADA · STATE CAPITOL AT CARSON CITY

liest temperance meetings of which there is record, however, is described by the Rev. John Brown, a pioneer minister at Elko, in his "Recollections," as cited by Angel. Mr. Brown relates that on one occasion he was asked for the use of his church for a temperance lecture. During the meeting the lecturer offered to bet \$100 that there was not a single drop of whisky in Elko that would burn. No one took him up, but "the next day the fellow was as drunk as a piper, dancing in the streets and challenging the community to climb on him by the thousands." He adds that "the Elko whisky burned a big hole in his character, and he had to leave on short notice."

The first temperance society in Nevada of which there is record was one organized at Stillwater, Churchill County, in January, 1880, with a membership of 44. The first officers were: President, Jackson Ferguson; vice-president, William Harmon; and secretary, J. W. Bond. It held monthly meetings in the Institute Building of that town, and three pledges were given—total abstinence and against tobacco and whisky. This society functioned for a number of years, but its later history is unknown. The officers in 1881 were: President, H. N. Hurd; vice-president, William Harmon; and secretary, J. W. Allen.

The Woman's Christian Temperance Union of Nevada was organized at Reno in the spring of 1883 by Miss Frances E. Willard during her nation-wide tour. Mrs. Elizabeth Webster was the first president. So far as is known, Mrs. Mary Boyd, of Reno, is the oldest worker now (1927) living. Among other pioneer leaders in active State work have been Mesdames Lucy Van Devanter, Ella Boardman, Kate DeLamatyr, Caroline B. Norcross, Clara Ward, Nettie P. Hershisser, Nora Linville, Maud C. Edwards, Mary C. Franzman, Bessie R. Eichelberger, Florence Church, Miss Eva Barnes, Miss Hannah Clapp, and Mrs. R. L. Macy. While its membership has always been small, owing to the small population, the Nevada Union has taken an active and prominent part in all the campaigns for temperance reform in the State, leading the fight for the Scientific Temperance Instruction Law, for the observance of Temperance day in the public schools, and for

W. C. T. U. the adoption of the State-wide Prohibition law, and engaging in rescue work among unmarried mothers. The present officers are: President, (vacant); vice-president at large, Mrs. Clara Angell, Reno; corresponding secretary, Mrs. G. W. Lattin, Fallon; recording secretary, Mrs. Ethel Barrett, Reno; and treasurer, Mrs. Almo McAllister, Yerington. The organization does not issue an official publication.

The Anti-Saloon League was not introduced in Nevada until early in the twentieth century. The first attempt to form a State League was made in 1909, when the Rev. L. W. Dexter was appointed superintendent, with headquarters at Reno. The organization did not prosper, although several attempts were made to maintain a

Anti-Saloon League Formed State office. The League was reorganized in 1917 by the Rev. E. F. JONES, who, after twelve years of service as legislative superintendent of the Anti-Saloon League of Missouri, was sent by the National Anti-Saloon League to revive the Nevada League and to assume the duties of superin-

tendent (April 5, 1917). Superintendent Jones was assisted in this work by William E. ("Pussyfoot") Johnson, who was especially helpful in choosing the first headquarters committee, because of his thorough knowledge of the Nevada situation and his wide acquaintance in the State, acquired when he was in the Government Indian Service. At that time, in an effort to stop the sale of intoxicating liquor to the Indians, Johnson had been the means of securing the conviction of about 100 persons in Nevada for violations of the national statutes.

At that time Nevada had the questionable honor of having a larger number of saloons in proportion to population than any other State in the Union, a proportion of 1 saloon to every 80 inhabitants. The State was wholly wet, with the exception of the two Indian Reservations (which were dry under Federal statutes) and the town of Imlay, the Southern Pacific Railroad terminal, where the deeds to the property prohibited the sale of intoxicating liquor. The city of Reno had 1 saloon to every 20 male adults, and 1 gambler among every 10 male adults.

Very few restrictions had ever been placed on the liquor traffic in Nevada, but after the State Anti-Saloon League was formed a fight was started to secure a local-option law. A measure was secured in 1911 making it possible to close the saloons in rural districts upon the petition of 10 per cent of the taxpayers in any school district, if the petitioners could prove that the saloons were detrimental to the public health and morals of the community. By means of this law petitions were circulated in a number of rural sections and the saloons closed by the county commissioners, especially in Elko County. The town of Elko, however, with a population of 1,700, had 17 saloons, which the temperance forces were unable

Local Option Introduced

to close. A second town was added to the no-license column in the same way as Imlay (see above), the deeds to all property prohibiting the sale of liquor.

The high proportion of saloons in Nevada was due to the fact that in most of the mining-camps there were more saloons than all other places of business combined, and there were practically no restrictions on the sale of liquor. To reduce the number of saloons by local option and to secure restrictive measures have been the main objects of the League.

After a brief period during which the antigambling laws had been well enforced in Nevada, in 1917 race-track, card-table, and pool-room gambling was reestablished in the State, and slot-machines were openly operated, especially in Reno, the commercial and educational center of the State. At this time, also, laws granting easy divorce were adopted, which required a residence of but six months to establish citizenship. These laws soon attracted to the city a divorce colony, which seldom numbered less than 1,000. Many of those seeking an easy divorce were of a wealthy and vicious class from the large cities of the East, who were liberal patrons of cabarets and cafés; and this foreign population helped to increase and maintain the saloons of the city. With a population of 15,000 Reno had 110 liquor licenses and its night life was on a par with that of almost any American metropolitan city.

In spite of the increase in the saloon licenses in

certain centers, however, the number decreased in Nevada as a whole by 200 in 1917. This was mainly the result of the drying-up of certain districts through petitions. The voters of the State had been increased at this time by the extension of the franchise to women, bringing the voting strength up to 40,000 in a population of less than 100,000, where previously the voters numbered but 23,000. In no locality where the voters had petitioned licensing boards of counties and cities to abolish the saloons, had there been a single case in which less than 80 per cent of the voters had signed the petitions. Churchill County as a whole had 80 per cent of its voters on the petition, which was refused by the board. Rochester had 90 per cent, and the licensing board of Humboldt County put the saloons out in that community. Packard, another camp in the same county,

A.-S. L. Drives Out Many Saloons

put out the saloons in the same way. At the end of the year there was not a mining-camp in Humboldt County which contained a saloon, and the same was true of Lander County. The camp of Wonder was not so successful, however; although having 85 per cent of the voters on its petition, it was rejected by the wet board of Churchill County.

The first political contest in which the Anti-Saloon League participated was that for a State-wide Prohibition law, which was initiated in 1917. After its rejection by the State Legislature it was submitted to a vote of the people, and the League led the fight which secured its adoption in the election of November, 1918. In this fight assistance was given by the Socialist party, which, by a referendum vote, had embodied a Prohibition plank in its platform. As the Socialists had a voting strength of 8,000 in the State, the party held the balance of power on most public questions.

The League was active in its efforts to secure the ratification of the Federal Prohibition Amendment and carried the successful fight against a referendum on the question. When the constitutionality of the State-wide Prohibition Law was attacked in the courts, the League carried the case to the Supreme Court of the State, which upheld the Law, State Prohibition going into effect Dec. 16, 1918.

Conditions in Nevada at the time of the adoption of Prohibition have thus been described by Superintendent Jones:

Nevada had at that time a saloon for every 80 inhabitants, gambling running wide open, and drunks lining the side-walks, a red-light district in every camp and city of over 50 inhabitants. At the November election in 1918 after a warm campaign of nineteen months extending through a flu epidemic with a vote of 23,000 in the state, liquor was voted out by a majority of 4,188. Then began the work of reconstruction and law enforcement.

At the 1918 election we also elected a Legislature which at the session held two months later ratified the Eighteenth Amendment to the National Constitution with only one negative vote in the State Senate and three in the Assembly. Our State was so small in population and so magnificent in area, it was 1920 before a Prohibition Director was even appointed for Nevada, and he was wet. He served a

Supt. Jones Describes Conditions

short time and then resigned to run for Congress that year. The United States District Attorney was wet, and no effort was made to do anything by the Government except to empower the clerical man in the office to issue permits to druggists and doctors, and direct the field force consisting of three men a part of the time.

Late in the year 1921 a Prohibition Director was appointed and the field force increased. Since then the

moonshine stills have been brought to a minimum and driven from the cities and towns to old deserted mines and canyons. The approach to a large percentage of them for all supplies is by pack mules. The drunks are off the roads and streets. The charity baskets for the poor are not called for as of old on Thanksgiving and Christmas occasions. They are a thing of the past.

The situation was improved by the appointment of a dry United States district attorney in April, 1922, who, in addition to obtaining more than 100 convictions for violations of the Prohibition Law, filed suits in abatement of one third of that number, which action closes for one year the buildings in which a business has been run in violation of the Volstead law. It also furnishes the best means of driving out the dive-keepers in a State having such high rents and great scarcity of business houses as Nevada.

State Prohibition is well enforced in some counties and poorly in others, according to the officials in charge. The wet official is a failure in law enforcement; the dry officer, a success. The courts, both Federal and State, have been favorable to enforcement. Nevada has only one Federal District Court, whose presiding officer has materially aided the efficient work of the district attorney and commissioners.

Before Prohibition went into effect in the city of Reno all sorts of direful conditions were predicted as a result of the new law. Instead there are no vacant buildings in Reno, and many new ones have been built since that time. Clothing, millinery, grocery, and all sorts of legitimate business occupy the former saloon buildings, which numbered 114 at the time Prohibition became effective. The same thing is also true of every other city, town, and camp in the State.

In saloon times in Reno if 25 did not face the police judge on one day it was called a dull one in police circles. Since Prohibition the jail is frequently empty, and on an average no more than five cases appear on Monday mornings. Signs of Prohibition are everywhere noticeable in well-dressed men, women, and children. Many business men have become converts to Prohibition because of the increase in business and the decrease in bad accounts.

The red-light, or restricted, district had been driven out of Reno by city ordinance, and under Mayor Stewart the city was being cleaned up physically and morally; but in 1923 a wet mayor, E. E. Roberts, was elected, and his influence with the board of aldermen was sufficient to bring back the old order of things. Mayor Roberts was reelected in the spring of 1927.

The population of Nevada is very cosmopolitan, almost every country and people being represented, and almost every language and dialect being spoken. Nevertheless, the sentiment for Prohibition is growing, not only in the centers of population, but on the ranches and in the mining-camps. Of those who are convicted of violating the Prohibition laws, however, less than 5 per cent are English-speaking people. Italians and Basques predominate in this offense. Many are sheep-herders and miners who know the country in which they operate and give the officers much trouble on that account. A large percentage of the population is of the hardy pioneer type, who are not deceived by the "light wine and beer" ruse of the wets, but

denounce it. It is almost impossible for a wet candidate to be elected to any National or State office, as he is eliminated either in the primary or at the general election.

No State enforcement law exists in Nevada on account of the provision in the State Constitution that turns all fines into the loan fund, whose proceeds are to be used for the public schools of the State. As all the costs of conviction and the carrying out of enforcement have to be borne by the taxpayers, the increase in the taxes brought about the repeal of the Prohibition Law in 1922. In its place a bill modeled on the Wright Act of California was passed, but this was declared unconstitutional by the State Supreme Court. An effort to amend the Constitution to change the provision giving all fines for school purposes, so that fines taken in Prohibition violations could be used for enforcement expenses, was defeated by the combined forces of the wets and the educational leaders of the State.

Enforcement Law Hitherto Defeated

Since the ratification of the Federal Prohibition Amendment the Nevada Representatives in the National Senate and the House of Representatives have stood squarely for law enforcement and the Volstead Act. Enforcement has been hindered, however, because the deputy administrators of the Prohibition unit in the State and the Legal Department do not as a rule cooperate, and they receive little assistance or cooperation from local officers, either city or county.

The good results of Prohibition in Nevada have been shown in many ways, in social, industrial, and financial improvement throughout the State. Testimony to this effect has been given by Governor Emmet D. Boyle, who, in 1920, made the following statement:

Prohibition has caused a marked decrease in the population of our penal institutions. Surprising as it might seem, the first year of Prohibition in this State had the effect of reducing the population of the State and county jails by more than 50 per cent. It would be difficult to state just what effect Prohibition has had in increasing industrial unrest. I am inclined to think that it may for a short time produce a measure of discontent in industrial centers. There is so much unrest as a result of other causes, however, throughout the world that it would be hard to assign accurate credits or debits to any particular movement in connection therewith.

I would say that the effect of Prohibition in this state has been distinctly beneficial.

A financial improvement was shown in the first few months after Prohibition went into effect. According to the clearing-house reports of Secretary L. S. Reese, the clearings for the month of April, 1919, were \$867,076 ahead of those for the same month in 1918, when the amount had been \$2,416,791.42; in 1919 the amount was \$3,283,868.13.

Superintendent E. F. Jones, of the Anti-Saloon League, has made the following statement:

The State Prohibition law became effective in Nevada Nov. 18, 1918, and was well observed for the first year, or until the foreign element, of which we have a larger per cent than most States, became well organized and financed.

The effect of Prohibition has been a general uplift throughout the State.

There has been practically no breaking of the law by druggists or the medical profession. Joints are not numerous, but owing to the sparse settlement of the State, many foreigners, especially Italians, have operated small stills.

The sentiment for Prohibition is growing steadily. . .

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NEVIS. See LEEWARD ISLANDS.

NEWBOLT, WILLIAM CHARLES EDMUND. English Episcopal clergyman; born at Somerton, Somerset, Aug. 14, 1844; educated at Uppingham School and Pembroke College, Oxford (M.A.). In 1870 he married Fanny Charlotte Wren (d. 1923), of London, and in the same year became vicar of Dymock (1870-77) and Malvern Link (1877-88). From 1877 to 1890 he was principal of Ely Theological College; in 1894-95 he was Select Preacher at Oxford; and in 1895-96 he was Boyle Lecturer. Later he was appointed canon and chancellor of St. Paul's Cathedral, London, where he attracted large congregations.

Newbolt is the author of a number of works on religious subjects, which had a wide circulation. His book "Cardinal Virtues" contains a sermon on the temperance question, from which the following extract is taken:

The governors of our gaols, the doctors in our hospitals, those who have the care of our asylums, the clergy, the magistrates, those who know anything of the state of their fellow-men combine in saying that the sin of drunkenness is the besetting sin, and the most terrible curse which is devastating our land. And in view of this great and admitted evil, temperance, as a word, is generally confined to self-restraint in the use of intoxicants, amounting to abstaining from them altogether. . . . "From her throne of excellence temperance cries: "Deny thyself." The will must not wait to be attacked, the will must not wait to show that it is master in days of turbulence, and in the fierce blasts of passion. Before the attack comes, while all is peaceful, when no tempter is in sight, while all is calm, the will must exercise herself in self-denial. The way to resist indulgence in things unlawful is to accustom the powers and faculties to obedience in even things lawful. This is no doctrine for a self-indulgent age, but it is a sound doctrine for all that.

He resides at 3 Amen Court, London, E. C. 4.

NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE. Name adopted by the BRITISH TEETOTAL TEMPERANCE SOCIETY on its formal reorganization, Aug. 29, 1836. Two forms of pledge were circulated, the "long" and the "short" pledge. The first read: "I do voluntarily promise that I will abstain from ale, porter, wine, ardent spirits, and all intoxicating liquors, and will not give or offer them to others, except under medical prescription, or in religious ordinance." This was approximately the same form as that used by the original society. The second, or "short," form was the same as the other, except that the member did not pledge himself not to "give or offer them to others." This dual pledge resulted in controversies.

A committee of the organization launched (beginning on Oct. 8, 1836) a periodical, the *London Temperance Intelligencer*, which appeared fortnightly until the first of the year. On May 25, 1837, the name of the Society was changed to the NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY. Because of controversies growing out of the form of the pledge, the "Suppression" society was resurrected in 1839. At its annual meeting, May 5, 1841, it reported a membership of 40,000. On Nov. 23, 1842, the organization dissolved, its members joining in the formation of the National Temperance Society (now the NATIONAL TEMPERANCE LEAGUE).

NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY. The new name adopted, on May 25, 1837, by the NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTemperance. In 1838 conditions of union with the British Temperance Association were agreed upon, but the union was never consummated. In the same year the Society offered a prize of 100 pounds sterling for the best essay on "The Benefits of Total Abstinence from all Intoxicating Drinks." This prize was won by Dr. RALPH BARNES GRINDROD, of Manchester, whose essay was published under the title "Bacchus," and has become a standard work on the liquor question.

In 1839 the pledge discussion was renewed with much heat. The advocates of the "long" pledge insisted that the cause was brought into disrepute by the "short" pledge members whose pledge did not require them to abstain from offering drink to others. It was proposed to substitute an abridged form of the pledge of the American Temperance Society in lieu of both the pledges then existing. At the annual meeting on May 21, the so-called American pledge was proposed and a tumult ensued. Earl Stanhope, president of the Society, refused to put the question. John Dunlop finally secured order and put the question, which was carried by a large majority. Thereupon Earl Stanhope and his friends withdrew and formed a new society under the name "British and Foreign Society for the Suppression of Intemperance," thus resurrecting the original name of the organization minus the first word, "New."

But the division of the Society into two organizations did not diminish the discussion or the friction between the two factions. In 1840, however, when the monster procession of temperance societies was held in London and nearly 12,000 members were in line, the two old societies cooperated. This inspired a movement for union. Various movements were started without result. In 1842 the two societies held their annual meetings in Exeter Hall, one on the 16th and the other on the 18th of May, but satisfactory terms of union could not be arranged. Both organizations were heavily in debt. A movement was then consummated to disband both of the societies and to form a new society that should be independent of either. Arrangements were accordingly made to pay the debts of both, and the New British and Foreign Temperance Society dissolved on Nov. 11 following.

NEW BRUNSWICK. A province of eastern Canada; bounded on the north by Quebec, on the east by the Gulf of St. Lawrence, on the south by the Bay of Fundy, and on the west by the State of Maine. It has an area of 27,985 sq. mi., and the population at the census of 1921 was 387,876. The capital is Fredericton (pop. 8,114), and St. John (47,116) is the leading commercial center.

Discovered in 1534 by Cartier, New Brunswick was a part of the ancient French province of Acadia until 1713, when it was ceded to England by the Treaty of Utrecht. English possession did not actually occur until 1759, after the fall of Quebec. In 1762 a British settlement was made at Manguerville on the St. John, and in 1783 a number of New Englanders settled at the mouth of that river. Thousands followed, and in 1784 New Brunswick was separated from Nova Scotia and became a distinct province.

At first governed by a representative assembly and an irresponsible council, a responsible government was obtained in 1847-48. In 1867 the province entered the Canadian Federation. It is represented in the Canadian Senate by ten members and sends eleven members to the House of Commons. There is a Legislative Assembly of 48 members, elected under a liberal franchise.

The province is productive in agriculture, manufacture, mining, fishing, and forest products. The fisheries are extensive, and there are many cheese-factories and creameries in operation.

Liquor Legislation. The history of legislation regarding the liquor traffic in the province goes back to 1786, in which year a measure was passed entitled "An Act regulating Inn-holders, Tavern-keepers and Retailers of Spirituous Liquors." This provided that credit should not be given for quantities over five shillings in value, that no pawn or security of any kind should be taken for amounts over five shillings, under penalty of £5 fine for each offense, and that no employee should be furnished with liquor or entertainment in a tavern for the purpose of drinking, without an order from the employer, under a penalty of a fine. Travelers and boarders, however, might be furnished liquor on credit. All penalties collected were to be devoted to the support of the poor.

In 1829 it was enacted that a duty of one shilling and six-pence should be levied upon rum and other spirituous liquors made within the province, and that distillers should pay an annual license fee of £10. Down to 1833 very little revision was made in the law by various acts that were passed. In 1835 certain legislation affecting St. John, both city and county, was effected. Down to this time justices of the peace had been left to their own discretion as to the number of licenses to be issued. It therefore quite generally obtained that many persons asked for licenses, that all requests were granted, and that the fees were light.

From 1835 to 1852 an "Act to regulate Tavern-keepers and Retailers" was in force. Its principal provisions were: (1) That the sessions of the several counties should have power to issue licenses; (2) that licenses should be given only to persons of good name, fame, and character, and of sober habits; (3) that not less than a pint nor more than five gallons should be sold to one person; (4) that the license fee should be not less than forty shillings nor more than £10; (5) in remote places where it might seem necessary for the entertainment of travelers licenses could be granted for twenty shillings; (6) credit sales for more than five shillings could

Tavern-keepers' and Retailers' Act of 1835 not be recovered; (7) no drinking was to be permitted on licensed premises; (8) no selling was to be permitted on Sunday. Penalties for violation of these provisions ranged from 8/- to £5.

With some amendments, which were added from time to time, this law was in force until 1854, when an "Act to regulate the Sale of Spirituous Liquors" was enacted, the features of which were somewhat more stringent than those of the preceding law. The license fees were made larger, and fines for violation of the law were made more severe.

This was followed by the Prohibition Law period, which was, however, of very brief duration.

Probably on account of their proximity to the State of Maine, where General Neal Dow had secured Prohibition in 1846, the Maritime Provinces were the first section of British North America to enact prohibitory legislation; and New Brunswick was the pioneer in this.

So strong had temperance sentiment become by 1855, that on March 3 of that year a measure was passed in the Provincial Legislature providing for the prohibition of the importation, manufacture, and sale of intoxicating liquors in New Brunswick after Jan. 1, 1856, except for medicinal, mechanical, or sacramental purposes.

The bill was passed chiefly through the endeavors of Mr. (afterward Sir) Samuel Leonard Tilley, at that time a Liberal member of the local Legislature. It rode on a wave of popular enthusiasm, and passed through both the Upper and Lower Houses by the same majority—one of 3 votes. While there was no direct vote of the people upon the measure, a large number of petitions in favor of such a law had been presented in 1854; and the Sons of Temperance had so thoroughly educated the people of the province that the legislators seemed convinced that it was the popular desire that such a law should be enacted.

The bill received the signature of the governor on April 12, 1855, and came into force at the opening of the following year. As soon as the law was put into operation, however, trouble began, largely through the courts. **Prohibition in Effect in 1856** It was new legislation, and many of the magistrates were not experienced. Moreover, they personally had to meet the heavy costs whenever their convictions were quashed. This naturally interfered with efficient law enforcement.

The liquor interests appealed to the Imperial Government to veto the bill, but the decision of that authority was that the Act should be allowed to operate. It accordingly came into force, with the result that the business it was intended to destroy was greatly limited. Strenuous efforts were put forth to secure the repeal of the law.

About this time a change in the governorship of the province placed at the head of affairs one who was opposed to the measure. This was Governor Manners-Sutton, who practically dismissed the Government when it refused to repeal the Act.

The fact that the Roman Catholics of the province were not represented in the provincial Legislature was made to appear by the opponents of the law as a slight upon a large body of the electors. Other matters contributed to increase the unrest to such an extent that Provincial Secretary Samuel Leonard Tilley, was ordered to issue a writ for the dissolution of Parliament. The resignation was accepted and a new administration formed. A writ of dissolution was at once issued, and a general election followed as rapidly as possible. The election was an exceedingly bitter one, although the question of Prohibition itself did not enter largely into the contest. The Prohibition candidates were defeated in many districts,

so that when the new House convened it was quite easy in 1856 to secure the immediate repeal of the Provincial Prohibition Law. With certain modifications the license system of 1854, which had previously been in effect, was reenacted. This system prevailed for many years; for, al-

though another election was held within a month and although the Government which had enacted Prohibition was returned to power, Prohibition was not reenacted. Evidently the legal and constitutional difficulties in the way were considered too burdensome.

Prohibition, however, did not die in New Brunswick. Many people held that if the law had had a fair trial, its value would have been vindicated. So throughout long years of disappointment and hope deferred the temperance organizations of the province continued their educational campaigns.

The license system of 1854 was not materially interrupted or revised by any legislation until the Canada Temperance Act (known, also, as the "Scott Act") was placed on the Dominion statute books in 1878. In the business of taking advantage of the provisions of the Scott Act, New Brunswick was again the pioneer. The Act gave counties and cities the right to prohibit the retail sale of liquor within their boundaries. Before the close of 1878 the city of Fredericton had carried the Act by a majority of 200. Four attempts were made at different periods to repeal the Act there, but always without success. Later one county and one city repealed it.

The Act was voted on in St. John in 1882, and was defeated by a majority of 2 votes. It was voted on again in 1886, and was again defeated, this time by a majority of 77. It was voted on in

The "Scott Act" Portland (before St. John and Portland were united) in 1886 and again in 1890, and was defeated both times.

In St. John County it was voted on in 1886, and carried by a majority of 43; but in 1892 it was defeated by a vote of 159.

In 1893 temperance sentiment had grown so strong that on April 7 of that year the Provincial Legislature unanimously adopted the following resolutions:

Whereas, in the opinion of this Legislative Assembly, the enactment of a Prohibitory law would conduce to the general benefit of the people of the Province, and meet with the approval of a majority of the electorate; and

Whereas, legislative power in respect to the enactment of such law rests in the Parliament of Canada; therefore,

Resolved, That this Assembly hereby expresses its desire that the Parliament of Canada shall, with all convenient speed, enact a law prohibiting the importation, manufacture and sale of intoxicating liquors, as a beverage, into or in the Dominion of Canada.

The New Brunswick Prohibition Association (organized in 1896), discussed later in this article, soon began to make its influence felt. In that year a liquor-license law was enacted by the Provincial Legislature, which provided that not more than a certain number of licenses should be issued in any district, defined what the fee should be for each specified kind of license, and left the execution of the law in its details to a board of commissioners in the case of a town or city, and to the municipality in the case of a county. The fees for licenses were to be graded according to the nature of the license; and half of the amount of the fee was to go to the Government, and half to the municipality. The expenses of all executors of the law were payable before such division was made.

In the Dominion plebiscite, taken on the prohibition of the liquor traffic on Sept. 29, 1898, the percentage of the votes polled was 40.55. The total vote for Prohibition was 26,919, and the total

against it was 9,575, thus showing a majority for Prohibition in New Brunswick of 17,344.

The Sons of Temperance attempted to force the introduction of a prohibitory law in 1900, but only met with failure. In 1902 a petition containing 9,369 names was presented to the provincial Government, requesting legislation similar to that enacted in Manitoba, but it was refused. In 1904 the Government accepted the suggestions for license-law amendments offered by a temperance committee, and in 1907 a Royal Commission of three members was appointed to inquire into the working of Prohibition in Prince Edward Island and of the Canada Temperance Act in New Brunswick. In that same year attention was again directed to the local-option law.

Between the Scott Act and the carrying of local option in many of the municipalities in the wet counties, the greater part of New Brunswick remained dry until 1916, when the whole province became dry through the passage of a provincial Prohibition law, which came into force on May 1, 1917. This law was one of the best in the Dominion. Its principal features were:

1. All licensed barrooms and clubs were abolished and thus the treating system was eliminated.
2. No liquor could be kept in hotels, clubs, offices, places of business, or boarding-houses.
3. It was illegal to advertise liquor upon any vehicle of transportation, or at any public place or resort, or upon any sign or billboard in the province.
4. Treating and drinking in public places were prohibited. It was an offense to treat or offer liquor of any kind to any person in any street or car or upon any railway, passenger car, or coach, or platform while the train was in the service of passenger transportation in the province.
5. The act prohibited anyone under the influence of liquor from driving, operating, or having charge of the power or guidance of any automobile, motor-cycle, or any motor vehicle propelled by other than muscular power.
6. Provision was made for the sale of liquor for medicinal, mechanical, and sacramental purposes through licensed drug stores.
7. Hospitals were permitted to keep liquor for the use of patients, and sick persons were allowed to have liquor in their rooms.
8. Properly qualified persons, such as druggists and doctors, could obtain alcohol for strictly medicinal, mechanical, or scientific purposes.
9. A householder was allowed to keep liquor in his own home for his private use, provided it was not purchased within the province.

This act, also, was passed by the Legislature without a vote of the people.

Under date of Jan. 30, 1919, U. S. Consul Henry S. Culver, at St. John, New Brunswick, wrote:

We have had Prohibition in the province of New Brunswick for the past two years, and, therefore, the beneficial effects of such a system are a matter of personal observation.

No well-wisher of his country or his community can honestly disclaim against the abolition of the liquor traffic who has once lived under Prohibition.

Between the passing of the provincial law in April, 1916, and its coming into force in May, 1917, the Conservative Government was deposed; but the Liberal party, with the support of the opposition, continued the Act.

The wholesale selling of liquor by private dealers having proved very unsatisfactory, it was decided in April, 1919, to place the wholesale liquor-selling for sacramental, medicinal, and manufacturing purposes in the hands of a commission, appointed by the Government. The expected result, that a more efficient control would be exercised, has not been realized, as the Commission has apparently sought to secure revenue rather than to promote Prohibition.

On July 10, 1922, a plebiscite taken by the provincial Government, resulted in a majority of 24,274 in favor of Prohibition.

On Oct. 10, 1921, a vote of the people was taken upon the question whether the importation of liquor into the province, as well as the retail sale, should be prohibited, and by a majority of 27,517 this prohibition was sanctioned. Consequently the prohibition of liquor importation went into effect on Jan. 17, 1922.

The Liquor Commission of New Brunswick reported a net profit on the sale of alcoholic liquors in 1924 of \$500,195.34. This would represent an expenditure for liquor in the province of about \$3,000,000.

Following the enactment of Prohibition in the United States, and the development of export houses at certain New Brunswick points under sanction of the Dominion Government, as well as of rum-running along the Atlantic coast, there was a leakage of a considerable quantity of liquor into the provinces through the seaport towns. The results of the Prohibition Law have therefore apparently not been so satisfactory of late. Premier Foster tried to secure the repeal of the provincial Prohibition Act by the Legislature without a vote of the people; but the public sentiment, aroused in opposition, deterred the majority of the Members from following the Premier's lead. He retired, and the new Premier, the Hon. Mr. Venoit, gave the people his word that the Act should not be repealed unless so voted by the people.

The enforcement of the Act continued to be unsatisfactory, however, and the fact was laid at the door of the Government, which became exceedingly unpopular with the temperance people of the province.

During the election campaign of 1925 the enforcement of the Prohibition Law was made a prominent issue. The Conservative opposition, led by the Hon. J. B. M. Baxter, promised on public platforms and in letters to the Temperance Alliance that its members, if returned to power, would give the Prohibition Act a fair enforcement trial of three or four years, and that if it was then found unsatisfactory the question of a change would be submitted to the people in the form of a plebiscite.

By an overwhelming majority the party led by Mr. Baxter was elected to power securing 37 of the 48 seats in the local Legislature. But the promise of a strict enforcement of the Law was never fulfilled to the satisfaction of the temperance people, and, while conditions showed every sign of vast improvement over pre-Prohibition days, the enforcement officers did not appear willing to attempt seriously to cope with the persistent activities of the bootleggers and rum-runners who received their supply from vessels engaged in the business of smuggling liquor into the country.

During the 1927 session of the provincial Parliament Premier Baxter, in direct repudiation of his promise to the people, introduced a so-called "Government Control" measure; and, although the introduction of the bill was opposed by 20 members of the House, he was able to carry it by a majority of 7 members.

During the spring of 1927 the Canada Customs Investigation Board held sittings in the province, and as a result the Federal Department of Customs and Inland Revenue decided upon a cam-

campaign against the smuggling of liquor along the Atlantic seaboard. The effect of this campaign was felt immediately in support of the Prohibitory Law; the activities of the smugglers being reduced to a minimum, and the source of supply for bootleggers being thus cut off, a great reduction in the consumption of liquor was immediately noticeable.

There is no doubt that the representatives of the liquor interests realized that the Customs investigation would result as it did, and that thereafter provincial Prohibition would begin to appear in its proper light and become more popular than ever before with the people. Consequently, anticipating this situation and realizing that under such circumstances it would be impossible to carry a Government liquor-sale measure in the Legislature, the Bill was introduced and the Act passed before the benefits of the Federal Preventive Service activities began to be evident. On Sept. 6, 1927, the new Act, permitting the sale of intoxicating liquor for beverage purposes within the province, came into effect and Government Control stores were opened in nineteen towns — the whole business being placed by the Government in the hands of a Commission of three men appointed by the Government and responsible to it for the efficient administration of the new régime.

From the very first whisper that an effort would be made to enact legislation permitting the sale of intoxicating liquor for beverage purposes the New Brunswick Temperance Alliance consistently fought every step, at one time presenting to the Government a petition, signed by more than 8,000 electors, requesting that the introduction of the measure be postponed until such time as, in accordance with their pre-election promises, they might secure the opinion of the people.

While the fight against the organized liquor traffic in New Brunswick has been led by the Temperance Alliance, the Provincial Woman's Christian Temperance Union, the Sons of Temperance, and the Good Templars have all been important factors in placing the Prohibition Act upon the statute-books and in opposing its removal. The Alliance has consistently made Prohibition its one and only objective in supporting or opposing the political parties, more than once being obliged to oppose the reelection of those whose election they had supported and secured.

At this writing the Province has passed from Prohibition, which was the law for ten years, to the free and open sale of liquor for beverage purposes under Government auspices, and the feeling of the majority of the citizens appears to be strongly against the Government making the change.

The *New Outlook* of July 13, 1927, reporting the sessions of the Maritime Conference of the United Church of Canada at Sackville, beginning June 7, prints a resolution of the Conference deploring that the Premier of the Province of New Brunswick, notwithstanding repeated pledges, written and spoken, that he would not repeal the Temperance Act of the Province passed in 1916 without appealing to the people, has given an example of faithlessness to his pledges, which renders impossible that respect and confidence in our public leaders and lawmakers, which alone can preserve public security and respect for truth and honor. Further resolved, that we hereby express our unaltered approval of the strongest prohibitory legislation.

In November, 1927, Chief Justice Hazen of the

Supreme Court of New Brunswick, gave judgment in a test case affecting Carleton County. He held:

(a) The Canada Temperance Act is not in force in the County of Carleton, and has not been in force in the County of Carleton since the 6th day of September, 1927.

(b) The Intoxicating Liquor Act, 1927, is and has been in force in the County of Carleton on and after the 6th day of September, 1927.

Temperance Movement. The fight for Prohibition in New Brunswick was a long and arduous one. No records of the work of the early temperance reformers were kept, but it is clear that as early as 1829 there existed in several localities various agencies whose object it was to promote the principles of temperance. Perhaps the first, or at least one of the first, of these societies was that organized Jan. 1, 1830, at Sackville, Westmoreland County. It came into existence chiefly through the efforts of the late Rev. Charles Tupper, a Baptist clergyman of Amherst, Nova Scotia, who sometimes extended his activities to Sackville and Pointe de Bute. Other temperance societies were gradually founded in the province, and they did much toward preparing for more aggressive measures against the liquor traffic.

In 1836 a branch of the **New British and Foreign Temperance Society** (an English organization) was established in St. John, with John Owens as president and S. L. Tilley as vice-president. Another branch was formed in St. John in 1840, and others rapidly followed in various parts of the province. These admitted into membership all Protestants, and were founded on the principle of total abstinence. Shortly after the organization of the first branch, S. L. Tilley instituted a Cold Water Society among children, which accomplished considerable good. Its pledge was a triple one and was phrased in poetic form as follows:

Trusting in help from Heaven above,
We pledge ourselves to works of love;
Resolving that we will not make,
Nor give, nor buy, nor sell, nor take,
Through all the years of mortal life,
Those drinks which cause pain, woe, and strife;
Rum, Brandy, Whiskey, Cordials fine,
Gin, Cider, Porter, Ale, and Wine;
Tobacco, too, we will not use;
But trust that we will always choose
A place among the wise and good,
And speak and act as Christians should.

At some time between 1840 and 1846 an organization for both adults and juveniles, known by the name of the **St. John Roman Catholic Total Abstinence Relief Society** came into existence; and in many other parts of the province the Roman Catholic Church had similar societies which carried on considerable educational work throughout this period.

To promote this reform movement a paper was established at St. John in 1844, called the *Temperance Telegraph*. Its editor was Christopher Smiler. The paper was well conducted, and it rendered good service in promoting the temperance cause. From this time temperance sentiment extended rapidly and took firm root throughout the province.

In 1846 an effort was made to introduce the **Order of Sons of Temperance** into New Brunswick, as that organization had been proving highly successful in the United States. Gurney Division No. V was established in St. John May 19, 1847. Four other divisions had previously been established at St. Stephen, Fredericton, Milltown,

and St. Andrews. The establishment of the Order in St. John was made the occasion of a celebration, which was attended by about 100 members from Maine and other United States divisions, who chartered a steamer to convey them to Canada. The Order spread rapidly throughout New Brunswick during the succeeding years.

According to Miss Ruth E. Spence ("Prohibition in Canada," p. 61):

It is on record that in 1847 the Ladies' Total Abstinence Society of St. John, N. B., petitioned the House of Assembly to prohibit the importation of intoxicating liquors into the province.

Nothing further is known of this society.

Other temperance organizations which were active in the province throughout this period were the **Cadets of Temperance**, the **British Templars**, the **Independent Order of Good Templars**, and **Bands of Hope**. It has been said that the history of the rise of temperance in New Brunswick is practically the story of the Sons of Temperance in that province.

Throughout the latter part of the nineteenth century the Church was one of the chief agencies in furthering the cause of temperance in New Brunswick. Boards of Temperance, Prohibition, and Moral Reform were organized within many denominations; and these bodies from time to time passed the strongest resolutions condemning the liquor traffic and endorsing the enactment of prohibitory legislation. Sunday-school groups became just so many recruiting stations for temperance, and entire memberships often united in taking the pledge.

The **Woman's Christian Temperance Union** was introduced into the province in 1875. The first Union was organized at Moncton and this was the only branch until 1877. Later there were more than 40 Unions, with a membership of about 700.

The **Father Mathew Society**, a Roman Catholic temperance organization, was very strong in New Brunswick at one time. More recently the membership has fallen off, and the activities of the society are now confined to the Cathedral parish in the city of St. John.

The **Canadian Prohibition Association of St. John** aimed to secure a Dominion law prohibiting the importation, manufacture, and sale of intoxicating liquors. Every elector residing in the city and county of St. John was eligible for membership. The Association held its regular meetings quarterly. Members signed a declaration stating that all legitimate means would be used to promote prohibitory legislation.

The **Royal Templars of Temperance**, besides being founded on the principles of total abstinence and Prohibition, provided for insurance and sick benefits. At one time there were 21 subordinate Councils, with a membership of nearly 700, in the province. The Maritime Grand Council is the supreme body of the order.

The **Bands of Hope** and **Loyal Crusaders** were juvenile temperance societies under the direction of the Sons of Temperance, and flourished in New Brunswick at one time.

The **Temple of Honor** was organized in New Brunswick in 1848. At its height there were 15 Temples, and five Sections of **Junior Templars of Honor and Temperance** in the province.

The **New Brunswick Prohibition Association** was formed in Fredericton Feb. 19, 1896, for the

purpose of promoting the prohibition of the liquor traffic by legislation. The following declarations were adopted at the New Brunswick Prohibition Convention held at Fredericton Feb. 19-20, 1896:

1. We believe that there is no question in politics so vital to the moral and financial prosperity of Canada as the prohibition of the liquor traffic.

2. We further believe that prohibitionists ought firmly to stand by the position that in political matters they can only accept as satisfactory such candidates as are known and avowed prohibitionists, and can be relied upon to vote and work for the enactment and enforcement of prohibitory legislation regardless of party exigencies.

3. That it is the imperative duty of temperance workers to do all in their power, regardless of party, to secure the election of such representatives to every civic, municipal, legislative, and parliamentary position.

4. That prohibition voters are earnestly urged to take an active part in political conventions, using every effort to secure the nomination by their respective parties of such candidates.

5. That where such candidates cannot be secured through existing political organizations, or wherever prohibitionists think it advisable, we recommend the nomination and support of independent prohibition candidates.

6. We strongly urge prohibitionists in every section of the Province to organize at once for political action on the lines herein indicated.

7. We believe the prohibition of the liquor traffic should be made the supreme issue in every municipal, provincial, and Dominion election.

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NEW CALEDONIA. An island, situated in the western Pacific Ocean at the southern extremity of Melanesia, belonging to France. It has an area of 7,650 square miles and a population (census of 1921) of 47,505. Its dependencies are:

The **Isle of Pines**, 30 miles to the southeast (area 58 sq. mi.; population about 600).

The **Wallis Archipelago**, northeast of Fiji (area 40 sq. mi.; pop. about 4,500).

The **Loyalty Islands**, about 60 miles east of New Caledonia (area about 800 sq. mi.; pop. 20,000). The chief islands are Maré, Lifou, and Uvéa.

The **Huon Islands**, a practically barren group, about 170 miles to the northwest, marking the end of a long line of barrier reefs.

Futuna and Alofi, south of the Wallis Islands (pop. about 1,500).

New Caledonia was discovered by Captain Cook in 1774. French missionaries arrived at the island in 1843 and claimed it for France, but renounced the claim when England protested. In 1853 France raised her flag at Balade, and the British flag was hoisted about the same time on the Isle of Pines. The natives sided with the French, and ultimately the British withdrew.

Nouméa is the capital of the group and has a population of about 10,000.

New Caledonia is administered by a governor, assisted by a Privy Council, and there is also an elective Council-General. Nouméa has been a municipality since 1879, while the other localities are administered by commissions.

The chief products are coffee, maize, tobacco, sugar-cane, wine, potatoes, other vegetables, and cereals. Many horses, cattle, and sheep have been imported, and the meat-preserving industry is prosecuted, especially at Ouaco. Wines and spirits are among the chief imports.

The growth of alcoholism in New Caledonia, unknown before the French conquest, has been due

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to commercial greed, freed convicts, and mining exploitation. Dr. V. de Rochas stated in 1862 that the New Caledonian drank water only, and disliked alcoholic drinks, even fermented ones. When mercantilism made brandy an object of commerce, the colonists and convicts derived great profit by selling alcohol to the natives. The colonists often paid for native service with alcohol instead of money, and the liberated convicts became venders of alcohol in preference to going to work. The miners who came to the islands were of all nationalities and morals and were usually hard drinkers. They introduced whisky and gin into the colony. In a short time the colonists became idle and lazy, renounced their agricultural pursuits, and contented themselves with opening liquor-shops.

Conditions were especially bad among the military forces stationed on the island. Cases of alcoholism were very frequent, and punishments for drunkenness are still unwarrantably numerous. Dr. Escande noted that sixteen punishments were meted out to a company of twenty men in a period of two and a half months.

Becoming alarmed at the amount of misery caused by drunkenness in New Caledonia, the French Government through its governor in February, 1889, decreed that the sale of alcohol be prohibited to the natives. This attempted remedy was of no avail, due to the fact that the use of alcohol was forbidden the natives only. The colonists could still obtain as much as they wished, and continued to sell alcohol beverages to the natives illegally. In 1897 the decree was recalled in accordance with a vote of the Council-General in 1892. After this date the sale of liquor became free, but the removal of restrictions against its sale did not better conditions to any appreciable extent; and in 1902 a new Prohibition order was issued, which went into effect on March 10, 1903. Under this decree it was forbidden throughout the colony and its dependencies to sell, give, or procure alcoholic drinks, including wine, to the natives (Oceanians, Chinese, Annamites, Indians, and Javanese). For some reason this order was repealed four months later, and all restrictions were once more removed. These tergiversations indicated a desire to better conditions, but bear witness to the inexperience of the administrators in their efforts to fight alcoholism. It is unjust to interdict to one part of the population that which is permitted to another. The temperance advocates in the island now realize that the sole remedy for the evil is total Prohibition for both colonists and natives.

The traffic in alcoholic beverages is now (1928) regulated by the decree (No. 747) of Governor A. Brunet, dated July 26, 1913. Under this decree the fees for licenses for cafés, cabarets, etc., are:

In Nouméa, 400 francs; in the suburbs, 300 francs. In the interior of the Colony, in towns: more than 1,000 inhabitants, 200 francs; 500 to 1,000 inhabitants, 150 francs; 500 inhabitants or less, 100 francs. The hours of opening and closing are fixed by the Governor.

Licenses for hotels, restaurants, and other places selling food as well as beverages cost:

In Nouméa, 100 francs; in the suburbs, 75 francs; In the interior towns, 50 francs;

Temporary licenses for a period of eight days cost 10 francs.

Special licenses, at 150 francs, are issued to the manufacturers of alcohol or spirits.

Heavy penalties are inflicted for violations of the Liquor Law.

NEWFOUNDLAND AND LABRADOR

The manufacture of wines, beer, and cider in the interior of the Colony, the denaturation of alcohol, and home distillation are regulated by Decrees Nos. 869, 870, and 871, bearing date of Aug. 28, 1913.

The commencement and close of each operation in the manufacture have to be notified to the Chief of the Customs and Taxes Service.

Some temperance societies exist in New Caledonia, which have been organized by the Protestant pastors. They have done good work among the Kanakas (*Kanakas*, French term for the natives), especially in the Loyalty Islands.

NEWCASTLE JACKET. See DRUNKARD'S CLOAK.

NEW CHURCH. See NEW JERUSALEM CHURCH.
NEW CRURCH TEMPERANCE SOCIETY. See NEW JERUSALEM CHURCH.

NEWFOUNDLAND AND LABRADOR. A large island and a peninsula respectively, forming together a British colonial possession, situated east of the North American continent in the Atlantic Ocean.

Newfoundland is bounded on the north by the Strait of Belleisle (separating it from Labrador), on the east and south by the Atlantic, and on the west by the Gulf of St. Lawrence. The island has an area of 42,734 square miles; its greatest length, from north to south, is 350 miles; and its greatest width is about 130 miles. Its population was estimated in 1926 at 262,177.

Historical Summary. Newfoundland was discovered by John Cabot in 1497, and as early as 1500 was visited by fishermen from France, Spain, and Portugal. According to the "Encyclopaedia Britannica," in 1527 the little fishing-ships from Devonshire, England, were unable to carry home the whole of their large catch of cod and other fish. The island was formally occupied in the name of Queen Elizabeth in 1583 by Sir Humphrey Gilbert; but the first important settlement by the English was not made until 1623, when Sir George Calvert (afterward Lord Baltimore) founded a colony at Ferryland, 40 miles north of Cape Race. In 1634 some Irish colonists were sent over, and twenty years later others came from England. Feuds between the English and French fishermen continued for nearly a century, until settled by the Treaty of Utrecht in 1713, when Newfoundland was acknowledged to be British, and the rocky islets of Saint-Pierre and Miquelon were assigned to France on condition

Disputes that they should not be used for military purposes. The French rights
Between on the coast, granted in 1713 and
Fishermen 1783, were a frequent subject of dispute, however, and the question was finally settled by the Lansdowne-Cambon Convention of April 8, 1904, between France and England. Disputes concerning American fishermen in Newfoundland waters were finally referred to the Hague tribunal, which, in its award of September, 1910, decided that "Great Britain had the right to make regulations as to the fisheries without the consent of the United States, subject to the provisions of the Treaty of 1818."

The first governor of Newfoundland, Captain Henry Osborne, was appointed by the British Government in 1728, with authority to establish a form of civil government.

Newfoundland has steadfastly refused to join the Dominion of Canada. Responsible government has been established in the island since 1855. The executive authority is in the hands of the governor, appointed by the Crown, aided by an Executive Council, a Legislative Council, and a House of Assembly of 36 members elected by ballot under manhood suffrage. For electoral purposes the whole colony is divided into eighteen districts. Women were enfranchised by an Act of the Legislature passed in 1925.

The present governor is Sir William Lamond Allardyce, K.C.M.G. (appointed 1922).

The aboriginal inhabitants, known as "Red Indians," have been extinct for many years. There are a few Micmacs in the island.

The capital is Saint John's (population about 40,059). Other towns of importance are Harbor Grace (3,825) and Bonavista (4,052).

The climate is much milder than that of Canada. There is an almost total absence of spring, the summer setting in very suddenly in May. Fishing is the principal industry, the value of the fisheries being about \$20,000,000 annually. The chief agricultural products are hay, potatoes, cabbages, turnips, and oats. Horses, cattle, sheep, and swine are numerous. Pine forests exist in the northern portion of the island, and several large saw-mills have been established. Extensive paper- and pulp-mills have been erected. The chief minerals are iron, copper, pyrites, coal, gold, silver, and lead.

The chief imports in 1924-25 were textiles, flour, coal, and machinery; while the principal exports during that period were dried cod, pulp and paper, iron and other ores, herring, fish, and sealskins.

Labrador. A great peninsula, the eastern part of which, from Hudson Strait to Blanc Sablon, is a dependency of Newfoundland, the remainder forming part of Canada. It has a coast-line of about 600 miles, an area of 120,000 square miles, and a population of about 4,000. It is the most easterly part of the American continent.

Labrador was discovered about A. D. 1000 by the Norseman Lief and in 1497 by Cabot. It became British in 1759 on the conquest of Canada. The Atlantic coast was annexed to Newfoundland in 1763, but was reannexed to Quebec in 1773-1809. Battle Harbor, on the Strait of Belleisle, is the chief port.

The coast is rugged and bleak, but the shores of the rivers and bays are well-timbered. The inhabitants of this region are chiefly Eskimos, engaged in fishing and hunting. They have long been under the guidance of the Moravian missionaries, and are well advanced in civilization.

Labrador possesses valuable fisheries. Pulp- and paper-mills have been founded at Sandwich Bay and Hamilton Inlet to deal with the almost inexhaustible supply of timber. The products and manufactures of the coast, as well as the imports and exports, are similar to those of Newfoundland.

Liquor Legislation. The charter granted by Charles I of England in 1630 for the government of the fishermen of Newfoundland contained the following provision:

That no person doe sett up any Tavernes for sellinge of wyne, beere or strong waters Syder or tobacco to entertayne ye fishermen because it is found that by such means they are debauched, neglecting their la-

bours and poore ill governed men not only spend most of their shares before they come home upon which ye life and maintanance of their wives and children dependeth but are likewise hurtfull in divers other ways as by neglecting and making themselves unfit for their labor by purloyneing and stealing fro their owners and by making unlawfull shifts to supply their disorders they frequently followe since these occasions have presented themselves.

Sir David Kirke, the first governor under this charter, began its enforcement by opening, on his own account, a groggery in the Government House itself, and followed this up by issuing liquor licenses. Thus the rascality of Kirke aggravated the very evils that he was officially instructed to prevent. It is only fair to state that Governor Kirke received no salary, and was evidently expected to make both ends meet in the best way he could.

Kirke's irregularities led to an "investigation" in the course of which it was found that

The said Sir David Kirke did summon ye inhabitants of ye several harbours to repair at Fferreland, "where he exacted various extortions from the people," and also "enticed them to take licenses off him ffor ye selling off wine and other liquors and made them pay great rents yearly ffor the same."

Several of Kirke's successors seem to have been of equally disreputable character.

In 1684 the "captain of the convoy" reported that "hardly a house but sells drink."

During the last half of the seventeenth century a lively trade in rum sprang up with New England and the Barbados; and this continued for more than 100 years to be a leading feature of the island's commerce.

Conditions in the third quarter of the eighteenth century may be gathered from the following petition which was presented to Parliament in 1775 by "the Merchants, Boatkeepers, and Principal Inhabitants of St. Johns Petty Harbour and Tor Bay":

Some few years back when the Fishery was prosecuted in the Harbour of St. Johns, with great vigor, three or four Houses Public by Licence for vending Spirituous and Malt Liquors were found sufficient then the servant was obliged to apply to his Employer for Liquor when, if he made bad use of it getting intoxicated, and thereby neglecting his duty, it was in the said Masters Power to prevent the like happening in future, but within a few years the number of Licensed Houses in the said Harbour are amounted to more than eighty in number, many of which are houses of ill-fame, where the fishermen and seamen resort, and get drunk, neglecting their duty to the great detriment of their employers, it often happening through one of the servants' neglect of a few hours a considerable loss ensues, as fish is a perishable commodity too much care and attention cant be paid it. To prevent the like in the future we pray that the number may be reduced (of Houses Licensed for Selling Liquors) to twenty, which we deem full sufficient for the Entertainment both of the inhabitants, as well as Strangers. . . .

In 1804, when the population of Newfoundland was 20,380, the total importation of rum reached 229,979 gallons. By 1813 this quantity was almost doubled. According to Prowse, there were nearly 17,000 men employed in the fishery and trade, and the enormous quantity of 426,000 gallons of rum was imported, or about 26 gallons per man. Besides, there were whole ship-loads of champagne and large cargoes of French brandy and wines all of which were sold by the prize-agents in St. John's.

The year 1817 brought wide-spread disaster to the colony. A large part of the capital was destroyed by fire, the fisheries failed; and distress and poverty were general. The importation of rum fell to 164,325 gals. The total customs duties col-



NEWFOUNDLAND AND LABRADOR

Upper left, Skinning the Bear (Sir Wilfred Grenfell at left), upper right, A Large Iceberg; center The Caldron of the Grand Falls Newfoundland lower left The Anglo-Newfoundland Development Company's Dam, Grand Falls, lower right Eskimo on the Dock at Nain, Labrador.

lected was £4,122 and £3,342 of this was derived from liquor.

Up to 1833 the sale of liquor was practically unrestricted. In that year a local Legislature was granted, and one of its first acts was a measure imposing duties on imported liquors. The act was repealed in the following year.

The first local license act was passed on Oct. 12, 1839, in order (according to the preamble) "to conduce to the more equal and efficient collection of License Monies from all the Vendors of Wines, Ale, and Spirituous and other Liquors by Retail." In St. John's and its vicinity the license fee was "not to be more than seven pounds ten shillings, nor less than two pounds ten shillings."

According to the pamphlet "The Laws Relating to Intoxicating Liquors in Newfoundland, consolidated and arranged with notes and forms up to 1897," by Judge D. W. Prowse, Q. C., of the Central District Court of Newfoundland (St. John's, 1897) the two chief measures regulating the liquor traffic were the License Act, 1875, and the Prohibition of the Sale of Intoxicating Liquor (Local Option), commonly cited as "The Temperance Act." In the introductory

The Temperance Act note it is stated that "the objects of these acts are twofold. First, to regulate the sale in licensed houses. Secondly, to prevent by all means the traffic in unlicensed houses." It was found that, even with the extensive powers conferred on the magistrates and police, shebeens [illicit selling-places] still flourished. On pages 48-51 of the pamphlet in question a list of 27 proclamations, on dates between March 26, 1883, and Dec. 8, 1896, prohibiting the sale of intoxicating liquors in fourteen electoral districts, is given. However, conditions among the seafaring people in St. John's improved greatly, but the general effect was greatly weakened by the abuse of "scripts" issued by physicians.

In 1915 the people of Newfoundland adopted Prohibition by the following vote:

In favor of Prohibition	24,965
Against Prohibition	5,348
Majority for Prohibition	19,617

In 1924 the Legislature passed the Alcoholic Liquor Act. Mr. I. J. Mifflin, J.P., Chairman of the Board of Liquor Control, St. John's, Newfoundland, writing (Nov. 25, 1926) of this measure and of the alcohol situation in Newfoundland to the Managing Editor of the STANDARD ENCYCLOPEDIA, says:

Our Act is much, if not quite the same, as the Quebec Liquor Act; that is, any person over the age of twenty-one years may procure a bottle of spirits per day, but not more, from one of our stores. There is no restriction whatever on the sale of wines and beer, including, of course, Bass Ale and Guinness's Stout.

The Act gave us authority to open three stores in this City, and also a store in any section of the country or area of a population of five thousand, upon the people asking for same by a popular or majority vote. Up to the present we have not had occasion to open a branch outside the City, although two or three sections have petitioned for same, but on account of another Act passed at the following session of our Legislature, whereby the women were given the franchise, we are, up to the present, without a correct revision of the voters' list.

The Act also gave us authority to grant permits to Tourist Hotels in any part of the Colony where wines and beer may be sold at the dining tables during meals, between the hours of 9 a. m. and 11:30 p. m., but such wines and beer may only be sold to persons living outside a radius of ten miles of these Hotels. Such per-

mits may also be issued to the Hotels in the City of St. John's, but up to the present only one Hotel in St. John's has taken advantage of the Act.

With regard to your question "Whether the Act passed is satisfactory"—I fear that this is a very open question. There is a certain class in every community who will never submit to the sale of liquors in any way whatever; and again, we have another class who claim the restrictions are too severe, and that men ought to have more liberties.

Speaking personally, and as one who up to a few years ago was a very strong Prohibitionist, I must acknowledge that the present system is away above our old Prohibition Act, which did not prohibit.

With regard to drunkenness, this is a seaport town, consequently, it is only natural to expect some drunkenness, but we have less drunkenness now than we had in the first year of our operations.

From the Report of the Board of Liquor Control for the year ended Jan. 31, 1926, it appears that the total sales of spirits, bay rum, fortified lime juice, bitters, and pepper-

Sales under mint from Feb. 4, 1925, to Jan. 31, 1926, was 515,818 bottles (ranging from \$1.50 to \$8.50 each). The total sales of beer and stout during the same period were 282,451 bottles. The total of sales of wine was 26,791 bottles (\$.70 to \$.5).

The trading account of the Board for the same period showed a surplus of \$285,276.93.

There were 227 prosecutions under the Act; 7 cases being dismissed, 63 offenders being sent to jail, and 157 being fined. The fines collected amounted to \$3,730.67.

Organized temperance work began in St. John's in 1851, as the result of a visit of a Mr. Kellogg of the United States, with whom a few temperance friends met in the home of Mr. J. J. Rogerson. At that meeting the first division of the Sons of Temperance was formed. Other divisions sprang up in other towns, and in 1854 there was a Grand Division representing a membership of over 600. About 20 years later the I. O. G. T. was introduced. (See, also, CHANCEY, LIONEL THOMAS.)

A total-abstinence society was organized by Archdeacon Bridge of the Church of England in 1841, its president being the bishop of Newfoundland, Dr. Aubrey G. Spencer. It became a large and influential society, but lapsed after about 30 years. It was reorganized in 1880 by Bishop Llewellyn Jones. It had six branches of adult members, besides 500 juveniles. It recognized two pledges: one of total abstinence, and the other for the suppression of intemperance.

On May 16, 1858, the Roman Catholics organized in the capital the St. John's Total Abstinence and Benefit Society. Its founders were William McGrath, Patrick Reardon, Philip Halley, William Vinicombe, Charles Kickham, John Donnelly, John Sheehan, Henry C. Hewitt, John Myrick, and John Barry. In 1904 it had about 600 members and a juvenile branch numbering 500, and owned a fine hall valued at \$30,000.

In 1904 there was but one retail license for every 2,326 inhabitants of the whole colony.

Sir WILFRED THOMASON GRENFELL, K. C. M. G., who has done such remarkable mission work among the Labrador fishermen, has kindly supplied the STANDARD ENCYCLOPEDIA from time to time with accounts of the temperance movement in Labrador. In 1921 he wrote:

A very remarkable change has come over the attitude of the fishermen of the north toward alcoholic drinks. Thirty to forty years ago it was not uncommon for every vessel to carry a barrel of rum, and a mug was always left near-by for each man to help himself—at least many men have assured me so. So long as the French fish-

ermen came to our shores, cheap French wines and cognac were abundantly used. From a vessel sunk in a harbor called Griquet, over 90 years ago, I saw many bottles of Brandy and sherry hooked up. These bottles were crusted with barnacles and sea plants. The fur-trading companies brought alcohol for their trappers, the fishing firms supplied it for their men. Even the stations of the Moravian missionaries each had its brewery, and the Eskimo were permitted to obtain *pourboires* in kind.

In 1892 there were only one or two places selling liquor openly. The last of these was closed in 1902, by my being able to send the owner to prison for barratry of a vessel, consigned to him. The last on the French shore was closed about the same time, also, by committing its keeper, a magistrate, for selling intoxicants and having no license. Our only troubles were C. O. D. cases sent from St. Johns, and the temptation to the northern men, while they lay in the harbour of St. Johns, getting supplies or selling their fish. For this latter we built a large seamen's institute, made attractive by warmth, light, cheap beds, games, baths, and a public reading-room and writing-room.

Our people have never been what one could call a drinking people, though we met continually drunken men in St. Johns City. The whole colony and coast voted prohibition about three years ago, and an immense improvement all round has been the result. Spruce beer is the only local drink extensively used. It is made of molasses and the young spruce tips—is fermented—and contains from 2½ to 5 per cent alcohol. The Eskimo, in order to get drunk, occasionally bury hard biscuit that is mouldy, with molasses, allow it to ferment, and find themselves able to get intoxicated on the product. It is that they seek for.

The habitants, who speak French, and live along the north-side of the Gulf of St. Lawrence, use alcoholic liquors much more extensively than those on the east coast. Quebec still remains a wet province.

The only agents at work for temperance on the coast are the churches and our own staff, as far as I know. Occasionally I have seized a schooner running an illicit supply, but never had any serious trouble. In protection of our women, in provision for our children, in better thrift, and in every possible way our coast has benefited by Prohibition. I have had one or two trivial cases of moonshining, but it is not extensively carried on.

Dr. Grenfell, writing to the *Vanguard* (Wellington, New Zealand) in 1923, said:

Do not listen to any of the yarns against the value of Prohibition out here; it is an unqualified success and is here to stay.

Writing in 1924, Dr. Grenfell said:

There has been little or no use of alcoholic beverages in Labrador or on our North Newfoundland coast since 1921. The Colony went Prohibition—but the effect was nullified in the south by the proceedings of the Government and their controller, who supplied every one who wanted it so liberally that there was no diminution in its sale. Certain doctors also helped to nullify it by supplying "scrips" wholesale.

The *Evening Telegram* (St. John's, N. F.) of Dec. 27, 1926, under the heading "A Pleasant Christmas," printed the following:

A notable feature of the Christmas celebrations has been the almost entire absence of disorderly scenes in the public streets. Everywhere in the crowded thoroughfares and stores on Christmas Eve the best of good feeling prevailed, and it was only a few solitary individuals who were to be seen under the influence of liquor.

At such a season, and particularly when one recalls not so far back in history a very different manner of celebrating Christmas, it is well worth placing on record the commendable self-restraint shown by the public of all classes. Possessing a liberty, they have not abused it, as was fearfully anticipated by many who viewed with dismay the substitution of the Government control system for the system under which the vending of liquor was only permitted upon presentation by the patient of a medical prescription.

The ordinary citizen has fully shown himself worthy of the confidence imposed in his sound common sense, and in his ideas of decency and self-respect, and while there is no desire to attempt to make it appear that drunkenness is not occurring, or that the sales in the Liquor Departments are inconsiderable—for the latter is certainly not the case—there is a commendable moderation shown which even those who are opposed to Government control must admit.

St. John's is a shipping port, and it would be remarkable if among the transient sailors of many nationalities who are at all times in the town there were

not at times scenes on the public streets of a disorderly nature. There are, too, for the degenerates certain rendezvous which carry on illicit sales of the vilest intoxicants, and while they operate it is impossible to make the Alcoholic Liquors Act as effective a restraint upon these unfortunate individuals as it is intended to be. In this respect it should be possible to make the measure more stringent, both in the interests of those who are irresponsible, and to give more scope to the police in running to earth these unscrupulous vendors.

In January, 1928, Sir Wilfred wrote as follows:

It is practically impossible to understand why Newfoundland rescinded the Prohibition Law unless one understands the peculiar conditions of life in the colony. The fishermen, who are an abstemious body of men, passed the Law; the rich and well-off, as in America, resented it, and here were able to render it useless. Any one reading the trial by an English Commissioner of that day has less difficulty in understanding. Through "scrips" given by doctors, as well as directly from the "public controller" any one could get all the liquor he wanted. The closing of the open saloon, however, did so much good that the liquor interests have not been able to reinstate them. But a law that allows every adult to purchase a bottle of hard liquor every day, in addition to all the beer and wines he wishes, is a comic opera temperance act.

The Government through their Comptroller and Prime Minister nullified any chance the Act had—as we saw it was simply used as a source of party revenue.

The actual experience, however, of the large seamen's institute in St. Johns established to offer an alternative to the saloon to fishermen, maintains that among the poor, who are the majority, conditions were much better in Prohibition days.

The *United Churchman*, Sackville, New Brunswick, of Oct. 26, 1927, states:

Prosecutions for bootlegging during the past year in the several courts of St. John's, were increased 113 over the previous year. For a period of five years under Prohibition the average prosecutions were 76 which have been increased 100 per cent. under the new Act.

Arrests for drunkenness in 1915 and 1916, two saloon years, were 684. In 1917-1918, two years under Prohibition, the average arrests were 91. In 1925-26, first two years under Government Sale, the average arrests were 754.

BIBLIOGRAPHY.—*Encyclopaedia Britannica*, 11th ed., xvi. 28-29; *Statesman's Year-book*, London, 1927; *Whitaker's Almanack*, London, 1927, p. 625.

NEW GUINEA. An island of the south Pacific Ocean, the largest in the world with the exception of Australia, lying between the equator and 12° S. lat. and 130° 50' and 151° 30' E. long., and separated from Australia by Torres Strait and the Arafura Sea; its total area is estimated at 312,329 square miles. The native population belongs as a whole to the Melanesian division of the Indo-Pacific races, and the predominant tribes are Papuan.

New Guinea was first visited by Portuguese and Spanish navigators early in the sixteenth century and later by Dutch and English traders and by explorers of other nations. The first settlements, however, were made by the Dutch about 1815 in the western part of the island. As a result of the explorations and report of Captain Moresby in 1874, Queensland, fearing its occupation by a hostile power, in 1883 annexed the mainland of New Guinea east of the 141st meridian, and a British protectorate was established over the region in the following year. Later in the same year Germany annexed the northern portion and in 1885 the two countries settled the disputed boundary between them, Great Britain being assigned the southeastern portion, thereafter known as "British New Guinea," or "Papua" (see PAPUA, TERRITORY OR), and Germany the territory and islands north of the British boundary, while the rest of the island remained under Dutch control.

NEW GUINEA

German New Guinea comprised Kaiser Wilhelm's Land, about 28.3 per cent of the total area of the island, together with the islands of the Bismarck Archipelago, the German Solomon Islands, Nauru, the Caroline Islands, Marshall Islands, the Marianne or Ladrone Islands (with the exception of Guam, previously ceded to the United States), and about 200 smaller islands and islets scattered among the larger groups.

During the World War (1914-18) Australian and Japanese forces invaded the German territories and gained control, maintaining a military government until the end of the War. By the Treaty of Versailles the mandate for the government of the German possessions south of the equator was given to Australia, and for those north of the equator to Japan. Under the terms of the mandate military training of the natives, except for local police force, is prohibited, and no naval or military base or fortifications may be established.

The Australian civil administration was set up in German New Guinea May 9, 1921, with the seat of government at Rabaul. The laws of the Commonwealth, subject to such local modifications as are necessary, are applied to the territories. The present administrator is Brigadier-General E. A. Wisdom. For administrative purposes the territory under Australian mandate is divided into three districts:

1. **North Eastern New Guinea.** This includes Kaiser Wilhelm's Land, with the islands of Manam, Karkar, Long, Bagabag, Schouten, Le Maire, and smaller islands, and has a total area of 68,500 sq. mi. and population variously estimated from 110,000 to 350,000. The area cultivated in 1923 was 31,900 acres, the products being coconuts, rubber, cocoa, and tropical fruits. The chief towns are Madang, Morope, and Eitape.

2. **New Britain or Bismarck Archipelago.** This group of islands has a total area of 18,200 sq. mi. The principal islands are New Britain (area, 10,000 sq. mi.), New Ireland (3,000 sq. mi.), Lavongai (530 sq. mi.), Duke of York Islands (22 sq. mi.), and Admiralty Islands (600 sq. mi.). In addition, there are more than 100 small islands. In 1922 the native population was estimated at 176,000. The chief industry is coconut growing, and there are valuable pearl and other fisheries.

3. **Solomon Islands.** This district consists of the German portion of the Solomon group and includes the islands of Bougainville, Buka, Nuguria, Nissan, Kilinailau, Tanu, and Nukumanu. The chief port is Kieta, on the east coast of Bougainville.

Under Japanese mandate are the following:

1. **Marianas, Mariannes, or Ladrone.** This group of islands has a native population of about 4,000 and a Japanese population of 1,758. The capital is Sipan. They were occupied by the Japanese forces in 1914. (See separate article, p. 1688.)

2. **Caroline Islands.** This group consists of about 500 coral islets, of which the largest are Ponapé (pop. 2,000), Yap (7,155), and Kusai (400), which were occupied by the Japanese in 1914. The native population belongs mostly to the Malay race. The chief product is copra. At first the administration of Yap was in dispute between the United States and Japan, but by the Agreement of December, 1921, the United States secured the same opportunities as Japan or any

NEW HAMPSHIRE

other nation regarding the cable and wireless services.

3. **Marshall Islands.** These include two chains of lagoon islands: Ratak, with thirteen islands, and Ralick, with eleven. The chief island and administrative center is Jaluit. The main product is copra.

In addition to the above groups the island of Nauru is administered under the mandate of the British Government, dated Dec. 17, 1920. By an agreement between Great Britain, Australia, and New Zealand, Australia was authorized to appoint the first administrator for a term of five years; after that period the government will be as the three countries may decide. The island produces copra and has valuable phosphate deposits.

The former German Samoan Islands were occupied by New Zealand forces in August, 1914, and placed under mandate of New Zealand in 1919. These include Upolu, Savaii, Apolima, and Manono, of which the most important are Savaii (area, about 660 sq. mi.) and Upolu (about 600 sq. mi.). The chief town is Apia, situated on Upolu. The native inhabitants are Polynesian, and the total population, including natives and foreigners, in 1924 was 37,299. The chief products are copra and cacao-beans. The present administrator is Major-General G. S. Richardson.

Dutch New Guinea. This colony includes all the western portion of the island, or 48.6 per cent of the total area. Its boundaries were settled with England and Germany in 1895. It has an area of 160,692 square miles and a population of approximately 195,460 (1920). The government is administered by a governor-general appointed by the Netherlands, who has the power of making laws and regulations for the colony subject to the Legislature of the mother country. Previous to 1920 it was administered from the Molucca Islands, the northern part of the colony under the residency of Ternate, and the southern part under that of Amboina; but since that date it has been united under one official, with the seat of government at Manokwari.

Little information is available concerning the drinking habits of the natives of New Guinea. Imported liquors are consumed by the foreign residents. Import duties are laid by the Australian Government on beer, spirits, wine, and tobacco.

There are a number of mission-stations in various parts of New Guinea, whose members probably exercise a personal influence for temperance; but no organized temperance work has ever been undertaken there.

An article, entitled "A Visit to Pygmyland," by Matthew Stirling, in *World's Work* for January, 1928, p. 274, has the following with reference to Dutch New Guinea:

Pygmyland is as dry as the most ardent prohibitionist could wish. They have no alcoholic drinks of any kind. In fact, they drink very little water—when they do, it is at infrequent intervals and never a large quantity at one time.

NEW HAMPSHIRE. One of the New England group of the United States; bounded north by Quebec, Canada, east by Maine and the Atlantic Ocean, southeast and south by Massachusetts, and west and northwest by Vermont and Quebec; area 9,341 sq. mi. Estimated population (1928) 456,000. The capital is Concord (pop. 22,600).

Historical Summary. Named in 1629 after the county of Hampshire, England, by the patentee,

Captain John Mason, of the Plymouth Council, New Hampshire was first settled at Little Harbor in 1623. Becoming a British province in 1679, it formed part of the Dominion of New England in 1686-89, and at various times came under the jurisdiction of Massachusetts. For 80 years it was the scene of bloody Indian wars. New Hampshire was the first of the thirteen original States to establish a government wholly independent of England. This government was in operation from Jan. 5, 1776, to June 2, 1784. The State Constitution was adopted in 1783, after 104 years of colonial government; and the Constitution of the United States was ratified by New Hampshire June 21, 1788. Prior to 1792 the governor was termed the "State President"; and the amendments adopted in that year are largely those in the State Constitution of to-day. Property qualifications of Representatives, Senators, and the

State Constitution of 1873

Governor were removed in 1852; and in 1877 twelve amendments were adopted—the most important being one providing for biennial, instead of annual, State elections, and another abolishing the requirement that State officials must be of the Protestant faith. New Hampshire is the only State in which Constitutional amendments are proposed only by Constitutional conventions. Every seven years a vote is taken at the general election on the necessity of revising the Constitution.

Liquor Legislation. During the period of 1679-1855 many attempts were made in New Hampshire to regulate and control the liquor traffic by some form of license law. In 1680 the Provincial President and Council enacted a law prohibiting innkeepers from selling liquor to servants and children, under penalties ranging from fines of five shillings to five pounds. Extreme cases called for punishment in the stocks or public whippings.

No further legislation was enacted until 1692, when a tariff law was passed requiring importers of wine and liquors to pay an excise of ten shillings per hoghead. A statute enacted in 1695, limiting each town to four houses of public entertainment, was repealed in 1697, the number being left to the discretion of the justices of the peace. An enforcement act containing a search-and-seizure clause was passed in the latter year.

An act in 1715 provided for the inspection of licensed houses, no drinking after 10 P. M., nor for more than two consecutive hours, and Sunday closing. Tithing-men were appointed to enforce this act.

Miscellaneous Measures

Another act (1722) prohibited the retailing of strong drink without a license, violations of which were punishable by a fine of five pounds and costs. Refusal to testify also incurred a fine of five pounds.

There were few changes in the laws from 1722 to 1753. An act of 1753 enabled the Court of General Sessions to allow as many taverns in each town as was deemed convenient. This act was in force for five years, and was then renewed for two years. In 1772 it was revived and renewed for another five years.

Many acts were repealed in 1778, and it was provided that after May 1, 1779, no one should sell without a license spirits in any quantity less than fifteen gallons to be delivered at one time, under a penalty of ten pounds. Tavern-keepers

were required to forbid drinking after 9 P. M.; no excessive drinking was to be permitted; and mixed liquors could not be sold to any person, either directly or indirectly. This last provision was repealed in 1781.

The next enactment (1791) prohibited persons from selling liquors at retail without a license, or mixed liquors, part of which were spirituous. Selectmen were to inspect all licensed houses, with the aid of tithing-men; licenses cost three shillings; and no liquor-dealer could collect a liquor bill in excess of twenty shillings. The above statutes remained unchanged until 1820.

An act passed in 1792 encouraged the manufacture of malt liquors by granting freedom from taxation for ten years.

The practise of successful candidates for the State Legislature furnishing liquor to their supporters upon being elected was abolished by a measure, introduced in the Legislature by the Rev. Dan Young, a Methodist Episcopal minister and member of the State Legislature, which measure was passed in 1813 without opposition. In 1827 "An Act Regulating Licensed Houses" repealed all previous legislation. It provided that no one could sell without a license, and permitted any person of good moral character to obtain a license for not more than five nor less than two dollars. There were slight amendments in 1829, 1838, and 1845.

The earliest efforts at prohibitory legislation came in 1846, with the enactment of a very strict local-option license law. Towns were required to vote to adopt it. Holderness and Petersboro were among the early towns to take the step, and in a short time there were many prosecutions made under the law.

In 1848 the Legislature of New Hampshire submitted to the people of the State the question of the expediency of a prohibitory law. The total number of votes cast at the March election was 17,894, of which 12,174 were in favor of the law and 5,720 against it. While the vote on the question was light in comparison to the number of voters in the State, it clearly indicated a strong sentiment for Prohibition, and the Democratic Legislature responded in 1849 by enacting the following prohibitory law:

The selectmen of towns shall license one or more suitable persons to sell wine and spirituous liquors for medicinal, mechanical, and chemical purposes, and for no other use or purpose.

This law was imperfect and ineffective, in that it was not aimed at the tavern-keepers, but at others who sold liquors to be carried off the premises and used for beverage purposes. A Prohibition bill was introduced into the State Legislature in 1852, but failed of passage; and it was also unsuccessful in 1853 and 1854.

A more stringent law was enacted in June, 1855, during the administration of Governor Ralph Metcalf, who had been nominated by the American party (commonly called the "Know-Nothings"). He signed the measure on July 14, 1855. This date marks the beginning of New Hampshire's prohibitory policy, which was in force

Beginnings of Prohibitory Policy

until 1903. The law of 1855 provided for the sale of liquors for all legitimate purposes through town liquor agents: it was both illegal and criminal for any other person to sell or keep intoxicating liquor for sale. No innkeep-

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er could be a town liquor agent. Search-warrants were provided for; and the mayors of cities, selectmen of towns, and county solicitors were the prosecuting officers. The law was fairly well observed for seven years. The Civil War distracted public attention from the liquor question, and 1865 found beer saloons established in nearly all the cities and large towns. Before the War the "saloon" was unknown to New Hampshire.

The failure of the political parties of the State to take a definite stand on the liquor question led to the organization of the Prohibition party of New Hampshire (see below).

New Hampshire exerted some influence on the national situation at this time, as Representative Henry W. Blair of that State on Dec. 27, 1876, introduced a proposal in the lower house that Congress submit to the whole people a Constitutional amendment designed to prohibit the manufacture, sale, and importation of all intoxicating liquors for beverage purposes.

In March, 1889, a vote was taken on the question of Constitutional Prohibition, which resulted in a vote for Prohibition of 25,786, and against it of 30,976.

After 1900 there was a steady trend of public sentiment toward prohibitory legislation, and although there were numerous setbacks throughout the first decade of the century the drift of public sentiment in the direction of liquor restriction became more and more discernible.

The Prohibition law of New Hampshire was practically nullified early in 1903 by the adoption of a local-option and high-license measure, which

High License gave to the people of the State the right to adopt a license system in the various towns and cities by a majority vote. The cities were required to vote once in every four years, and the towns at the November election every two years, on the question of license or no-license. If a majority of the votes on this question were in the affirmative, the license provisions were to go into effect on the first day of the following May, and to continue for two years in the towns, and four years in the cities, after which period another vote was to be taken. If a majority of the votes cast were against license, then the Prohibitory law of 1855 with its amendments remained in full force and effect. The first State-wide vote was taken at a special election in May, 1903, when 11 cities and 59 towns voted for and 165 towns voted against license.

Those who favored the change in the prohibitory law had claimed that it was not well enforced—which was too true—and that conditions as to sobriety, law, and order would be improved by local option and high license. As to the soundness of the latter contention, the following will give some light:

The experience of New Hampshire is conclusive evidence of the fact that even poorly enforced Prohibition is better than high license. In June, July, and August, the arrests in Franklin, N. H., for drunkenness were 22 in 1902 and 61 in 1903; for other crimes, 4 in 1902 and 11 in 1903. In the same three months the arrests at Berlin, N. H., were 83 in 1902 and 134 in 1903.

In 1906, when next the whole State voted, 6 cities and 193 towns voted no-license. The vote of the cities in 1903 and 1906 and that of the towns in 1904 and 1908 were as follows:

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Majority in 1903 for license	7,700
Majority in 1904 for license	5,498
Majority in 1906 against license	513
Majority in 1908 against license	5,538

At the general election of 1908, when the towns of the State voted upon the license question, there was a net gain for no-license of eighteen towns.

Of the 11 cities in the State, 6 were without saloons in 1909; and of the 224 towns 198 were dry. There were approximately 300,000 people of the State living in no-license territory in that year. The Legislature in 1909 enacted a number of wholesome measures which proved of great service in the effort to enforce the antiliquor laws. One of these measures prohibited license-holders from shipping liquors from any part of New Hampshire into no-license cities and towns. This law was known as "The Preston Amendment." In 1911 and 1913 the organized liquor interests made most strenuous efforts to have this law repealed, but were unsuccessful.

In 1910, 8 cities and 23 towns voted for license and 3 cities and 210 towns voted against license. Three cities and 12 towns changed from dry to wet, and 14 towns changed from wet to dry. The majority against license in 1910 was 3,435; it had been 7,700 for license in 1903 and 513 against it in 1906. These results were from the entire State.

On Nov. 5, 1912, all the towns voted, 21 favoring license and 203 voting against license. Eleven towns changed from license to no-license; 8 towns changed from no-license to license. None of the cities voted in that year. The total license vote in 1912 was 14,518, while the total no-license vote was 27,875.

In 1914 every city and town voted on the question. The total license vote amounted to 32,776; the no-license vote, 40,439; giving a majority of 7,663, the largest that no-license had ever received in the State. One city and 4 towns changed from no-license to license, and 5 towns changed from license to no-license.

The liquor interests introduced in the State Legislature of 1915 several bills designed to weaken the license law, but on account of the fight by the dries for the abolishment of the law, the wets were compelled to withdraw their bills in order to concentrate their strength on retaining the license law; and in this last effort they were successful. During this session of the Legislature a measure was passed which provided that if a person were convicted of drunkenness in one of the no-license towns, it should be unlawful for him to have liquor in his possession for a period of twelve months; and any liquor found in his possession during that time had to be destroyed by order of the court.

In 1915, also, the Rev. Jonathan S. Lewis, of Amherst, who had been elected to the Legislature, introduced a State-wide Prohibition bill. Two outstanding workers with him were Charles W. Tobey, of Temple, and George H. Duncan, of Jaffrey. The bill was defeated by 227 votes to 144.

Every town voted in November, 1916, but the cities did not. Seventeen towns favored license, while 207 voted for no-license. Four of these license towns were so small that no license could be issued in them.

In 1917 a State-wide prohibitory law was enacted (Governor Henry W. Keys signing it on April 7), effective May 1, 1918. A feature of this law was that which provided for the appointment



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of a Commissioner of Law Enforcement, to be appointed by the governor and whose compensation was to be fixed by him, thus making the governor personally responsible for the enforcement of the law. The Rev. J. S. Lewis, president of the New Hampshire Anti-Saloon League, was appointed the new commissioner. Later he was put at the head of the Federal enforcement work in the State.

The New Hampshire Legislature ratified the National Prohibition Amendment to the Federal Constitution by a vote of 19 to 4 in the Senate on Jan. 15, 1919, and by a vote of 221 to 131 in the House of Representatives on the same day. New Hampshire thus became the thirty-fifth State in the Union to ratify.

The State Legislature of 1919 adopted, also, a strong law-enforcement code. A violation in the State of any Federal law in reference to intoxicating liquor was declared a violation of the State law also and came under the jurisdiction of State officers.

The liquor interests made a desperate attempt in 1919 to nullify the State Prohibition Law by exempting beer and light wines from its provisions. This measure was defeated (March 26, 1919) by a vote of 179 to 161 in the House of Representatives; and the Prohibition law of 1917 was amended by strengthening the provisions for enforcement.

In 1921 another effort to break down the Prohibition Law, by abolishing the office of State Commissioner of Law Enforcement, was made. The vote was essentially a wet and dry one, and the bill was killed by 264 votes to 81. In 1917 the Prohibition Law had been enacted by a majority of 5 votes in a House of 406 members; in 1921 the Law was reaffirmed by a majority of 183.

The New Hampshire law provides that a first offense by the illegal sale of intoxicating liquor shall be punished by a fine of not less than \$25 nor more than \$100, and imprisonment for not less than 30 days nor more than 60 days. The illegal procuring, possessing, furnishing, giving away, or transporting of intoxicants is made an offense. The owner of premises may be fined if he wilfully permits any person to use them for illegal storage or sale of intoxicating liquor. The Report of the Federal Prohibition Department shows that during the fiscal year ended June 30, 1923, 341 arrests were made by Federal enforcement officers, and 53 stills seized. Fifty-seven automobiles were confiscated, and property of the aggregate value of \$58,539 was seized, but not destroyed.

The Temperance Movement. In 1831 there were 96 temperance societies in existence in New Hampshire. Four years later they inaugurated a pledging campaign, based on the principle of total abstinence. The Washingtonian societies came into being in 1840 and soon engaged in effective temperance work. In 1842 they were followed by the Sons of Temperance, the Daughters of Temperance, and the Cadets of Temperance; and a short time later the work of General Neal Dow and his collaborators influenced the temperance organizations of New Hampshire so effectively that by the middle of the century they began to make an impression on the liquor legislation of the State.

In 1855 a State temperance paper, the *Phoenix*, was established in Concord with Elias H. Cheney

as editor and business manager. Failure to secure the support of business men in the way of advertising ended the venture after about one year. Nevertheless Cheney continued to devote the major portion of his lifetime to the temperance cause in New Hampshire.

Prominent Prohibition leaders of the State included: Gen. Charles Low, first mayor of Concord; the Rev. Samuel Kelley, a prominent Methodist minister; Henry D. Pierce, of Hillsboro, brother of President Franklin Pierce; and Governor David H. Goodell, of Antrim. The last-named was a particularly able and devoted leader; and to him belongs much credit for the success of Prohibition in New Hampshire.

The Prohibition party in New Hampshire was organized in 1869-70. Dr. L. D. Barrows was selected as the first gubernatorial candidate of the party, and he immediately founded the *Prohibition Herald* to champion his cause.

Prohibition Party In the election of March, 1870, he received 1,162 votes. In 1871 Dr. James Pike, a Methodist preacher, was nominated for the governorship by the Republicans on a Prohibition platform, but was defeated. The Prohibitionists rallied again in 1873 and nominated Dr. John Blacmer, who received 1,779 votes that year and 2,140 in 1874.

The Law and Order League of New Hampshire was organized on Jan. 22, 1894, and was incorporated Jan. 8, 1896. It had a brief but busy career of four years, following which it merged with the New Hampshire Anti-Saloon League. This League was organized at Manchester, N. H., March 14, 1899. Dr. Howard H. Russell, of Delaware, Ohio, superintendent of the National Anti-Saloon League, was present and assisted the local men in matters of organization. The first officers of the Anti-Saloon League were: President, the Rev. J. H. Robbins; vice-presidents, the Revs. D. C. Babcock, J. S. Harrington, and the Hon. Daniel C. Remick; recording and financial secretary, Miss L. M. Robbins; and treasurer, Walter S. Baker. Mr. Robbins was a resourceful and tireless worker and built up a group of able leaders, outstanding among whom was the Hon. D. C. Remick, of Littleton. The Rev. P. S. McKillop

was chosen the first superintendent, and continued to serve in that capacity until July 1, 1899. On Nov. 15, 1899, the Hon. M. J. Fanning, of Baltimore, Md., became superintendent. He resigned Jan. 29, 1902, and was succeeded by the Rev. J. H. Robbins, who continued to serve until September, 1924, and then became superintendent emeritus. Jonathan S. Lewis, of Concord, who followed, was made Assistant Administrator for the New England district, in the Federal Prohibition Department. Mr. Lewis was succeeded by Mr. E. L. Converse on Jan. 1, 1927.

One of the greatest temperance forces to cooperate with the Anti-Saloon and Law and Order Leagues was the New Hampshire Woman's Christian Temperance Union, which was organized at Concord Nov. 11, 1874. The Concord W. C. T. U. had been in existence since Feb. 24, 1873, and had been meeting with fair success. The organization of the State Union was largely due to the efforts of Mrs. Nathaniel White, Mrs. Jacob H. Gallingier, and Mrs. Elisha Adams. Mrs. White and Mrs. Ferrin, of Concord, were elected delegates from

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New Hampshire to the First National Convention of the W. C. T. U. at Cleveland, Ohio, one week after the organization of the New Hampshire Union. The Woman's Temperance League of Portsmouth, N. H., was formed Feb. 3, 1875, and in 1876 the name was changed to the "Portsmouth W. C. T. U." That the early temperance women of the State were far-sighted in their planning is shown by the resolutions **W. C. T. U.** passed by the Second Convention of the New Hampshire W. C. T. U. (1875), urging Congress "to prohibit the importation of spirituous liquors and the manufacture of the same within our own boundaries."

The State organ, the *Granite State Outlook*, first issued in 1890, has been ably edited by Mrs. J. H. Fitts of Newmarket, Miss Clara E. Rowell, and Miss Edith P. Flanders.

The presidents of the W. C. T. U. have been: Mrs. Armenia S. White (1874-78); Miss Abbie McIntire (1878-81); Mrs. Janette Hill Knox (1881-92); Mrs. C. R. Wendell (1892-99); Mrs. Ellen R. Richardson (1899-1920); and Mrs. Charline M. Abbott (1920—).

The present officers of the W. C. T. U., other than the president, are (1928): Vice-president at large, Mrs. Alma F. A. Brown; corresponding secretary, Mrs. Ella E. Eaton; recording secretary, Mrs. Ida E. Davis; treasurer, Mrs. Clara H. Sanborn; L. T. L. secretary, Mrs. Alice M. Converse; and editor, the *Granite State Outlook*, Miss Edith P. Flanders.

In the 1924 election the drys defeated a wet candidate for the governorship, and elected John G. Winant on a dry platform. They also returned a dry Senator and a bone-dry delegation to Congress.

In 1926 United States Senator George H. Moses, of New Hampshire, came out definitely against any repeal or modification of the Eighteenth Amendment to the Constitution. He declared that; "The Eighteenth Amendment to the Constitution is a part of the Constitution and should be enforced. Agitation for modification or repeal of the Amendment is the height of folly."

It has been claimed that the enforcement of Prohibition is more effective in New Hampshire than in any other of the northeastern States.

BIBLIOGRAPHY.—Files of *Anti-Saloon League Year Book*, Westerville, O.; *Encyclopaedia Britannica*, 11th ed., s. v.; *Statesman's Year-book*, London, 1928.

NEW HEBRIDES. A group of islands in the southwestern Pacific Ocean, lying between 12° and 20° 30' S. lat. and 166° and 170° E. long. and having an estimated area of 5,700 sq. mi. The chief islands are Espiritu Santo, Malekula, Efaté, Aoba (Leper Island), and Ambrym.

The group is under joint British and French control. Under the convention of Oct. 20, 1906, there is a joint court, composed of British and French judges and a neutral president. The British and French Resident Commissioners are subordinate to the High Commissioner for the Western Pacific and the High Commissioner at Nouméa respectively. The population is estimated at 50,000 of whom (in 1924) 296 were British and 2,352 French.

The natives are Melanesians with a mixture of Polynesian blood. They are still, for the greater part, in a state of savagery; and the British Official Annual Report (No. 1723) for 1924 states

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that there are many murders among the natives, the result of intertribal quarrels which take the form of a continual vendetta, and that "it is not practicable to arrest the murderers." On several of the islands, however, the inhabitants are Christianized.

Some of the islands are of coral, others, of volcanic origin, with several active volcanoes. The climate is unhealthful, but the soil is fertile. Copra, cotton, cocoa, and sandalwood are the chief exports, and quantities of bananas, pineapples, and oranges are produced.

In 1892 the Rev. John G. Paton, D. D., who served 43 years as a missionary in the Pacific Islands, visited the United States to ask Congress for a law prohibiting American traders from selling spirits to the natives of the New Hebrides. Unsuccessful in this attempt, he renewed his appeal in 1900. (See Woolley and Johnson, "Temperance Progress in the Century," p. 444, London, 1903.)

In a paper on the work of the missionaries in the New Hebrides, written by Dr. Paton for the World's Temperance Congress at Chicago in 1893, the author stated that in their heathen state the islanders "cultivated, prepared, and drank 'Kava' in the evening after their principal daily meal. It did not make them boisterous and quarrelsome, but sent them to sleep, as if a dose of opium, soon after they drank it." Paton went on to say that the natives were later led to fear and hate intoxicants from seeing their demoralizing effects on white sailors and traders who visited the islands. On some of the islands where rum and brandy could not be obtained, white traders taught the islanders to make an intoxicating drink out of oranges, and also from the sap of the coconut-palm.

On Feb. 1, 1902, a bill (s. 1747) was passed by the Congress of the United States under the provisions of which

any person subject to the authority of the United States who shall give, sell, or otherwise supply any... intoxicating liquor or opium to any aboriginal native of any of the Pacific Islands... shall be punishable by imprisonment not exceeding three months, with or without hard labor, or a fine not exceeding \$50, or both.

Under Section 2 of the bill, the court could dismiss the charge if it were proved that the opium, wine, or spirits had been given for medical purposes. The bill was intended to cover the New Hebrides.

At the Convention of 1906, mentioned above, an agreement was reached between the two countries concerning the liquor traffic, of which the following is the text:

Article LIX: (1) From the date when the present Convention comes into operation no person shall, in the New Hebrides, including the Banks and Torres Islands, and within the territorial waters of the Group, sell or supply intoxicating liquors to the natives in any form and on any pretext whatsoever. (2) Alcoholic drugs or cordials employed in case of disease or sickness are not included in the present prohibition. (3) The present prohibition shall cover spirits, beer, wine, and generally all fermented and intoxicating liquors.

No recent data in regard to the alcohol situation on the islands are available.

NEW JERSEY. One of the thirteen original States of the United States; bounded on the north by Pennsylvania and New York; on the east by New York and the Atlantic Ocean; on the south

by the Atlantic Ocean and Delaware Bay; and on the west by Delaware and Pennsylvania; area 8,224 sq. mi.; population (est. 1928) 3,821,000. The capital is Trenton (pop. 136,700). Other large cities are Newark (466,700), Jersey City (321,500), and Paterson (143,800). The chief industries are agriculture, manufacturing, fishing, and mining. The governor of the State is A. Harry Moore (term expires January, 1929).

Historical Summary. The territory now included in New Jersey was first visited by Europeans in 1524, when Giovanni da Verrazano, a Florentine navigator sailing under French authority, entered upper New York Bay. Subsequently the region was visited by French and Dutch traders, the Dutch navigator Henry Hudson exploring the district between Sandy Hook and Raritan Bay in 1609, and sailing up the river which now bears his name. After the settlement of New Amsterdam by the Dutch in 1623, some of the members of that colony crossed over into New Jersey and built Fort Nassau on the present site of Gloucester City. Later settlements spread into the Raritan valley. Encroachments of the Dutch led to attacks by the Indians, and in 1643 a general massacre of the settlers took place, those escaping taking refuge in New Amsterdam. In the following year the Indians were defeated, and peace was restored in 1645.

In the meantime a settlement had been made by the Swedes on the present site of Salem, Delaware, in 1643; but it was short-lived, as the post was taken by Peter Stuyvesant in 1655 and passed under Dutch control. Neither the Dutch nor the Swedes had much influence on the subsequent history of the State, as they were mostly traders and made few permanent settlements.

The English laid claim to New Jersey by virtue of Cabot's discovery, and the English settlers in Virginia and New England regarded the Dutch and Swedes as intruders, and warned them repeatedly against trespassing on English soil. In 1634 a party of English from Virginia attempted to settle in New Jersey, occupying Fort Nassau, but they were captured by the Dutch and sent home; and in 1641 a similar fate overtook a second party from New Haven who attempted to settle on the east bank of the Delaware River.

The first serious attempt of the English to drive the Dutch from New Jersey was made in 1664, when Charles II of England gave all the lands between the Connecticut River and Delaware Bay to his brother James, Duke of York.

English Take Possession An expedition, sent out by the latter in May of that year, captured New Amsterdam the following August, and the settlements on the Delaware a few months later, thus ending the rule of the Dutch. Later the whole of New Jersey was transferred to Sir George Carteret and Lord Berkeley, and the district was called "Nova Caesarea," or "New Jersey," in honor of Carteret who had formerly been governor of the island of Jersey (1643-51). Special inducements in the way of land grants were made to secure immigrants for the new colony, the first party landing there with Governor Philip Carteret in 1665, and other settlements being made later.

The Dutch regained possession of New Amsterdam in August, 1673, and New Jersey became a part of New Netherlands, but their period of rule

was short, the territory being restored to England by the Treaty of Westminster (Feb. 9, 1674). Sir Edmund Andros was then appointed governor of West Jersey and Philip Carteret was restored to the governorship of the eastern portion. In West Jersey a grant of land had been made to a party of Quakers who had settled in Salem in 1675. Disputes over ownership of the land arose between the various groups which were finally settled in favor of the Quakers, after which various other settlements were made by that sect in the region. Further disputes arose between the governors of East and West Jersey over the ownership of the land, with the result that Andros was recalled and the land occupied by the Quakers was sold at auction. It was purchased for £3,400 by William Penn and a group of eleven associates, who established a liberal government there. In 1686 Perth Amboy was made the seat of government.

The political disturbances of this period in England were followed by disputes over authority in New Jersey, resulting in the surrender of all their rights by the colonies and their proprietors. New Jersey **East and West Jersey United** was placed under the direct administration of the Crown, the land rights remaining with the proprietors. East and West Jersey were united under one government similar to that of the other royal provinces. Until 1738 the governor of New York was also governor of New Jersey, after which date each colony had a separate governor. The Legislature met alternately at Burlington and Perth Amboy until 1790, when Trenton was made the capital.

Development during the next 50 years was hindered by friction between the governors and the Assembly, by disputes accompanied by rioting with the proprietors over land titles, and by religious and political differences. The last colonial Assembly met in November, 1775, after which the colony followed the recommendation of the Continental Congress that the colonies should form independent governments and the Provincial Congress drafted a constitution which was published July 3 of the following year. Many of the important battles of the Revolution were fought in the State, and the American army wintered at Morristown during 1776 and 1779-80 and the British at New Brunswick during 1776. The Congress of the American Confederation met at Princeton in Nassau Hall, June-November, 1783. After the war the Federal Constitution was ratified in New Jersey by unanimous vote of the State Convention, Dec. 8, 1787. The State was loyal to the Union during the Civil War.

Liquor Legislation. Early in colonial days the people of New Jersey attempted to regulate the liquor traffic. In 1688 a law was passed providing that persons found drinking after 9 P. M. were to be arrested and punished at discretion; drunkenness was fined 1s. for the first offense, 2s. for the second and 2s. 6d. for the third offense; every town was ordered to provide an ordinary, and no person except the ordinary-keeper was allowed to sell liquor under penalty of 10s. In 1677 selling to Indians was punishable with a fine of 20s., and the charges of ordinary-keepers were regulated. In the following year sales to Indians entailed a fine of £20, doubled for each subsequent offense (one-third to the informer), with 20 stripes if the offender could not pay. A law of 1688, also, pro-

vided that ordinary-keepers give bond in £20 to keep orderly houses.

In 1797 an act was passed providing for the issuance to inns and taverns of licenses to sell liquor upon recommendation of resident freeholders, such licenses to be only as many as were needed for the accommodation of travelers. Permitting gaming and disorderly conduct, and selling to drunkards, minors, or slaves, were prohibited on pain of forfeiture of license. An act of 1820 required the recommendation of twelve freeholders prior to the issue of a license.

In 1847 a local-option law was passed giving townships the power to vote for license or no-license, and to vote any year thereafter, on petition of one fourth of the legal voters.

Local Option in 1847

This was repealed the following year, when a law providing for Sunday Prohibition was passed, after which there were no important changes in the liquor laws until 1888. Several local prohibitory laws were enacted, however, in the interval.

The laws of 1888 provided for the revocation of licenses and for county option on petition of one tenth of the voters of a county once in three years, and increased the license fee to \$100 in townships, and \$250 in cities. It was repealed the following year by an act regulating the license fee according to the number of inhabitants.

The laws of 1888 also provided that the Board of Councilmen of any incorporated town in the State should have power to pass ordinances to license, regulate, and prohibit the sale of liquor. No intoxicating liquors were to be given to any minor under eighteen by any dealer in liquor, nor were minors to be allowed to frequent liquor-shops.

A law of 1889 provided for forfeiture of the license if the holder should unlawfully sell or allow to be sold within his place any liquor on Sunday, or to any minor or apprentice, or to a known drunkard, or to one who was visibly under the effects of liquor. It also provided that no license should be granted in any store or place where any grocery store or other mercantile business was carried on, except in a restaurant or place selling cigars and tobacco by retail; violation to be considered as keeping a disorderly house. Druggists were to retail liquors for medicinal purposes only on physicians' prescriptions, under penalty of keeping a disorderly house. Any person twice found guilty of keeping a disorderly house was forever disqualified from having a license.

The Temperance Movement. New Jersey was early in the field of temperance reform, the history of the movement going back to Colonial days. Records are found of a State Temperance Society (1834-37), with local branches, members of which subscribed to the following pledge:

We, the undersigned, do agree that we will not use intoxicating liquors or traffic in them, except as a medicine, that we will not provide them as an article of entertainment, or for persons in our employ, and that in all suitable ways we will discountenance their use throughout this community.

Already the reform had passed the stage when the pledge was used only to reform drunkards, for the signers included citizens prominent in business and professional life. The medicinal clauses evidently aroused discussion, for resolutions were passed asking physicians to give their opinion "on the use of ardent spirits as a medicine, and their effect upon the human system in health." The

Temperance Record was published at this time in Trenton.

The work for total abstinence and temperance education as well as liquor legislation has been conducted by the same forces as have agitated for the reform throughout the nation, namely the Washingtonians, the Good Templars, the W. C. T. U., the Prohibition party, and the Anti-Saloon League. The work of these groups has been supplemented all along by that of the Protestant churches, their committees and societies. In the earlier years of the century the Good Templars and Sons of Temperance created sentiment for total abstinence; in the seventies the independent party movement agitated for Constitutional Prohibition of the manufacture and sale of intoxicants; and in the decade about 1880 the Red Ribbon movement conducted by two evangelists, Mable and English, did very effective work in the taking of pledges and the organization of reform clubs. A number of New Jersey women took part in the Crusade movement, and in several towns the saloons were visited by praying bands.

The formation of the National Woman's Christian Temperance Union was quickly followed by that of the New Jersey Union, which was organized at a convention held in the Clinton M. E. Church, Newark, Dec. 10-11, 1874, although only two local

Unions, those of Rahway and Newark, existed at that time. The first officers were: President, Mrs. Mary R. Denman; corresponding secretary, Mrs. M. J. Clark; recording secretary, Mrs. Jennie Ayres; and treasurer, Miss Julia Barker. In June of the following year a second convention was held at Rahway, when a strong pledge was inserted in the constitution. During this period seventeen departments of work had been inaugurated, nine Unions organized, thirteen juvenile societies, thirteen reform clubs, and a Young Ladies' League, with 140 members, established. In 1876 the National Convention met at Newark, at which time the motto, "For God and Home and Native Land," was chosen. The noon-tide prayer hour was originated by the Newark Union and adopted by the national body in 1875.

From the first the women of New Jersey stood for Prohibition and worked for the only national party that embodied that principle in its platform. Meanwhile they cooperated with all movements for better legislation of any kind; opposing liquor in the Soldiers' Home, in the canteen, and whenever and wherever its sale could be attacked; educating sentiment in the home, school, church, and society; holding annual institutes and conventions in every county and great meetings at the seaside, notably at Ocean Grove, where for 40 years under the auspices of the W. C. T. U. addresses have been made by notable speakers.

For nine years a building on the State Fair grounds at Waverly was owned, furnished, and operated by the Union, and a paper with a daily circulation of 2,000 copies distributed free on the grounds. After 1890 the Fair was moved to Trenton and the Waverly grounds sold, the Union being forced to remove its building, which was sold to a wrecking company and the money turned into the general treasury. For ten years the Union worked, in the face of legislative opposition, for the Scientific Temperance Instruction law, which was passed in 1894.



NEW JERSEY THE LIBRARY, PRINCETON UNIVERSITY

The organs of the New Jersey Union have been: The *White Ribbon Herald*, editor, Mrs. S. H. Cramer at Asbury Park for some years after 1887; later the *State Temperance Gazette*, published from 1869 by the Rev. J. B. Graw, first at Tom's River and then at Camden; and since 1910 the *White Ribbon News*, edited for four years by Mrs. Emma Bourne and later by her daughter, Mrs. E. B. Dickinson.

The New Jersey W. C. T. U. was incorporated in 1894 and it is noted for its thorough organization, its systematic department work, and its efficient leaders. During its 52 years of existence it has had but five presidents: Mrs. Denman (1874-81), Mrs. S. C. J. Downs (1881-91), Mrs. Emma Bourne (1891-1910), Miss Esther H. Elfreth (1910-24), and Mrs. Nina G. Frantz (1925—). It has an Executive Committee of about 50 members, a total membership of 13,621, and 21 departments of work. The officers are (1928): President, Mrs. Nina G. Frantz; vice-president at large, Miss Elizabeth Goodwin; recording secretary, Miss Elma A. Mathis; corresponding secretary, Mrs. P. J. Christner; treasurer, Mrs. Ethel S. Ackerman; Y. P. B. secretary, Mrs. Nina G. Frantz; L. T. L. secretary, Mrs. Mabel R. Gilbert; and editor, *White Ribbon News*, Mrs. Elizabeth Dickinson.

The Anti-Saloon League was first established in New Jersey in the latter part of 1900 by joint action of officers of the National League and the superintendent of the New York State League, and it has since dominated the temperance situation in the State. The first State superintendent was the Rev. Joshua R. Brittain, D.D., who was also editor of the League's official organ, the *New Jersey Emancipator*.

Mr. G. Rowland Munroe, the present (1928) attorney, first became associated with the League about 1902. He says: "At that time it was the Anti-Saloon League of New Jersey and Delaware." Mr. Munroe supplies the following extract from the first number (dated June, 1901) of the *Emancipator*:

With this number "The New Jersey Emancipator" makes its bow of friendly greeting to the 4,000 and more Anti-Saloon League subscribers in New Jersey. It was born out of the necessity for larger space than could be afforded by one page of "The New York Liberator." It seeks continued fellowship in service with its older and wiser friend in New York, and hopes to exchange visits monthly.

Dr. Brittain died in 1903 or 1904 and was succeeded by the Rev. Charles E. Nash, who served till November, 1906. Subsequent superintendents were: J. Frank Burke, 1906 to January, 1911 (From September, 1910, to January, 1911, Mr. Munroe acted as superintendent.); Rev. Thomas P. Shannon, January, 1911, until his death in the following October (From October to December, 1911, the Rev. T. Alexander Cairns, assistant superintendent, acted as superintendent.); Rev. Edwin I. Stearns, 1912 to October, 1913; Rev. James K. Shields, 1914-24; Rev. Marna S. Poulson, September, 1924, to the present time (1928).

At the opening of the twentieth century New Jersey had no form of direct local veto on the saloon question. In 1909 there were 11,840 persons holding Federal liquor tax receipts, of whom 1,000 were druggists; the licensed saloons numbered about 8,000; leaving nearly 3,000 persons paying

the Federal tax who were not allowed under New Jersey laws to sell liquor. Several large towns, including Ocean Grove, Vineland, Millville, Bridgeton, and about 75 smaller municipalities, had excluded saloons by action of Council or by special acts passed by the Legislature some years earlier.

Situated between New York and Philadelphia, New Jersey suffered from the overflow of the vices of those cities.

In 1913 New Jersey had 20 distilleries, with an output of 70,786 gallons of spirits, and 3,531,616 barrels of fermented liquors were also produced. According to the Federal Census of 1910 there were 240,827 youths between the ages of 15 and 21 in the State. There were over 10,000 liquor-dealers in the State, one liquor-dealer to every 23 youths. Moreover, there were also numerous unlicensed clubs in the State that sold liquor. During that year the Anti-Saloon League exposed hundreds of these, and compelled them either to buy licenses or to stop serving liquors. Although the State had strong laws for regulating the liquor traffic, in the larger cities they were violated very generally and with impunity.

In Newark there was a strong alliance between disorderly houses, liquor-dealers, and some public officials. The Anti-Saloon League, using "pitiless publicity," succeeded, in spite of powerful political opposition, in closing two large hotels and two disorderly houses, five proprietors being given prison sentences. The League secured prohibition of the sale of liquor on all railroad cars operated in the State, and closed Bellwood Park, Hunterdon County, on Sundays, where formerly thousands gathered for drunken revelry.

Under the Walsh Act, enacted at this time, providing for a commission form of government for cities, the charter allowed the right of initiative, referendum, and recall by the people, giving practical local option and power to enact stricter regulation laws upon petition of 15 per cent of the electorate. Some of the larger cities, including Atlantic City, Jersey City, Long Branch, and Trenton, adopted the charter government.

During 1914 the Law Enforcement department of the Anti-Saloon League, cooperating with the local committees of the W. C. T. U., carried on active campaigns for law enforcement. The League prepared a "Layman's Guide to the Liquor Laws of New Jersey," with a digest of the liquor laws and practical suggestions for law enforcement, which was instrumental in arousing much agitation for better conditions in the State.

For over seventeen years the Anti-Saloon League carried on, chiefly through the Protestant Evangelical churches, agitation for a local-option law, which was finally successful in 1918, when the Legislature, a majority of whose members were pledged to local option, enacted a measure providing for local option in municipalities. Under this law, more than 80 municipalities, covering 30 per cent of the State, voted dry within a few months. The liquor forces appealed many of these elections to the Supreme Court of the State, and 36 cases were carried to the Court of Errors and Appeals, which defended the law in every instance.

The present (1928) officers of the State Anti-Saloon League are: President, Elwood Hollingshead, Moorestown; vice-president, Rev. J. M. Veerstedt; secretary, Rev. C. C. Woodruff; treasurer, J. E. Van Dyke; State superintendent, Rev. Mar-

na S. Poulson, Newark; assistant superintendent, Samuel Wilson; attorney, G. Rowland Munroe.

After July 19, 1919, when War-time Prohibition became effective, many municipalities and courts continued to grant liquor licenses, and enforcement of Prohibition was left entirely to Federal authorities, as was the case in Jersey City and Newark. The League took the cases of these cities to the Supreme Court, and obtained decisions to the effect that, under the War-time Prohibition Act and the Eighteenth Amendment no licenses to sell intoxicating liquors could be lawfully granted, and declared the licenses in question to be null and void. These city governments appealed to the Court of Errors and Appeals, and the former verdicts were sustained.

On the submission of the Eighteenth Amendment to the New Jersey Legislature, a resolution for ratification was introduced in the House by Assemblyman Lewis. Both Houses were under

Ratification of Eighteenth Amendment Delayed

Republican control and were considered friendly to the Amendment, as they had enacted the local-option law and drastic abatement law, as well as a number of strengthening amendments to the liquor enforcement act known as "Bishop's Act." Governor Walter E. Edge used the influence of his office to prevent ratification, and had the leaders in both Houses introduce a referendum resolution. As a result of the ensuing contest neither ratification nor the referendum resolution could be brought to a vote.

The two succeeding Legislatures were unfriendly in the House, and the interference of Governor Edge was responsible for keeping Prohibition a live question in Jersey politics, as well as for keeping the Republican party out of power for the next two years, and the election of a Democratic governor. The latter, Governor Edwards, on assuming office, promised to make the State as "wet as the Atlantic Ocean."

The answer of the people at the election of 1920 was an overwhelming defeat for the Governor's party and a reversal of his policy. The Legislature of that year, under the Governor's influence, enacted a bill defining intoxicating liquor as any beverage containing more than 3.50 per cent of alcohol by volume, and the attorney-general instituted a remonstrance against the Volstead Act, making claim that the Eighteenth Amendment was unconstitutional. The case was argued before the Supreme Court, which dismissed the appeal.

In the 1920 election the Republican party took a firm stand for proper legislation to enforce the Eighteenth Amendment, while the Democratic party was silent on the question at the State convention; but in the more populous counties of Essex and Hudson the party took a stand for the repeal of the Volstead Act. The result of the election was that the Republicans elected eleven out of twelve members of Congress, the lone Democrat being the only member pledged to repeal, whereas seven of the Republicans were personally pledged to sustain the Volstead Act, and four were pledged by their party platform. In the House of Assembly the Democrats elected only one member and he was dry.

In the meantime the Eighteenth Amendment went into effect (Jan. 19, 1920), voiding all li-

cense and local-option laws. After it became operative the Anti-Saloon League conducted numerous intensive campaigns for the election of Legislatures favorable to the enactment of enforcement laws.

In 1921 the Assembly repealed the Edwards "probeer law," and in the Senate but one vote was registered against the repeal. A drastic bone-dry enforcement code was then enacted, the Van Ness Act, which was prepared by a number of prominent lawyers in the State in collaboration with Attorney G. Rowland Munroe of the Anti-

Edwards "Probeer Law" Repealed

Saloon League. The special feature of this code was its provision for a summary trial of law-breakers before a judge of the Court of Common Pleas, sitting as a magistrate without the intervention of a grand or petit jury, this procedure being constitutional, as the prosecution was made for disorderly conduct rather than for "crime." The law provided a maximum penalty for a first offense of \$500 fine or six months imprisonment, or both; for repeated offenses a person could be tried for keeping a disorderly house, for which the maximum penalty was a fine of \$1,000 or three years' imprisonment, or both. The vote on the enforcement law was 42 to 11 in the House, and 17 to 4 in the Senate; in like proportion it was passed over the governor's veto. The vote in the Assembly on the Eighteenth Amendment at this time was 51 to 4 in the House, and 10 to 8 in the Senate. On the basis of the ratification votes in other States New Jersey had ratified; but, owing to a rule of the Senate requiring a majority of the entire Senate for an affirmative vote on a resolution reported through a committee, the record showed the resolution as lost, one more vote having been needed, with three members refusing to vote.

Under the Van Ness Act the courts proceeded to convict and jail bootleggers rapidly without indictment and trial by jury. Over 500 appeals were taken to the State Supreme Court, which body unanimously sustained the law. Appeal was then made to the Court of Errors and Appeals, with the result of a remarkable decision. In four separate propositions involving the leading questions at issue, a majority of the Court voted to sustain the law; but on the general proposition, "Shall the Court below be sustained," a majority voted in the negative, but failed to place on record any statement of the reasons for so voting. This decision, without a recorded opinion, is an anomaly in New Jersey jurisprudence. It made the Van Ness Act practically non-workable, so that Prohibition became the leading issue in the next legislative campaign.

The Republican party, which stood for sustaining the Constitution and Prohibition, elected a large majority in both House and Senate. When the Legislature convened in 1922 it enacted a new enforcement measure, the Hobart Act, in harmony with the national law, and passed it over the veto of Governor Edwards. A series of five laws was included under this code: (1) The main law, adopting the features of the Volstead Act combined with the form of the Van Ness Act: it was bone-dry with strong search-and-seizure and punitive features; (2) regulation of intoxicating liquors for non-beverage purposes; (3) providing for the abatement as a nuisance of any premises where the

law was habitually violated; (4) authorizing civil action against any person who sold intoxicating liquors, and the recovery of damages by any person injured thereby; (5) authorizing

Eighteenth Amendment Ratified Boards of Freeholders to pay any expenses incurred by any prosecutor in bringing action in the United States Court under Section

22 of the Volstead Act to enjoin as a nuisance any premises wherein the law had been violated. In spite of attacks of successive years in the election of legislators and the attempts of the Democratic party to modify or repeal this code, it stands unimpaired at the present time (1928). The same Legislature ratified the Prohibition Amendment by a vote of 32 to 24 in the House, on March 7, and of 12 to 4 in the Senate, on March 9.

The Prohibition party in its earlier years exerted a powerful influence in creating public sentiment in New Jersey, but it was opposed to the enactment of local-option laws, and in later years did not cooperate in any manner with the non-partizan efforts of the Anti-Saloon League in obtaining the ratification of the Prohibition Amendment or the enactment of enforcement laws. The influence of the party began to be felt in the Presidential year of 1884, when the vote for St. John totaled 6,153. The highest mark was reached in 1886 when Gen. Clinton B. Fisk, who was candidate for the governorship, received about 20,000 votes.

Since the ratification of the Prohibition Amendment and the enactment of the Enforcement Code, the temperance forces of the State have been giving their attention to creating public sentiment for preventing reaction and for securing enforcement of the law. A very efficient agency to that end has been the

Prohibition Enforcement New Jersey Temperance Society, Inc., a private society organized to administer a trust fund left in the will of a prominent friend of temperance and Prohibition. Working in collaboration with the Anti-Saloon League and Mr. Sam Wilson, editor and chief of its Publicity Department, it has prepared and distributed a large quantity of effective literature. The League, also, has distributed large quantities of literature; and during 1923 it sent out 44 press bulletins, chiefly answering anti-Prohibition propaganda, estimated to have reached no fewer than 15,000,000 readers.

During 1923 a determined effort was made by a group of wet Republican politicians, under the leadership of Senator Edge and State Chairman Stokes, to place the Republican Convention on record as supporting the former's prober program. It was defeated by a decided majority, and the convention went on record for strict enforcement of the Prohibition Law. The Republican Legislature of 1924 stood firm against all reactionary movements, some fourteen wet and reactionary measures being introduced during the session, but none surviving the committee. During the year a decided improvement took place in the enforcement of Prohibition in the Federal jurisdiction and in some county courts, penalties being increased and judges giving jail sentences for second offenses. Federal juries were disposed to convict where the evidence justified it, and this was also true in the county courts where the prosecutor was in earnest. In the larger counties—Hud-

son, Essex, etc.—the disposition was to ignore the Prohibition laws, just as in former days they ignored the laws for regulating the liquor traffic. All prosecutors and judges are appointed by the governor; and when the governor is out of sympathy with the law, as in the case of Edwards and Silzer, subordinates are disposed to follow his attitude.

During the first six months of 1924 great work was done in padlocking through the Federal Courts, over 200 such decrees being rendered. In one session of the Federal District Court, Judge Joseph Bodine ordered 33 places closed under injunction decrees, and on July 11 ordered "Hotel Manze" at Trenton and the "Commercial Hotel" at Long Branch to be padlocked.

The beneficial effects of even poorly enforced Prohibition are manifest throughout the State. Of 36 former breweries only 6 now have near-beer permits; others have been transformed and are manufacturing useful articles, or are being used as warehouses. Saloons have disappeared entirely, except in a few larger cities. Children are reaping the benefits and the schools are now overcrowded.

Arrests for drunkenness, three years after Prohibition, showed a great decrease, notwithstanding the fact that the police in the larger cities did nothing to enforce the law. In Newark the decrease was 26.6 per cent; Trenton, 29; Paterson, 24. The reports of the Bureau

Beneficial Effects of Prohibition of Associated Charities show a decrease in the number of cases where intemperance has been the cause of applications for assistance. In the

Boys' Home at Jamestown, during the same period, commitments decreased from 1,445 to 819, or 43 per cent; the reports from the hospitals for the insane show that the cases of alcoholic psychoses have decreased; and the records of the State Department of Health show a decrease in the number of deaths from alcoholism in the three years in question. These figures are supported by the almost unanimous testimony of officials in charge of eleemosynary institutions.

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NEW JERSEY STATE TEMPERANCE ALLIANCE. A society listed among the organizations represented at the Centennial Temperance Conference, held in Philadelphia in September, 1885, as reported in "One Hundred Years of Temperance." Five representatives of the Alliance attended the Conference, namely: Rev. A. E. Ballard, Ocean Grove; Rev. Chas. H. Pool, Raritan; Rev. A. K. Street, Camden; Charles B. Coles, Camden, and Mrs. Fanny H. Carr, Camden.

Every one of these delegates is now (1927) dead, and no information concerning the Alliance, other than that given above, is obtainable. The organization was probably of a local and transient character, and, inasmuch, as it has left no trail, it was doubtless not effectively active.

NEW JERUSALEM CHURCH, or NEW CHURCH. A religious community founded by followers of Emmanuel Swedenborg and based on his teachings. In December, 1783, a small group of sympathizers founded in London the Theosoph-

ical Society, among the members being William Sharpe, the engraver, and John Flaxman, the sculptor. On May 7, 1787, the New Jerusalem Church was formally organized in London and the members met in private houses until January, 1788, when they first worshiped in a church in Great Eastcheap. The Theosophical Society then dissolved.

The constitution of the New Church is similar to that of the Congregational denomination, each society managing its own affairs.

According to the "Encyclopaedia Britannica" (11th ed., xix. 514), in 1909 there were in England 70 societies, 6,665 registered members, and 7,907 Sunday-scholars. On the continent of Europe some adherents of the New Church are found in almost every country, and societies exist throughout the world, in Australia, Japan, parts of Africa, and the West Indies.

Dawson Burns in his "Temperance History" (ii. 154) states that in 1871 the (English) New Church Conference "passed a resolution, by the casting vote of the president, to memorialize the Home Secretary in favor of the Permissive principle." The same writer says (ii. 386) that at the annual conference of the Church, held at Liverpool in August, 1880, a temperance society on the dual basis was formed, the secretary of which for some years was Mr. Ernest Braby.

Winskill ("The Temperance Movement and Its Workers," iii. 244, London, 1892) states that in 1870 a duly recognized New Church Temperance Society was organized, having two sections, one for moderate drinkers and the other for total abstinents, the latter being most active and successful. The annual meeting of the Society was held in connection with the (movable) New Church Conference. Branch societies were formed at Bath, Blackburn, Leeds, and other towns; and in 1891 there were, in all, 22 branches with 2,215 members. Special attention was paid to training the young to abstain from all alcoholic liquors.

Swedenborg's teachings were carried to America by James Glen, a Scotchman, who lectured in Boston and Philadelphia on the new doctrine. A society formed at Halifax, N. J., in 1791 had but a short existence. In 1792 a society for worship was founded at Baltimore, Md., and was reorganized in 1798. A General Convention was formed in 1817 at Philadelphia. In 1907 the New Church had 102 ministers, 103 societies, and 6,560 members. In 1927 there were 113 ministers, 96 churches, and 6,521 communicants.

The General Convention of the New Jerusalem in the U. S. A. has not taken any formal action in regard to the liquor traffic or temperance movements. Members of the Church have been active in such matters, but the Church as a body has not taken action. It has no temperance section or committee.

The societies of the Convention are left in freedom as to the wine used in observance of the sacrament. About two thirds use fermented wine, and one third unfermented.

There is a separate organization of the New Church with headquarters at Bryn Athyn, Pa., where the bishop resides and where there is a cathedral church. This adopts the title "The General Church of the New Jerusalem."

The General Church of the New Jerusalem on Dec. 31, 1926, had a world-wide membership of

1,886, with 39 ministers and 24 societies, 15 of which are in the United States and Canada, 2 in England, and others in France, Belgium, Holland, Sweden, Natal, New South Wales, and Brazil. A native mission is maintained in South Africa. Eight societies conduct parochial schools for the elementary grades. The Academy of the New Church, with departments from kindergarten to junior college and theological school (the enrolment being 252 for 1926-27), is at Bryn Athyn, Pa.

The General Church holds a triennial General Assembly, the Councils meet annually and the Consistory weekly. Among the periodicals are *New Church Life*, the official monthly, *New Church Sermons*, and the *Journal of Education*.

The General Church condemns the evils of intemperance, but does not oppose the moderate use of alcoholic beverages. In the Communion fermented wine only is used. No resolution has ever been passed in regard to the liquor traffic.

NEWKIRK, MATTHEW. American merchant, philanthropist, and temperance advocate; born at Pittsgrove, N. J., May 31, 1794; died in Philadelphia, Pa., May 31, 1868. He was a soldier in the Revolutionary War. In 1816 he engaged in business in the mercantile field in Philadelphia, and was also interested in banking. He was one of the projectors of the Philadelphia, Wilmington, and Baltimore Railroad (now the Pennsylvania line), and became its first president, and was the originator of the system of checking baggage on trains which is still in vogue. He was engaged also in the coal, iron, and steel industries. His religious associations were with the Presbyterian Church, in which he was a ruling elder.

In his young manhood Newkirk adopted total abstinence. In the presence of a number of his employees he destroyed a quantity of liquor which had been kept, in his business place, for treating customers. For forty years he was an active temperance advocate, and for a long time was president of the Pennsylvania Temperance Society.

About 1838 he entertained for several days Senator Henry Clay of Kentucky. At a banquet given in honor of his visitor, to which the principal bankers, merchants, and ministers of Philadelphia were invited, no intoxicants of any kind were served—only coffee, tea, lemonade, etc. This, being so unusual, created quite a sensation at the time.

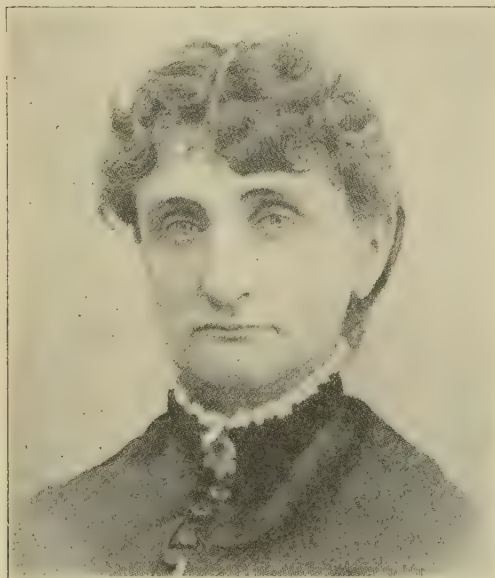
Newkirk was ardent in promoting the spread of the temperance cause among the religious denominations, which was then a form of temperance activity much neglected. He was a personal friend of the Rev. Theodore L. Cuyler, with whom he was closely associated in temperance work.

NEWMAN, ANGELIA LOUISA FRENCH (THURSTON). American lecturer and temperance leader; born at Montpelier, Vt., Dec. 4, 1837; died at Lincoln, Nebr., April 15, 1910. Removing with her parents at fourteen to Madison, Wis., she was educated at Montpelier Academy and Lawrence University, Appleton, Wis. Miss Thurston was married in 1856 to Frank Kilgore, of Madison, Wis., who lived only a few months after their marriage. In 1859 she married David Newman, of Beaver Dam, Wis., and a few years later the family residence was established in Lincoln.

Mrs. Newman's interest in missions, home and

foreign, led to her appointment as Western Secretary of the Women's Foreign Missionary Society of the Methodist Episcopal Church; and in this interest she traveled and lectured in every section of the country. During the same period she served on the editorial staff of the *Heathen Woman's Friend*, a missionary periodical published in Boston, Mass. Visiting Utah during a period of ill health, she investigated the situation of Mormon women; and this led ultimately to the building, at a cost of \$80,000, of a Home in Salt Lake City for Mormon polygamous women separated from their husbands under the Edmunds Law.

An ardent advocate of temperance and Prohibition, Mrs. Newman was for 27 years superintendent of Prison and Jail work in the National Woman's Christian Temperance Union. She was also connected officially with various other benevolent and charitable organizations, and was ac-



MRS. ANGELIA LOUISA NEWMAN

tive in them all despite the fact that, as the result of several serious accidents, she was scarcely ever free from pain and weakness.

During the Spanish-American War Mrs. Newman was commissioned hospital inspector for Hawaii and the Philippines.

NEWMAN, FRANCIS WILLIAM. English professor, author, and temperance advocate; born in London June 27, 1805; died at Weston-super-Mare, Somersetshire, Oct. 7, 1897. He was educated at a private school at Ealing, and at Oxford University, where he obtained a double first class in 1826. From the latter year to 1830 he was Fellow of Balliol, when he resigned his fellowship and went to Bagdad with the Groves Missionary Expedition. After three years abroad he returned to England, where he became classical tutor at Bristol College in 1834. Later he was professor of Latin in Manchester New College (1840-46) and in University College, London (1846-69). Following his retirement from University Col-

lege, Newman resided for a time in London, then removed to Clifton, and, finally, to Weston-super-Mare. He was blind for five years prior to his death, but retained his faculties until the end. He was twice married.

In religious controversies Newman opposed his brother, Cardinal John Henry Newman, desiring a religion which included the best in all the historical religions. He was a very versatile writer, and his works covered a wide range of subjects. Among his more widely read books were: "The Soul, Her Sorrows and Aspirations" (1849); and "Phases of Faith" (1850).

Although practically an abstainer throughout his life, Newman did not declare himself as such until 1861. In 1864 he was elected one of the vice-presidents of the United Kingdom Alliance, and from that time until his death he remained a staunch friend of the total-abstinence movement. He frequently addressed metropolitan and national meetings of the United Kingdom Alliance, and his papers on various phases of the liquor problem were read at temperance and social-science congresses throughout the country. He was an ardent advocate of the Permissive Bill, and one of his papers, "The Drink Traffic and the Permissive Bill," which appeared in the February, 1872, issue of *Frazer's Magazine*, was reprinted and had a wide circulation.

NEW MEXICO. A southwestern State of the United States; bounded on the north by Colorado, east by Oklahoma and Texas, south by Texas and Mexico, and west by Arizona; area 122,634 sq. mi.; population (estd. 1928) 396,000; admitted to the Union Jan. 6, 1912; capital, Santa Fé, population (1920) 7,236. The city of Albuquerque has a population of about 15,000.

More than 12,000,000 acres in the State are heavily forested. The minerals are gold, silver, copper, coal, lead, and zinc. Besides agriculture the chief industries are lumbering, milling, car-construction and railway-repairing.

New Mexico was visited by Spaniards during the period 1536-40. Fray Augustin Rodriguez, a Franciscan missionary, having been killed by natives in 1581, Don Antonio Espejo was sent the following year to protect the missions. The viceroy of Mexico then annexed the territory to Spain and established forts and mission settlements. The Pueblo Indians were readily converted to Christianity, and mines were opened and worked. But Spanish cruelty soon aroused discontent among the Indians, who drove out their foreign oppressors in 1680. In 1698 the Spaniards regained control of the province, which remained part of Mexico until 1846. Under the Mexican Republic New Mexico remained a province until 1824, when it was united with Chihuahua and Durango to form the Estado Interno del Norte. A few months later it became a Territory; in 1836 it was designated a department, and remained such until ceded to the United States by the treaty of Guadalupe Hidalgo (Feb. 2, 1848). A regular Territorial form of government was organized by an act of Congress March 3, 1851. The region south of the Gila River was acquired by the Gadsden Purchase (Dec. 30, 1853), and was annexed to New Mexico by Congress June 30, 1854. At that time the Territory contained the whole of Arizona and a portion of Colorado and Nevada. In 1861 part of the north-eastern corner of the Territory was given to Col-

orado, and two years later all of the land west of the 109th meridian was incorporated into Arizona. During the Civil War New Mexico stood by the Union. Texas Rangers took possession of the Territory in December, 1861, but were compelled to retire in April, 1862.

Beginning in 1850, numerous attempts were made to secure the admission of the Territory into the Union; but it was not until 61 years later that complete political autonomy was given to New Mexico. The admission of New Mexico and Arizona as one State, that of Arizona, was attempted in 1906: New Mexico voted favorably, but Arizona rejected the proposal.

On Jan. 21, 1911, a constitution was submitted to the vote of the people, and was approved by a large majority. On Jan. 6 of the following year New Mexico was admitted to Statehood.

Legislation. The temperance legislation of the Territory of New Mexico prior to 1890 is thus briefly summarized in the "Cyclopaedia of Temperance and Prohibition," page 327 (New York, 1891):

License taxes, half of which shall be for Territorial and half for county purposes, shall be imposed as follows: On all wholesale dealers in intoxicating liquors in quantities of more than five gallons, \$100; on retail dealers, \$40; brewers, \$60; distillers, \$200. (C. L., 1884, Sec. 2901.)

No officer of any prison shall deliver liquor to any prisoner unless upon certificate of a physician. (Id., Sec. 471), upon penalty of \$25 to \$50, and disqualification for his office on second conviction. (Id., Sec. 472.) If any other person so deliver liquor to a prisoner he shall be fined \$5 to \$25. (Id., Sec. 841.)

If any person sell liquor to a minor without consent of the parent or guardian, or to an intoxicated person, he shall be fined \$5 to \$50. (Id., Sec. 841.) . . .

Any saloon-keeper trusting any minor for drinks does so at his own risk; he has no action therefor. (Id., Sec. 852). Any saloon-keeper permitting minors to play billiards, cards or any other game on his premises, shall be fined \$10 to \$100. (Id., Sec. 853.) Selling or giving liquor to minors under 18 years of age, by one not the father or guardian, is punished by fine of \$10 to \$50, or imprisonment not exceeding 60 days. (Id., Sec. 855.)

Delivering liquor to Indians under charge of agents is punished by fine of \$20 to \$100, or by imprisonment not exceeding three months. (Id., Sec. 856.)

Selling on election day is illegal and punished by fine of \$25 to \$100, or by imprisonment 20 to 30 days (half of the fine to the informer). (Id., Secs. 857-8.)

Selling to any Indians excepting Pueblo Indians is fined \$5 to \$200. (Id., Sec. 859.)

Any saloon-keeper permitting games, cards or dice upon his premises shall be fined \$50 to \$300. (Id., Sec. 881.)

Municipal corporations have the right to license, regulate or prohibit the sale of liquor and determine the amount of license, and to grant permits to druggists to sell for medical and similar purposes, and to punish sales to minors, insane, idiotic or distracted persons, habitual drunkards and intoxicated persons. (Id., Sec. 1622.)

Every husband, wife, child, parent, guardian, employer or other person, injured in person, property or means of support by any intoxicated person who is a habitual drunkard or in consequence of such intoxication, shall have action against the sellers of the liquor causing the intoxication, if such plaintiff has before given the seller notice not to sell to such habitual drunkard. (Laws, 1887, c. 20.)

Because of the uncertainty as to New Mexico's acquisition of Statehood, not much temperance or other legislation along moral lines was enacted for several years. One law, however, was passed which did much to start New Mexico along the road to Prohibition. This was a law prohibiting the sale of liquor except within a city, town, or village containing not less than 100 inhabitants. As there were many small settlements in the new and sparsely settled country, this forced considerable territory to become dry, notwithstanding

the devious methods resorted to by the saloon-keepers to show 100 or more "residents" in order to forestall closing.

The license fee ranged from \$100 to \$400, according to location; but an incorporated city or town might require any additional license tax which the council might see fit to impose. Thus in some of the towns the fee was as high as \$2,400. Incorporated cities and villages had power to license, regulate, or prohibit saloons by electing officers who would execute the public will. In a few cases the town councils passed ordinances prohibiting the granting of licenses, but the greater number of municipalities were saloon territory pure and simple. In 1909 the city council of Santa Fé adopted a resolution to the effect that after Jan. 1, 1910, no liquor licenses would be granted.

In 1913 the Anti-Saloon League and the W. C. T. U. of New Mexico agreed upon a plan to secure the enactment of a county Prohibition law and to submit the question of State-wide Prohibition to a vote of the people at the general election of 1914. The county-option bill was first passed by the House early in the session by a strong majority. On the following day it was reconsidered and laid on the table, and the State-wide Prohibition joint resolution was passed by a large majority and sent to the Senate committee. The Republicans were in control of both branches of the Legislature. The Senate then caucused, and the vote stood 8 to 8 on the question of reporting out the resolution, but the eight in favor of reporting finally disagreed on the time of submission, and thus the bill was not reported out. Had the Republicans stood true, there were enough Democrats ready to support the measure to take the resolution from the committee and pass it. By their weakening the Prohibition amendment again failed to pass the Senate.

However, the demand for prohibitory legislation was so strong that the Legislature deemed it wise to enact laws of some sort, so a municipal local-option bill was passed which applied to all incorporated cities, towns, and villages having a population of 300 and upward. Another measure, called a "district-option law," was enacted which granted to petitioners the right to ask for a vote from any district, precinct, or the like, however small, up to the full county unit, outside of incorporated municipalities. These laws were not as strong as the county Prohibition bill demanded by the Anti-Saloon League; but, by combining the two measures and by holding the elections in the municipalities at or near the same time that the county election was held, New Mexico had practically a county Prohibition law with the difference that, while the moral influence of the rural districts could in this way be brought to bear upon municipalities to carry them dry, the rural vote in no way offset the municipal vote. The fight in the Legislature was the bitterest in the history of the State, as there had been no new temperance legislation for seven years.

Despite the most determined opposition of the Speaker of the House, the district-option bill was passed by a vote of 38 to 6 on March 14, 1913, and the measure went into effect on June 12 of that year.

The Municipal Prohibition Law applied to all

incorporated cities, towns, and villages having a population of 300 upward, and to no other territory. Petitions for an election in municipalities had to be signed by electors equal in number to at least 25 per cent of the votes cast for the candidate receiving the highest vote at the last preceding municipal election. Such municipal Prohibition election could not be held within two months of any other election; nor within one month nor later than two months after the filing of the petition with the municipal council.

Municipal Prohibition Law Whether the vote was for or against Prohibition, the question could not be voted on again for four years; and the municipality was required to pass forthwith ordinances to carry the result of the vote into effect. No Prohibition ordinance then in force could be repealed except upon petition and election according to the new law. The penalty for violating this municipal-option law was "not more than five hundred dollars, or by imprisonment for not more than six months or both."

The District Prohibition Law applied only to territory outside of incorporated municipalities. As stated above, the districts could be as small or as large as desired up to the full size of the county, but no voting district could include any territory within the limits of any incorporated municipality. Such districts, however, might comprise territory entirely surrounding a municipality. Thus an entire county could vote as a unit, excepting the incorporated municipalities, which voted separately. A number of counties had no incorporated municipalities at all; others, only one or two; so that in a number of cases counties could vote as units.

However, it was frequently more desirable to take a smaller district, around one or several towns having saloons, so bounded and described as to include the dry population and to enable the voters within such district to carry it dry. The proposed district was to be accurately described and bounded in the petition, so that there might be no doubt as to who was entitled to vote at the Prohibition election, or as to what territory exactly was thereafter under Prohibition or otherwise. But the law limiting saloons to villages of 100 inhabitants still held as before, even where a vote was taken by districts, and even though the district voted wet.

District Prohibition Law A Sunday-closing law (House Bill No. 26) specifically closed saloons at 11.30 Saturday night until Monday morning at 5.30. This law was a distinct advance, as saloons had hitherto been open legally until sunrise on Sunday morning. Another good law (House Bill No. 110) enacted at this time prohibited minors under eighteen years of age from attending, frequenting, or loitering in or about any pool-room, and imposed a fine not exceeding \$20 and 30 days in jail on proprietors permitting violations of the act.

On Nov. 6, 1917, the people of New Mexico voted to adopt Constitutional Prohibition, which was to go into effect on Oct. 1, 1918. The State Legislature convened in regular session on Jan. 14, 1919, and as its first act ratified the National Prohibition Amendment to the Federal Constitution, the vote being 47 to 1 in the House and 12 to 4 in the Senate. This session of the Legislature also passed

an enforcement act prohibiting public possession of liquor, enacting search and seizure, changing the penalties from fines and jail sentences to jail and penitentiary sentences, and prohibiting the courts from suspending sentences. As a separate measure the State mounted police force was augmented and greatly strengthened both by enlarged appropriations and by extended authority.

An opinion handed down by the attorney-general's office ruled that druggists might not sell liquor of any nature whatsoever, except wine for sacramental purposes and grain alcohol for medicinal and scientific use.

In the 1923 session of the New Mexico Legislature, a law was adopted making it a felony to give intoxicating liquors to minors. The Legislature had previously enacted, with only three dissenting votes, a State enforcement code similar to the Wright Act of California, thus adopting all the provisions of the National Prohibition Act as the law of the State except those rendered inoperative by the Prohibition amendments to the State Constitution. The State Constitution prohibits any intoxicant for any purpose except grain alcohol for medicinal purposes and wine for sacramental use. Thus the provisions of the national act which are more easily violated, including the permit system, are done away with; and New Mexico has one of the most complete Prohibition codes in existence.

Temperance Movement. The movement for the prohibition of the liquor traffic in New Mexico has been said to have been "mothered by the W. C. T. U. and fathered by the Mountaineer State Chautauqua." Having as its foundation the pioneer missionary ministry of the Rev. Thomas Harwood, D.D., the founder of Protestantism in New Mexico, who came to the Territory in 1867, and who established 86 Methodist churches in New Mexico and Arizona, the first W. C. T. U. was organized in Albuquerque in 1885 (see below). Through the early years the power and influence of a number of these pious women grew and gradually gained a foothold among Spanish women of influence, and thus pioneered the way.

Ahead of the building of the Santa Fé Railway west from Amarillo, Texas, across New Mexico, at the crest of the mountains in the center of the Territory, resolute pioneers of devout Christian faith built among the pines the town of Mountaineer, into whose corporation and deeds of purchase was written the prohibition of intoxicating liquor. Most of these men and their wives were college graduates maintaining very high standards of Christian living; and they were under the leadership of such men as John W. Corbett, Senator W. M. McCoy, W. B. Hoyland, and W. R. Orme.

Shortly after the coming of the railroad, these men established a summer school and religious encampment center known as the "Mountaineer State Chautauqua." This was the cradle of Prohibition in New Mexico. Saloons were prohibited by deed of the town site. Early in the development of this institution the Methodist Episcopal Church sent to the pastorate of the church at Mountaineer and as a missionary to the vast, new, rapidly settling district, approximately 200 miles square, a young minister, the Rev. R. E. Farley, and his wife. Mr. Farley became superintendent

of the Chautauqua, and into his hands was committed the leadership of the united Prohibition forces of the Territory.

The "American Prohibition Year Book" for 1904 stated that in that year the census showed that there were 903 liquor-dealers in New Mexico, which at that time had a population of 195,310.

The Anti-Saloon League of New Mexico was organized about 1905, although temperance work had long been carried on by individual religious denominations. The Rev. W. W. Havens, D.D., a Methodist minister who had been State superintendent of the South Dakota League, was elected first superintendent of the New Mexico League.

At first New Mexico and Arizona were organized as one League. Dr. H. A. Hughes was named chairman of the Arizona committee, and D. A. Porterfield, of Albuquerque, headed the New Mexico committee. The launching of the undertaking was rendered extremely difficult be-

Anti-Saloon League cause of the character of the old settlers, most of whom were Spanish. They were not especially favorable to the idea of temperance, and it required much patience and determination on the part of Havens and his coworkers to carry on their program. Havens traveled constantly in the two States, campaigning and organizing temperance sentiment and crystallizing it into votes and legislation.

About this time the Federal Government began to attempt the suppression of the traffic in intoxicating liquors among the Indians scattered over the various reservations throughout the Territory. In this connection should be mentioned the remarkable work of William E. ("Pussyfoot") Johnson, United States Government enforcement officer for the suppression of the sale of liquor to Indians, and his helpers. The agitation thus inaugurated by the Federal Government greatly aided in building up dry sentiment, and prepared the people of the Territories for the larger movement which finally resulted in the enactment of complete Prohibition.

The Woman's Christian Temperance Union had become active in both Territories, as had, also, the Prohibition party. The Independent Order of Good Templars and several of the religious temperance organizations, also, were interesting themselves in the campaign for prohibitory legislation. While each of these organizations was weak by itself, united they were able to accomplish a considerable amount of good work.

In March, 1906, the New Mexico Anti-Saloon League commenced the publication of an official organ, the *Southwestern Anti-Saloon Issue*, besides distributing temperance tracts and pamphlets, all of which served to educate the populace and to forward the Prohibition movement. As both of the Territorial Legislatures met at the same time, it was very difficult for the superintendent of the combined New Mexico and Arizona Leagues to direct the legislative work at both capitals, especially when the legislative hearings on Prohibition bills were set for the same day, as sometimes occurred. Because of these and other reasons the two Territorial Leagues were organized separately in 1909. In that year one entire county and several towns in New Mexico were added to the dry column. The governor, together with many of the judges and leaders in public life

in the Territory, declared for Prohibition, and the temperance prospect was exceedingly bright. Unfortunately the hardships incidental to the office of the superintendent—day and night labors, bitter attacks of the wets, and indifferent, or at least inadequate, support of the drys, had so undermined Dr. Havens's health that he felt compelled to retire from the struggle, although he had not received the whole of his meager salary. The treasury was again as empty as when he began his service; the publication of the *Issue* was suspended; and the work ceased early in 1909.

Havens was a veteran of the Civil War. He now retired to the Soldiers' Home at Santa Monica, Cal., and, after a few restful years there, passed on to his eternal reward. He had done a noble work, overcoming almost insuperable difficulties and the bitterest of opposition from cowboys and "roughnecks." He laid a firm foundation for League work in the two Territories.

After the New Mexico League had been without a superintendent for several months, the temperance leaders held a State convention at Mountainair, in July, 1909. At this convention the Rev. James I. Seder, a minister of the Evangelical Church (a Methodist body) was elected superintendent in succession to Dr. Havens, and he assumed office in the following September. Still a Territory, New Mexico was the fourth largest political division in the Union, and the task ahead of Seder was a huge one. The official organ of the League had been suspended, the treasury was empty, and there were no local organizations in existence to carry on the work throughout the Territory. In fact, the new superintendent had to borrow money for his initial traveling and hotel ex-

Reorganization of the Anti-Saloon League Undaunted, Seder immediately went to work to rebuild the organization, resurrect the monthly organ of the League, find local leaders, and raise the funds necessary to carry on. Congress had just passed the Enabling Act admitting New Mexico and Arizona to Statehood, and the Prohibitionists planned to elect delegates to the State Constitutional Convention who would vote for the inclusion of prohibitory legislation in the new constitution. Owing to the fact that many of the inhabitants of New Mexico were Spanish, and had to be reached through the Spanish language, the work was much hindered, as dry speakers with a knowledge of that language were few, and churches were not everywhere available in which temperance gatherings might be held. The colored vote was still another and a somewhat perplexing problem.

In January, 1910, all saloons in Buchanan, De Baca County, were closed, despite threats against the new superintendent and boycott and bitter vituperation against dry local business men and citizens. In March, 1910, Conant closed its saloons, and in April the villages of Endee, Tres Piedras, and Shoemaker did likewise, some violence but no fatalities attending the change. The law of the Territory gave incorporated cities and villages the power to license, regulate, or prohibit saloons by electing municipal officers who would execute the public will. Under this law the city of Carlsbad, Eddy County, elected a no-license city council which closed all local saloons at the expiration of their licenses.

The campaign for Constitutional Prohibition in New Mexico began in earnest in May. One hundred delegates to the Constitutional Convention were elected. On substantial evidence it was generally believed that 20 of these men were directly interested in the liquor business, while there was documentary proof that 14 of them were actively engaged in the traffic. The United States Internal Revenue records and the *New Mexico State Gazetteer* both proved these statements.

The Constitutional Convention met early in October, 1910, and was in session for seven weeks, closing late in November. As the national administration was Republican in politics, a majority of the delegates were of the same political faith. New Mexico being a Territory, the influence of the national administration was naturally strong, as many of the higher Territorial officers, such as governor, judges, attorney-general, and others, were appointed in Washington, besides having veto power over the acts of the Legislature.

The Hon. Charles A. Spies, national Republican committeeman for New Mexico, was elected president of the Constitutional Convention, and José A. Sena, clerk of the Supreme Court, was chosen secretary. The combined influence of coal, railroad, and liquor interests dominated the Convention; in fact, it was generally understood, openly talked about, and undenied that the Convention president was attorney for the Kansas City wholesale liquor interests. The chairman of the committee on "Liquor Traffic" was a wholesale liquor-dealer from Albuquerque. The State-wide Prohibition resolution and county Prohibition article had to go to a committee dominated by opponents of Prohibition. That it met with the most strenuous opposition there need not even be stated. Upon request of the New Mexico Anti-Saloon League superintendent the dry bills were referred to a special committee which was more favorable to Prohibition, or at least to letting the people decide the question.

This committee recommended incorporation of a county Prohibition article in the constitution, and the submitting of State-wide Prohibition to a vote of the people at the same time the Constitution itself was submitted for ratification. But the interests dominating the Convention had made the Constitution just as they wanted to have it, and then made it so difficult of amendment that the temperance forces saw that if they allowed the county Prohibition article to go into the Constitution under such conditions, it might be years before they could ever get State-wide Prohibition, as the Constitution would have to be amended to secure Constitutional Prohibition. And complete Prohibition by legislative enactment would also require elimination of county Prohibition in order to make it constitutional.

Because of these facts, Seder, who was on the floor of the Convention when the dry bills were under discussion and coming to a vote, advised dry delegates to vote against adoption of the county Prohibition article, and it was defeated by a

County Prohibition Article Defeated

majority of six votes. It provided for a vote in each county quadrennially, which was not as had originally been drafted, but wet moves on the floor at the last moment had changed it so that it was objectionable to dries for these and other reasons.

The dry goal was preferably State-wide Constitutional Prohibition, but at least State-wide statutory Prohibition.

After seven weeks' work the Convention adjourned, more lengthy because every speech and document had to be translated and printed in both English and Spanish. So secure did the dominating interests feel of their position for the future, including the bright prospects for the liquor traffic, that they said: "Now we have fixed it so that they [the people] cannot change it in 99 years."

Consequently the Anti-Saloon League Headquarters Committee took official action, and in widely circulated resolutions gave the reasons why they opposed the adoption of the proposed New Mexico Constitution.

The declaration of the New Mexico Anti-Saloon League read as follows:

The Headquarters Committee of the Anti-Saloon League of America, Department of New Mexico, having under consideration the attitude and policy of the Anti-Saloon League on the adoption or rejection of the constitution as proposed by the recent constitutional convention, declares as follows:

1. Whereas, we favor statehood with a good constitution which will protect our boys and girls, our homes and moral interests as well as corporate and material interests, which should be properly protected, and
2. Whereas, the Anti-Saloon League and W. C. T. U. forces presented petitions from about 10,000 people asking protection from the curse and devastation caused by the saloon, and whereas, the convention failed to write into the constitution such rights and protection of the most sacred interests of the people as they are fairly and justly entitled to, and
3. Whereas, there sat a large number of liquor sellers as delegates in the constitutional convention, which in no sense gave the cause of home protection against saloons a fair and adequate hearing, referring the state-wide prohibition bill to a committee to which the subject matter was not at all germane, and whose chairman was a retail liquor seller, its secretary and spokesman a wholesale liquor seller, with two other members in the same business and the fifth indirectly interested in it, and
4. Whereas, when finally a special committee on Prohibition and Liquor Traffic was named, and our legislative superintendent had earnestly pled with the leaders not to place liquor sellers on the committee, but to give us a fair and impartial jury hearing and verdict, or report, to the convention, the leaders nevertheless placed a liquor seller at the head of said committee, with several similar traffickers as further members, entirely ignoring such honorable names as Judge Parker, Dr. Garrison, etc., suggested by the League, thus compelling the church and temperance people to vainly plead this most sacred cause of boy protection before a committee whose mind was probably made up in advance, and
5. Whereas, when the report of this liquor-dominated committee, after long delay and postponements of hearings which should have been accorded representatives of the 100,000 people of New Mexico who wished to be heard on this question, was suddenly and without notice, sprung in the convention, and without having been previously printed, placed on delegates' desks and considered in Committee of the Whole like other bills, only thirty minutes were given for discussion by a convention sitting nearly two months, and
6. Whereas, the convention did insert much purely legislative matter into the constitution, even to the number of stenographers and their compensation, the limit for pages, floor-sweepers, etc., for the legislature, the constitution makers can not excuse leaving out Prohibition of the saloons on the ground of its being legislation, seeing they have legislated into this document matters of far inferior importance as above, and
7. Whereas, we, as individual citizens have a number of other and weighty reasons for objecting to the proposed constitution, because of what it contains and fails to contain, and
8. Whereas, the statehood enabling act provides that the same delegates shall reassemble within twenty days after the election on January 21st, and revise and re-write the constitution so that it may conform to the will of the people as expressed at the polls, and therefore a vote against this first proposed constitution is not against statehood, but is really a vote for a better constitution and a better statehood with little expense and but a few weeks' delay, therefore,

1. Be it resolved, that, while we unitedly and earnestly favor statehood with a good constitution, written in the interests and for the good of all the people (and we deny any one the right to quote us other than for statehood), we can not support and endorse the proposed state constitution, and herewith declare ourselves as emphatically opposed to its adoption.

2. We pledge ourselves to use our best endeavors to inform the people of the real nature, spirit, and meaning of this constitution, and to cause its defeat at the polls.

3. We herewith call on all friends of home protection against the saloon, to organize at once for the defeat of the document above, to the end that a better constitution may be immediately written, assuring to our people a state government of, by and for the people, with such a constitution which shall protect the rights of all alike, and for which all true patriots can vote and work with a good conscience.

(Signed) S. E. ALLISON, Chairman.
JAMES I. SEDER, Superintendent
New Mexico Anti-Saloon League.

These resolutions greatly stirred the Territory. The wets and other interests denounced the League, persecuted the superintendent with the most vicious newspaper and other attacks, and tried to drive him from the Territory. Some of the wet Texas dailies dubbed him "Dictator of New Mexico," which at least indicated his influence.

The Woman's Christian Temperance Union of New Mexico maintained headquarters at Santa Fé during the Constitutional Convention, and continued quietly at work during the session. A memorial was presented to the Convention, asking for Prohibition; and another in favor of school suffrage for women.

The citizens of New Mexico were so anxious for Statehood that they adopted the Constitution by nominally 18,000 majority. However, the League felt that it had done its best to protect the people's interests, so it turned its attention and efforts toward securing the election of as dry a Legislature as possible. Seder conducted a three weeks' speaking and organizing tour of the State. Upon his return from this campaign affidavits from at least seven counties had reached his office showing gross corruption of the election for the adoption of the Constitution. The League committee carefully investigated the matter and decided that they could not honorably withhold these sworn statements from the Committee of Congress on Territories, which had finally to pass on the Constitution before it became effective. It, therefore, forwarded these statements to the Rev. S. E. Nicholson, then national legislative superintendent of the Anti-Saloon League of America, at Washington.

With the affidavits went full information as to the personnel of the Convention, stating that probably 20, but positively 14, of the 100 delegates were directly and personally engaged in the liquor business. This lengthy statement was read to the Committee on Territories, at which the governor of New Mexico, the chief justice of the Supreme Court, the national Republican committeeman, the Territorial delegate, and a later United States Senator and Cabinet member were present. This statement was an unexpected broadside at corruption of elections, and rather directly also at the wet position. The governor strenuously denied the League's statement. Mr. Nicholson wired for the 14 names of the liquor-seller delegates. He read them to the Committee. The governor admitted all but three. For a week the wires were kept hot between Albuquerque and Washington. The League assertions were proved to the full sat-

isfaction of the Committee on Territories when it established by the Internal Revenue Records, Bradstreet and Dunn, and the New Mexico State Directory that every one of the 14 were liquor-sellers. The governor then capitulated.

This and other things now convinced the Committee on Territories that the Prohibition forces of New Mexico had given them the simple facts regarding the situation. They felt that the request of the drys and other good citizens of the Territory for relief from such a constitution should receive respectful attention. It was felt that the

**Corruption at
Voting on
Constitution**

voters had not fully comprehended the seriousness of the situation in their anxiety for Statehood, and that the people should be given another opportunity to say whether they wanted a constitution which was almost impossible to amend.

So the Committee drafted an amendment, which was known as the "Blue Ballot Amendment," as it was to be printed on blue-tinted paper for the purpose of distinguishing it from other ballots, which would make the new constitution easier of amendment. It provided that if and when ratified by a majority of the voters of New Mexico it should become an integral part of the Constitution. It was bitterly contested by the liquor interests, but after a strenuous campaign of meetings, literature, and newspaper publicity it was carried by a majority of over 12,000. This majority was nearly as large as the *real* majority for the Constitution itself had been.

Congress gave the Constitution final ratification, the proper signatures were affixed, and New Mexico was a State at last. But the fight which the Prohibitionists had made opened the way for Constitutional Prohibition, and was regarded as a great victory for the dry cause. Even those Church people who had misjudged and criticized the League's opposition to the Constitution, as at first written, now saw the wisdom and foresight of the leaders in the dry cause, the correctness of the course pursued, and the far-reaching results achieved for the future welfare of the State, and were glad for the great victory and ready to commend the workers.

The greatest obstacle to prohibitory legislation having been removed, the way was now opened up for aggressive dry efforts. The next step was to secure a local-option law and to obtain the submission of a State-wide Prohibition amendment to the Constitution by the Legislature in 1912. Both houses were considerably drier than the Constitutional Convention had been. It was the first session under Statehood. The chief question was the fixing of salaries of State and county officials. But the Legislature was so deadlocked, politically as well as on progressive and reactionary lines, that, outside of appropriation bills, practically no legislation of any sort was enacted in that session. So the Prohibition bills remained in the legislative hopper.

Prior to 1912 there had been but very little temperance legislation enacted in New Mexico. There was no specific local veto privilege on the liquor question, and very little antiliquor legislation, prohibitory or regulatory, on the statute-books. But Prohibition sentiment was stronger and better organized.



NEW MEXICO: STATE CAPITOL, SANTA FE

In December, 1912, there were more than 1,000 saloons in New Mexico, besides a brewery and six wholesale liquor-stores. In addition, there were a number of bootleggers in territory from which the open saloons had been banished.

These saloons peopled the penitentiary with about 360 men and 4 women, and the city and county jails were likewise full. By actual count and careful investigation of the records in county jails, it was found that at least three fourths of the incarcerations were occasioned by liquor. This was the case in Grant County, where, out of 42 men in that jail on a certain afternoon, 31 were there because of liquor. On the other hand, San Juan County, which had had no saloons for over three years, had in the county jail only one arrest for drunkenness during the first year and a half after the saloons were abolished; and during 1911 and 1912 only one person was sent to the county jail for this offense. This indicated what even county Prohibition could do, and how, where applied, it improved conditions.

In Eastern New Mexico, in the Pecos Valley, there was a part of the State 200 miles long, on the line of railroad, and about 150 miles wide

Early Twentieth-century Conditions

with less than a dozen saloons left. Roswell, the second largest city of the State and metropolis of Eastern New Mexico, closed its saloons in July, 1911, but not before the chief of police, a conscientious Christian officer, had been shot by a bootlegger. At Carlsbad, Eddy County, the saloons had been closed one month earlier. There would not have been a saloon left in the entire Pecos Valley had there been a State law under which the counties might have voted as units.

Quite a number of saloons were closed by law enforcement in smaller villages where there were less than 100 bona-fide inhabitants, homestead claim-owners with unproved titles not being counted. At Los Tanos, where three saloons were in operation, all were closed by order of the court. At Buchanan two had been doing business, but the Anti-Saloon League held a public meeting, secured the necessary affidavits, placed them in the hands of the proper authorities, and the saloons were closed.

Although the effort of the Prohibitionists to secure the enactment by the Legislature of a county local Prohibition law, by which entire counties might vote as units, was a failure, they were able to prevent the passage of proposed vicious anti-dry legislation—a distinct gain. The State Legislature promised to enact some temperance legislation when it met in January, 1913.

The Anti-Saloon League asked two definite measures of the Legislature of 1913: First, a general local Prohibition law which should include the county as a unit of voting on the saloon question; and second, the submission of the whole Prohibition question in the form of an amendment to the Constitution to a vote of the people of the State of New Mexico.

As a further mark of temperance progress it may be noted that in 1912 the Pueblo Indians formed a total-abstinence society of about 500 members, and temperance missionary work was begun among the tribes. Some of the more intelligent and influential Indians were quite active and heroic in their efforts to secure the suppression of the liq-

uor traffic, some even suffering severe persecution from the whites.

The State-wide Prohibition amendment passed the House in the 1913 Legislature by a vote of 36 to 6, and failed in the Senate by just 2 votes. The County-unit Prohibition Bill failed by about the same vote, the coal and liquor interests opposing State or county Prohibition.

Directly and indirectly affecting the saloon problem, laws were also passed more strictly prohibiting gambling, prohibiting minors from loitering about pool-rooms, and strictly prohibiting the white-slave traffic. All these laws aided in building sentiment for the complete abolition of the saloons; and their own lawlessness contributed its share toward their own undoing.

No temperance legislation had been passed for seven years, but some dry laws were repealed. The old political machine which had so long stood in the way of just temperance legislation had been half destroyed in the last State election; its total demolition was now threatened unless some relief was granted. The Republican leaders were told—for they were in control—that if again nothing were done at the next session of the Legislature, the League would tear down their whole corrupt political structure. This threat of the League succeeded in persuading the Republican leaders to bisect the League's County-unit Prohibition Bill and pass it in the form of two laws: one to allow incorporated municipalities to vote by themselves; the other providing for a vote in the balance of the county, or any fraction or district thereof, quadrennially, on petition, in force June 12, 1913. A number of districts voted dry under the new laws, while a few voted wet. The wets took advantage of the provisions of this law, and so formed their districts as to enable them to hold them wet for another four years.

The program for 1914 included the closing of as many saloons as possible under the new laws; election of a drier Lower House for the 1915 Legislature, the Senate holding over under the Constitution; the securing of legislation to protect the dry territory against the introduction of liquor therein; and the securing of better enforcement laws.

In April, 1914, it was announced by the *Farmington Enterprise* that Prohibition was very rapidly gaining ground in New Mexico. Roosevelt, Eddy, and San Juan counties were entirely dry territory; Dona Ana and Chavez were all dry save

two precincts in each; and several other counties were gradually driving out the saloons. The Republican City Convention at Santa Fé declared for national Prohibition and agreed to circulate a local-option petition immediately following the city election. The Republicans at Albuquerque elected a dry candidate and declared for abolition of the red-light district and strict law enforcement relative to saloons, and it was conceded that the regulation was likely to be so strict that it would force a large number of saloons out of business. At Maxwell a Prohibition petition was being signed so rapidly that the only saloon was selling out. In 1914 almost one third of New Mexico was Prohibition territory, and an aggressive Prohibition campaign was being waged in every municipality not yet dry. Of all classes of New Mexicans, none were more active against

Prohibition Gains Ground

the liquor business than the Catholic clergy. Practically all of the Spanish newspapers of the State and all the English newspapers worth reading were in favor of Prohibition.

Simultaneously with its campaigns to close saloons the work of agitation and education was diligently continued by the Anti-Saloon League, both in English and in Spanish. The Rev. T. M. Harwood, a good scholar in Spanish as well as English, did excellent work among the natives, all of which helped to prepare them for State-wide Prohibition. Some entirely native districts voted dry by large majorities.

The Archbishop of Santa Fé, by giving the League worker a letter to his priests, did much to enlist their cooperation without which the difficult task of making the whole State dry would have been very much harder. Considering their environment, some of the priests were really heroic in taking the dry side. In one community (Watrous) of from 600 to 700 people there were probably not over a dozen dry men. The priest, the Rev. Father Olier, signed his name at the head of a dry petition, agreed to preach a Prohibition sermon on the day before election, and, although one of the leading members of his parish was the main bartender of the locality, he carried out his promise, and the strong Catholic community voted dry by a majority of just three votes.

The Baptists of New Mexico late in 1914 passed a number of resolutions condemning the liquor traffic.

During the summer session of the Mountainair Chautauqua in July, 1915, the State Convention of the W. C. T. U. issued a call for a meeting of representatives of all interested organizations including churches, party Prohibitionists, the Anti-Saloon League, and the W. C. T. U., to be held during the last week of the Chautauqua. By this conference an organization, known as the "New Mexico Submission Federation," was established, with the Rev. Mr. Cook, of the Christian Church, Albuquerque, as president; the Rev. S. Alonzo Bright, State superintendent of the M. E. Church, vice-president; Mrs. Strumquist of the W. C. T. U. as secretary; and John W. Corbett as treasurer.

At the first meeting of the State Board of Directors of the new Federation, held the first week in August, 1915, the Rev. R. E. Farley was elected State superintendent and executive secretary of the campaign for the submission of the question of Constitutional State-wide Prohibition to a vote of the people. The entire State was organized by counties, towns, and precincts, and a publicity campaign in both English and Spanish was conducted through the press, pulpit, and platform. Early in the campaign, the Rev. J. I. Seder having resigned the State superintendentship of the Anti-Saloon League, the State Board of Trustees of the League elected Mr. Farley as his successor, and thus the completely united leadership of all the temperance forces of New Mexico came under the management of the Anti-Saloon League (1916).

As a culmination of this submission campaign the State Legislature in January, 1917, submitted to a direct vote of the people the question of a Constitutional amendment, the election to be held Nov. 6, 1917. One of the most intensive campaigns ever conducted in the State followed.

About this time the Rev. S. A. Bright, D.D., be-

came State president of the Anti-Saloon League and he has so continued until now (1927), his voice being one of the most powerful voices in pulpit and press in behalf of the temperance cause. Among the many active workers should be mentioned the Rev. Hugh A. Cooper, D.D., of the Presbyterian Church, Governor W. E. Lindsey, the Hon. Antonio Lucero, the Hon. John Morrow (now U. S. Congressman), Justices Richard Hanna, C. J. Roberts, and O. L. Phillips, the Hon. Hugh Woodward, Judge Reed Hollomon, Senators Holm O. Bursum and William Chrisman, Prof. H. H. Errett, the Hon. Edwardo M. Ottero, Mr. and Mrs. S. M. Parterfield, Louise McRae, Joseph Gill, the Rev. Rufus Baker, the Hon. L. S. Wilson, the Rev. J. B. Cochran, Senator Sam Bratton, the Rev. Samuel Allison, Lt. Gov. Benjamin F. Pankey, Senator Holt, and the Rev. Mr. Salazar.

Thousands of tracts were now published in Spanish and, with the exception of six eastern counties, practically every speech was either delivered in Spanish or interpreted, 70 per cent of the voters being of old Spanish stock and of the religious faith brought from Spain by the Franciscan fathers before the Pilgrims landed on Plymouth Rock. In Valencia County, with 95 per cent of the people speaking the Spanish language, the vote was 8 to 1 for Prohibition.

Upon Nov. 6, 1917, the people of New Mexico outlawed the liquor traffic by the largest ratio majority of any State in the Union, 2½ to 1 for State-wide Constitutional Prohibition. All this was accomplished by citizens of the State, and, with the exception of speeches by Dr. Howard H. Russell, founder of the Anti-Saloon League of America, and Gov. J. Frank Hanly, of Indiana, every platform utterance was delivered by the citizens themselves.

The amendment enacted is the 23d article of the Amendments to the Constitution of the State and is "bone-dry," except that no reference is made to personal private possession. There are no per-

Eighteenth Amendment Ratified mental, and "grain alcohol" for medicinal and scientific purposes. This amendment took effect on Oct. 1, 1918. At the time of the submission

of the Eighteenth Amendment the Legislature of New Mexico was not in session; but upon being convened Jan. 14, 1919, as its first act it ratified the Amendment by a vote of 12 to 4 in the Senate and 47 to 1 in the House of Representatives. At the same session of the Legislature a brief enforcement act was passed.

At the session of the Legislature convened in January, 1923, an enforcement act was passed adopting the National Prohibition Act as the law of the State by reference, thus accepting the "concurrent authority" provision of the Eighteenth Amendment and completely harmonizing the State and the national laws. In view of the fact that the State Constitution prohibited the medical use of liquor other than "grain alcohol" until the Supreme Court declared the act unconstitutional this was the most completely "bone-dry" law in any State.

At the same session by separate act the gift or sale of intoxicating liquor to a minor was made a felony.

The constitutionality of the general enforcement act of 1923 was attacked on the ground that a provision for the publication of all acts in both

English and Spanish was violated, inasmuch as only the text of the act of adoption by reference, and not the detailed national law so adopted, received publication in Spanish.

Anticipating the action of the Supreme Court Superintendent Farley prepared a complete liquor code setting out in detail the act of 1923. This was passed by both houses of the State Legislature in January, 1925. Governor Arthur T. Hannett, however, refused to sign the bill.

Shortly thereafter the Supreme Court declared the act of 1923 unconstitutional, and until the last hour of the session which convened in January, 1927, the State was without any adequate enforcement code. The Anti-Saloon League under the leadership of Superintendent Farley again waged a memorable campaign leading up to the election of the Legislature that convened in January, 1927. In the State election campaign in the fall of 1926 Governor Hannett was renominated and ran "on his record" against Richard C. Dillon, an avowed dry, sponsored by the Anti-Saloon League, who as State Senator had introduced the dry enforcement code that Governor Hannett had vetoed. The issue of wet or dry was clearly drawn and fought out, and Richard C. Dillon was elected governor by a large majority.

In the Legislature convening January, 1927, Governor Dillon demanded the enactment of the Prohibition enforcement code and the Hon. H. H. Errett, of Union County, introduced the code in the Lower House. The wets fought it to the bitter end. At one time, after favorable committee action, the bill was stolen, but was reintroduced under a new number by suspension of the rules upon special message from Governor Dillon.

By defection upon the native side of the Chamber the bill was lost by a majority of 1, despite the labors of several outstanding temperance leaders. The superintendent of the Anti-Saloon League having charge of both New Mexico and Arizona was in attendance at the session of the Arizona Legislature at Phoenix, 750 miles away, at the time of the defection in the Legislature at Santa Fé and, at the call of Governor Dillon, motored across the mountains during the night (being 23 hours at the wheel), returned to the scene of action at Santa Fé, rallied the dry forces, and had the lost code reintroduced in the Senate. In the closing hours of the session the enforcement code passed the Senate by a vote of 24 to 1 and the House by 26 to 12. Governor Dillon signed it, and thus the State had a complete enforcement code.

It is difficult to imagine the conditions in 1885 when, in the little adobe building of the Menaul Presbyterian Mission Church, Frances E. Willard organized the first Woman's Christian Temperance Union in New Mexico. Frontier saloons, keno games, gambling, lynching, popular **W. C. T. U.** vice districts, and "fixed juries"—all of these flourished; a preacher's plug hat was often a target for tipsy gamesters; and women were of two classes: the praying, or weeping, ones in the home; and the bitter, blighted ones of the underworld.

Mrs. Evelyn Snyder was the first Territorial president, and during her three years of office the handful of fifteen members increased to 75, with Unions at Santa Fé, Las Vegas, and Cerillos.

In 1888 Mrs. Snyder was succeeded by Mrs. Mary J. Borden, a Congregational minister, who directed

the organization for thirteen turbulent years, making wearying trips by wagon for hundreds of miles at a time to conduct meetings and to encourage the "White Ribboners." Mrs. Borden's life was several times threatened by "liquorites," who defied the temperance and Prohibition advocates. A notable achievement of Mrs. Borden's administration was the establishment of a community Protestant church at Rowe, a village in Mora County, where the citizens all contributed to the building and support of this W. C. T. U. Church. A generous donor to the building of the edifice was Mr. Laub, husband of the W. C. T. U. president at Rowe. Sunday sermons always included instruction on the evils of the legalized liquor traffic. In the educational campaigns there were inaugurated oratorical and declamation contests, which stirred thousands to enrol themselves under the White Ribbon banner. Politicians began to "take notice" and either to antagonize or, here and there, to espouse the cause of the W. C. T. U. Among the pioneer leaders in platform work for the Union was Judge John D. Wilds of Albuquerque, whose daughter was some years later State president of the W. C. T. U. Byron H. Ives was another of the staunch leaders for the Prohibition cause in the eighties and nineties. The Rev. Thomas Harwood, mentioned above, was also a powerful ally of the W. C. T. U. His wife, Mrs. Emily Harwood, was an officer of the State W. C. T. U. for many years, and directed the department of Medal Contests. The medal contests in the Menaul Mission school for Spanish boys of the Presbyterian Church, and the youths in the Harwood Methodist school were other centers of influence of the Prohibition cause.

Early in the twentieth century there came to live in Santa Fé two devout, valorous women, whose purses, spiritual wealth, and experience were alike dedicated to the W. C. T. U. These were Mrs. Katherine Patterson, and her sister, Mrs. Minnie S. Byrd.

They printed and circulated at their own expense vast numbers of temperance tracts—often 5,000 and 10,000 at a time; and the Territory was literally sown with these seeds of truth concerning the evils of the saloon. They encountered much persecution from the pro-vice group. At one mass meeting a proposal was made that "these meddlesome old hens ought to be run out of Santa Fé." Judge John R. McFie, who happened to be present, rebuked the proposers, declaring that Mrs. Patterson "was the Frances E. Willard of New Mexico whose good influence in the Territory could not be estimated," and the denunciators shamefacedly filed out of the hall.

Mrs. Patterson and Mrs. Byrd hired at their own cost a veteran Congressional lawyer to represent the W. C. T. U. at Washington, and spent in one year about \$10,000 in securing the rejection of the proposed Constitution (see above).

Mrs. Solomon Luna, wife of the cattle king of New Mexico, her sister, Mrs. Ottero Bergere, Mrs. Mary Sloan, and her daughter Stella were other aggressive members of the W. C. T. U. of this period. Many of the leading women defied their pro-liquor husbands in the Legislature.

In 1901 Mrs. Borden removed to California, and Mrs. Sadie C. Nutter became her successor in the presidency, serving for six years (1905-11). Mrs. Nutter had the following successors:

Mrs. Adelia Scott, 1911-13.

NEW ORLEANS COCKTAIL

Miss Harriet Henderson (also editor of the W. C. T. U. organ, the *Searchlight*), 1913-17. She was an excellent speaker and a powerful factor in voting the liquor traffic out of New Mexico.

Mrs. Sadie C. Nutter, 1917-18.

Mrs. Deane Lindsey, wife of "Prohibition Governor" W. E. Lindsey, 1918-19. She called a conference of the W. C. T. U. and club leaders at the Executive Mansion, at which a plan was formulated for founding the Girls' Welfare Home.

Mrs. Anna Wilds Strumquist, 1919-23. A notable work of hers was the establishment of the Frances E. Willard School for Girls of New Mexico, located at Santa Fé. Adherents of all the churches, Catholics, Protestants, and a number of Jews, participated in this benevolence.

Mrs. Lila Harrison, 1923-24.

Mrs. A. W. Strumquist, 1924-25.

Mrs. Dehlia Wingo, 1925-. She launched the official organ of the State W. C. T. U., the *New Mexico White Ribboner*, which gives promise of being a power in the cause.

The officers of the W. C. T. U., other than the president, are (1928): Vice-president at large Mrs. Susie Sever, Santa Fé; corresponding secretary, Mrs. Meta Stafford, Raton; recording secretary, Mrs. Laura Ross, Roswell; treasurer, Miss Belle Sweet, Albuquerque; Y. P. B. secretary, Mrs. Carrie Craft, Albuquerque; L. T. L. secretary, Mrs. Fannie Dennis, Springer; editor, *New Mexico White Ribboner*, Mrs. Carrie Cook, Raton. The membership is 417, and the headquarters are at Raton.

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NEW ORLEANS COCKTAIL. A drink compounded of bitters, Italian vermouth, and soda-water.

NEW ROSS TEMPERANCE SOCIETY. One of the earliest temperance societies in Ireland; founded at New Ross, County Wexford, on Aug. 20, 1829. After reading in the Belfast *News-Letter* the notable communication of the Rev. John Edgar concerning the temperance movement in America, appealing to the Irish people to rise and overthrow the liquor traffic, the Rev. G. W. Carr, a Congregational minister, was so impressed that he invited Edgar to New Ross. Temperance advocates in the village assembled in the Friends' Meeting-House to hear Edgar deliver an address, following which the New Ross Temperance Society was organized. The Society urged abstinence from the use of distilled liquors except for medicinal purposes, and discouraged social indulgence in ardent spirits.

According to the "Teetotaler's Companion," in less than twelve months there were about sixty similar societies in existence, with some 3,500 registered members.

See CARR, GEORGE WHITMORE.

NEWSOM, JOHN CHARLES. An Irish wholesale grocer and temperance leader; born near Waterford April 19, 1838; died at Temple Lawn, Cork, Jan. 24, 1918. He was educated in the Newton (Friends') School, at Waterford, and in a private school in Birmingham, England.

At the same time that he was engaged in build-

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ing up a large wholesale grocery business in the city of Cork, he devoted no small part of his thought and effort to the promotion of the temperance reform. For 40 years he was president of the Cork branch of the Irish Temperance League, becoming president of the League for all Ireland in 1891. His active interest and supervision covered every feature of the work. He wrote and edited a large number of pamphlets, circulars, and posters, which were distributed by the million through the Irish Temperance League and other channels. He placed great emphasis on pictorial teachings, especially in dealing with children and with adults unable to read. His colored posters, appearing on the public boards at every turn in the towns and villages, exercised a far-reaching educational influence.

Newsom was the originator of the Cork Refreshment Rooms Company (1864), which had as its object the supplying of the working classes with a really wholesome substitute for the public house. These restaurants were the first of their kind to be registered in the United Kingdom.

NEW SOUTH WALES. A State in the Australian Commonwealth. It is bounded on the east by the Pacific Ocean, on the south by Victoria, on the west by South Australia, and on the north by Queensland. The State has an area of 310,372 square miles, including Lord Howe Island, the Federal Capital Territory of Canberra, and Jervis Bay. The estimated population on March 31, 1927, was 2,361,950. Sydney (pop. December, 1925, 1,070,510) is the seat of government.

New South Wales is the oldest of the British colonies in Australasia. At one time it comprised the entire eastern half of Australia. The territory is said to have been discovered by Portuguese and Dutch navigators in the seventeenth century, but no settlements were made. Explored by Captain Cook in 1770, it was given the name of "New South Wales," and "the favorable reports made by Captain Cook of the country around Botany Bay induced the British Government to found a penal settlement on the southeastern part of what was then known as "New Holland" (*Encyclopaedia Britannica*, 11th ed., xix. 542). Under Captain Arthur Phillip, R. N., an expedition, conveying 564 male and 192 female convicts, reached Botany Bay on Jan. 20, 1788. The convicts were employed in road-making and preparing the soil for agriculture.

The first newspaper was published in 1803. One of the early governors was the notorious Captain WILLIAM BLIGH, R. N. The first Legislative Council met in 1824. In 1825 Van Diemen's Land, as Tasmania was then called, was politically separated from New South Wales, being constituted a separate colony on June 14 of that year. In 1827 the western, or inland, boundary of the colony was extended westward to the 129th meridian.

Convict immigration ceased in 1840, owing to the protests of the free immigrants. The settlement had received since 1788 about 60,000 criminals. The Legislative Council was greatly enlarged and made chiefly elective in 1842; representative institutions were established in 1843; and in 1850 Victoria was erected into a separate colony. Extensive gold tracts, discovered in 1851, attracted a wild rush to the diggings, with a consequent great increase in population and prosperity. Re-

sponsible government was established by the Constitution Act in 1856. The next 30-year period was a time of remarkable prosperity and progress.

Among more recent events are the Sydney Exhibition in 1879 and the Intercolonial Conference at Sydney in 1883. The colony celebrated its centenary in January, 1888. Property qualification and plural voting for the Legislative Assembly were abolished in 1893.

On Jan. 1, 1901, the Colony of New South Wales, together with the colonies of Victoria, Queensland, South Australia, Western Australia, and Tasmania, became a part of the Commonwealth of Australia. This outstanding event was followed by a period of extraordinary prosperity and progress, lasting until the outbreak of the World War (1914-18). The value of local production was further enhanced by the unusual overseas demand for staple products, and the critical period following the War was safely weathered.

Education is under the control of the State, and is free and compulsory between the ages of seven and fourteen years. There are numerous private and public schools, four denominational colleges, a college for women, a technical college, and the University of Sydney (founded in 1850).

The most important towns are Sydney (the capital, first incorporated in 1842 and named after Viscount Sydney, Secretary of State for the Colonies), Newcastle, Bathurst, Goulburn, Paramatta, and Maitland. Sydney and Newcastle are the ports of registry.

The rearing of sheep and cattle is the chief employment of the people, and wool is one of the most important articles of export. In June, 1925, there were 47,100,000 sheep in the colony, and in 1925-26 nearly 338,000,000 lbs of wool, valued at over £26,000,000, were shipped from New South Wales. The value of the wheat exported overseas during 1925-26 was £3,523,022, and of wheat flour, £2,288,724.

In 1911 the Commonwealth of Australia acquired from New South Wales an area of 912 sq. mi. for the site of the Federal capital, Canberra.

The natives of Australia seem to have been unaccustomed to the use of any kind of intoxicating liquors before the arrival of the white man; but the early settlers introduced liquor to the country, and the natives soon learned its use. The following account of the introduction of liquor in New South Wales and its effect on the colony has been given by J. W. Meaden, in "Temperance in Australia," pp. 12-18 (Melbourne, 1889):

It was on the 26th January, 1788, that Captain Phillip effected a settlement at Port Jackson; to the cove in which the ships cast anchor close to the shore he gave the name of Sydney. The fleet had arrived at Botany Bay a week previously, and some preparations had been made for the formal celebration of the establishment of the settlement. The Royal Commission was read, salutes were fired, and bonfires were burnt in the evening. The wine, doubtless, flowed freely at the officers' mess that night, and we read that "each soldier had a pint of porter, every convict under displeasure was pardoned; each man had a pint of rum, and each woman half-a-pint."

The disturbing influences of strong drink, thus early introduced into the infant settlement, soon produced the effects that might have been anticipated. It was not very long before Governor Phillip had occasion in his despatches to complain of the irregularities committed by the soldiers under his command.

The settlement slowly progressed, and the arts of agriculture were introduced, but strong drink exercised a powerful and baneful influence. An official despatch written in 1802 refers to the want of industry and enterprise shown by the early settlers, and states

that "Growing wheat and maize, which are the articles required by the public stores, has been their only object, and when this has been obtained it has often occurred that one night's drinking at the

Natives Learn Use of Liquor
house of one of those agents has eased them of all their labour had acquired the preceding year." It is also recorded that when these compulsory colonists received the valuable gift of two ewes each, in order that they might commence sheepbreeding, they all, with one exception, disposed of them, receiving in exchange for what they might have made the nucleus of a competency—ten gallons of rum. It is mentioned also, that when, in 1798, the farmers petitioned the Governor for help during a time of agricultural distress his pithy but suggestive reply was, "Shut up the grog-shops."

In 1797 Governor Hunter wrote, in a dispatch:

The introduction of this destructive trade has done immense mischief, and by the ruin of many of the oldest settlers has retarded the progress of industry among that class of people who were before sober and laboured hard; but spirituous liquors, which have become a principal article of trade, have completed the ruin of many who might have been practically independent.

Governor Blyth, in 1807, complained that the farmers parted with their crops for drink, and he said "On this account, principally, it is that the farmers are in debt."

The first police force in the colony was the New South Wales corps, a body of uniformed civilians recruited in England and shipped out to Australia. This body soon took advantage of the situation, where all goods had to be shipped in, and went into commerce in a lawless way. Mark Twain, in "Following the Equator" (pp. 104-05), writes as follows regarding the corps:

They went to importing rum, and also to manufacturing it in private stills, in defiance of the government's commands and protests. They leagued themselves together and ruled the market; they boycotted the government and the other dealers; they established a monopoly and kept it strictly in their own hands. When a vessel arrived with spirits, they allowed nobody to buy but themselves, and they forced the owner to sell to them at a price named by themselves—and it was low enough. They bought rum at an average of two dollars a gallon and sold it at an average of ten. They made rum the currency of the country—for there was little or no money—and they maintained their devastating hold and kept the colony under their heel for eighteen or twenty years before they were finally conquered and routed by the government.

Meantime they had spread intemperance everywhere. And they had squeezed farm after farm out of the settlers' hands for rum, and thus had bountifully enriched themselves.

Liquor Legislation. From the first, legislation was necessary for the restriction of the drink traffic in New South Wales; and, beginning in 1791, many Government orders and proclamations were issued for that purpose.

James Bonwick, an extensive writer on early Australian history, says the first notice of licenses dates back to Oct. 1, 1800, when a proclamation was issued to the effect that no person should import or sell spirits and wines without the governor's permission. On the 27th of the same month it was directed that the magistrates should recommend suitable persons to hold annual licenses. In 1809 there were 49 publicans' licenses. In 1819, 50 spirit licenses were issued for Sydney, 6 for Parramatta, and 6 for other parts of the colony.

For a long time rum was a chief common measure of value instead of coin. Land was bought and sold for so many gallons of rum. Governor Macquarie bought a house for 200 gallons of rum.

When the Sydney Infirmary was begun, in 1811, the three gentlemen who built it were compensated by being granted the right to purchase 15,000 gallons of imported spirits, which gave them at that time a monopoly of the business during four years.

They sold to the publicans, and opened a bar of their own in the Infirmary building. The Infirmary, which was commonly known as the "Rum Hospital," stood until 1879, when the present Sydney Hospital was commenced.

The only successful revolution in Australia worthy of the name was mainly due to liquor. Governor WILLIAM BLIGH (see, also, PITCAIRN ISLAND) was determined, with the approval of the British Colonial Office, to stay the intemperance that was undermining the infant colony of New South Wales and consequently gave positive orders against the unauthorized importation of spirits. On Feb. 14, 1807, on account of what he described as "the calamitous evils" caused by drink, he issued a proclamation forbidding payments with spirits for corn, wearing apparel, etc. He also prohibited private distillation. Further, during a period of distress in the Hawkesbury district the Governor ordered the closing of the grog-shops, and Prohibition was enacted. "During the few months the law was in force," says Bonwick, "rags gave place mysteriously to good clothing, crime almost disappeared, and more land was brought into better cultivation."

Trouble arose over the landing of two imported stills, to which Bligh objected. The liquor-dealers influenced public opinion against the Governor, and, aided by others with minor grievances, instigated a rebellion. On Jan. 26, 1808, the military, led by Major Johnston, proceeded to Government House and arrested and deposed Bligh.

Proceedings followed in England, and Johnston was cashiered. Bligh was soon after made an admiral.

Under succeeding governors, mostly able and good men, a licensing system gradually developed, and with more restriction matters improved. Archdeacon Cowper, who arrived in 1810, the Revs. Samuel Marsden and Samuel Leigh, Archdeacon McEncroe, and others nobly battled for the temperance reform, and their influence told on the morals of the people.

The Temperance Movement. In no other country have greater difficulties in the way of temperance reform been faced, and they have been quite different from those in older and settled lands. The prisoners were generally addicted to drink, while those men who came in the rush for gold were not of an abstemious class.

In the very early days at Sydney there was free trade in liquor. The officers generally sold spirits, Wines and particularly beer were almost unknown. The colony seemed to be nurtured upon rum. Drunkenness and immorality were widespread in those days. Convicts were driven to fresh crime by the offer of spirits for extra work. Spirits formed the principal part of the cargoes received, and it became the interest of every civil and military officer in the colony that the settlers should drink as much as possible. When it was decided to reward convicts for meritorious services, Andrew Thompson, the first beneficiary,

Colony Nurtured Upon Rum was permitted to start a brewery "in consideration of his useful and humane conduct in saving the lives and much of the property of sufferers by repeated floods of the Hawkesbury, as well as of his general demeanor."

The first brick church in the town was consecrated on Christmas day, 1806, by the Rev. Sam-

uel Marsden, the pastor, and in the first issue of the *Sydney Gazette*, shortly afterward, the pastor advertised a reward, evidently intended to be attractive, of a gallon of spirits for the hide of every native sheep-dog caught.

It is somewhat amusing to read that, according to Mr. Meaden,

one of the first enterprises for the promotion of temperance conceived in Australia was the erection of a brewery. It was thought that a plentiful supply of beer might check the consumption of more fiery drinks. This attempt to cure the drink craze on the homoeopathic principle of "like cures like" proved signally unsuccessful; the lesser evil did not quench the greater, but rather added fuel to the destructive flames.

The temperance movement in this unpromising and barren soil was initiated soon after news was received of its progress in England and America. The first temperance organization was formed at the instance of the Rev. W. P. Crook, but the pledge applied to spirits only. He suggested it at a meeting of the Tract Society on Sept. 10, 1832, and with the aid of friends, the NEW SOUTH WALES TEMPERANCE SOCIETY was instituted. The Rev. Richard Hill became its secretary, and held the office until his death (1836). Under its auspices was published (1837-40) the *Australian Temperance Magazine*, a small monthly journal. The Rev. John Saunders was its editor. Another publication, the *Temperance Advocate*, edited by Mr. John Fairfax, one of the proprietors of the *Sydney Morning Herald*, was begun in 1840. The Society and these papers helped to arouse public opinion in the colony to the serious dangers incurred through the free use of alcohol. Sir George Gipps, governor at the time, was a warm friend of the Society and was often to be heard at its meetings.

The first total-abstinence society was founded in 1838 by William Rowe. Unfortunately, but few particulars of it are to be found. It was called the "Australian Total Abstinence Society," and the officers were: President, George Allen; honorary secretary, John Charles White (now of Bathurst). It began on Jan. 8, 1842, to publish a small weekly paper, the *Teetotaler*, which did not, however, have a long life. That paper gives account of a public meeting held by the Society on Feb. 10, 1842, which was addressed by Mr. Charles Kemp of the firm of Kemp & Fairfax, proprietors of the *Sydney Morning Herald*, who himself signed the pledge with 35 others. It tells, also, of the formation of total-abstinence and temperance societies at Windsor, on March 17, 1841, and records a great meeting and procession in that town on New Year's day, 1842. The Roman Catholics appear to have taken an active part therein. The influence of Father Mathew's memorable crusade, then proceeding in Ireland, was being felt in New South Wales. Juvenile societies connected with several Protestant churches were formed.

The **Sydney Total Abstinence Benefit Society** was established on Jan. 5, 1841. In its first year it had 108 members. John Garrett was its first president. In its second year I. Neale was president, and John Charles White (mentioned above), secretary.

In 1857 the NEW SOUTH WALES ALLIANCE FOR THE SUPPRESSION OF INTemperance was formed in Sydney. It was initiated at the home of Mr. J.

G. Crouch and was inaugurated Feb. 26, 1857, at the School of Arts. It secured a first-class site for a hall with good rooms in Pitt Street, on which one was built. The foundation-stone was laid by Miss Denison, daughter of the governor, and the Rev. Joseph Beasley delivered a "very able Temperance oration" on the occasion. Subscriptions flowed in freely. This hall was for many years the home of various temperance organizations, but they were never officially represented on its committee. In 1873 a larger hall was built, which was enlarged in 1886, a variety of improvements being made to accommodate societies. Unfortunately the premises were too heavily mortgaged and about 1897 they were lost to the temperance cause by foreclosure. The affair has been described as "a dark chapter of mismanagement."

The Alliance during its existence administered thousands of total-abstinence pledges. In its earlier years it was most aggressive and helpful, but the reverse was the case in its later days.

In 1925 the name was changed to "New South Wales Prohibition Alliance for the Suppression of the Beverage Use of Alcohol."

In May, 1864, through the action of the Rev. Dr. Hobbs of the Baptist Church, a division (No. 1, Dayspring) of the **Sons of Temperance** was instituted. The original charter bore the names of George Lucas, John Davies, S. Jones, John Ayres, M. Guest, H. P. Palser, George Andrews, John Jones, I. Rooney, Nixon, Whittle, Hartly, Calvin, Taylor, Davis, and B. Monncastle. It heralded more active and better organized work than any previous effort. Energy was great, enthusiasm abounded, and divisions multiplied. On March 14, 1869, a National Division was formed. In the ensuing years there were 107 subdivisions with a total of 5,970 members. It was a total-abstinence benefit society, and funds were ample. Later, "daughters" were admitted. The vigorous campaign of

Sons of Temperance; greatest use and affected public opinion throughout the land. The
I. O. G. T.; rise of other societies and other
Rechabites causes did not enable the order fully to maintain its position, but in 1903 it had about 3,000 members. The first Most Worthy Patriarch was George Lucas. The order has an excellent monthly paper, the *Sons of Temperance*. Juveniles are enrolled in societies as "Loyal Crusaders," and have been steadily growing in numbers.

The **Independent Order of Good Templars**, long the most powerful of the temperance organizations in the State, dates from May 25, 1874. Thirteen years later it had an adult membership of 16,797. Owing to various causes this number gradually fell to 4,582 in 1899; but since then each annual return has shown an increase. In 1893 there were 1,999 Juvenile Temples. The Order is now distinctly on the upgrade, and it has done splendid service in forwarding the principles of total abstinence for the individual and Prohibition for the State. The Order publishes a monthly paper, the *Australian Temperance World*, and has a well-managed depot for the sale of temperance literature. Its first Grand Chief Templar was the Rev. Frank Firth.

The **Independent Order of Rechabites** in New South Wales dates from 1878. As a total abstinence-benefit society, it occupies a very sound fi-

ancial position. It had in 1903 about 2,500 adult members: Its official organ, the *Rechabite*, is a well-conducted monthly. Mr. R. Enever was the first District Chief Ruler, and Mr. I. Greenstreet was secretary for several years.

The **Woman's Christian Temperance Union** of New South Wales was first organized at Temperance Hall, Pitt Street, Sydney, on Aug. 21, 1882, under the direction of Mr. Eli Johnson, a temperance lecturer from America, husband of Mrs. MARY COFFIN JOHNSON. The first officers were: President, Mrs. John Roseby; vice-presidents, Mrs. Walker, St. Stephen's Presbyterian Church, Sydney; Mrs. Paterson, Presbyterian Church, Pyrmont; Mrs. Daniels, St. David's Church of England; and Mrs. Pottie, Congregational Church, Sydney.

The work of the first year included the writing of letters to every publican in and around Sydney, calling attention to the evil countenanced in earning a living by the sale of intoxicants. These letters resulted in the closing of at least two public houses. Other activities included the circulation through the State of a petition against the employment of barmaids in public houses and one containing proposals for the new Licensing Bill, asking for the closing of public houses on Sunday, for the restriction of the hours of
W. C. T. U. opening on week-days, for the placing of hotels under strict supervision, for the requirement that only those persons who had traveled fifteen miles on Sunday should be regarded as "travellers" under the Act, and for Local Option for the entire colony. Although at this time the women of the country did not have suffrage yet their efforts resulted in securing nearly all the reforms asked for, except the abolition of barmaids. A pledge-signing campaign was also carried on with gratifying results.

During its third year the work of the Union was assisted by the visit of Mrs. Mary Clement Leavitt, World Missionary of the W.C.T.U. of America, who conducted a temperance mission in the city. Mrs. Roseby withdrew from the presidency because of ill health, and was succeeded by Mrs. EUPHEMIA BOWES, who served until 1893. Under Mrs. Bowes' long term of leadership, branches of the W. C. T. U. were established at McDonaIdtown, Windsor, Parramatta, Burwood, Newcastle, Singleton, Dubbo, Ashfield, Waterloo, Manly, Woolloomooloo, Dulwich Hill, Erskineville, Cootamundra, Redfern, Summer Hill, and Yass. A campaign was also started against the use of fermented wine in the Lord's Supper which induced many of the clergy to adopt unfermented juice. A soup-kitchen was opened in Sussex Street to provide a substitute for beer for the poor in that neighborhood.

Mrs. SARA S. NOLAN was made president of the Union in 1893, Mrs. Bowes becoming honorary president. Under Mrs. Nolan the organization made great progress, the scope of the work being extended to include several new departments, and many new Unions being formed throughout the State. Scientific temperance work was undertaken; medal contests were inaugurated; an Inebriates Home opened (1895) which was soon closed, however, because of lack of patronage; official headquarters were established; the Willard Memorial Fund for the purchase of a hall was started, which furnished the nucleus of the fund for the Frances

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Willard Hostel, a home for girls in Sydney; and prison and reformatory work was begun. Mrs. Nolan was succeeded in 1907 by Mrs. Courtney-Smith, and the latter by Mrs. Mark Blow in 1911.

At the outbreak of the World War (1914) a campaign was undertaken by the Union to secure war-time restrictions on the sale of liquor, including the earlier closing of bars. A petition was presented to Parliament in August, 1915, asking for six o'clock closing; and after an impressive demonstration in the Town Hall, Sydney, a State-wide vote on the question was taken in June, 1916, which resulted in a large majority in favor of that reform (see below). This measure received the almost unanimous approval of all the high officials, both civil and military, throughout New South Wales, and similar measures were adopted in the other Australian States. This action was secured in great part through the work of the Women's National Movement, a large association of women formed under the leadership of Lady David.

In March, 1918, the State Union organized a Day of Prayer for the armies in the field, services being held at St. Stephen's Church, Philip Street, Sydney, from 10 A. M. until 5 P. M. As an immediate result of the Day of Prayer a special Woman's Prohibition Committee of the W. C. T. U. was formed which met twice a month to discuss methods of further work for Prohibition. In order to

War-time Activities of the Union test the sentiment for Prohibition a canvass of the electorate of St. George, near Sydney, was undertaken under the lead of Mrs. Touchell, of Kogarah. The result was a majority of 4,282 for war-time Prohibition, the vote being 6,051 to 1,769.

Patriotic duties undertaken by the W. C. T. U. during the War included the writing of letters and dispatch of comfort kits, etc., maintaining a post at Sydney for the rest and refreshment of soldiers on the march and a Convalescent Home for soldiers at Bomaderry (the latter through the efforts of Mrs. Jamieson Williams and other Nowra members), the dispatch of a motor ambulance to the front, and the purchase of a cottage at St. Ives for a returned soldier, who was chosen for his abstinence record.

The State Union also took an active part in the fight for woman suffrage (which issue had been adopted as early as 1884, under the leadership of Mrs. Bowes, as a necessary weapon wherewith to fight the liquor traffic) and continued it energetically until the victory was won in 1902. In this fight the New South Wales women were aided by Sir Henry Parkes, Premier of New South Wales, the Hon. H. L. Fegan, the Rev. Canon Boyce (president of the New South Wales Alliance), Mrs. E. W. Nicholls (then Australasian W. C. T. U. president), of South Australia, Mrs. Harrison Lee (see COWIE, BESSIE VICKERY LEE), of New Zealand, and others.

The Union has helped to secure for New South Wales legislation providing for six o'clock closing of hotel bars, preventing the employment of barmaids under 21 years of age (1905), providing for temperance teaching in the schools (although it was not made compulsory), providing for the Sunday closing of bars, raising the age of consent to sixteen years, against gambling, and providing for a State local-option poll, the first poll having been taken in 1907.

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Since the retirement of Mrs. Blow (1915), the other presidents of the Union have been: Mrs. Walter Strang (1916-19); Mrs. W. Grant Forsyth (1919-23); and Mrs. Sidney Moore (1923—). Other prominent workers of the organization have been: Mrs. I. Greenstreet, recording secretary for seventeen years; Mrs. Alexander Rea, for twelve years State treasurer; Mrs. Elizabeth Jane Ward, for many years superintendent of Woman Suffrage; Miss Hartshorne, superintendent of the department of Scientific Temperance Instruction for 24 years; Mrs. Lemaire, superintendent of Agricultural Shows and Fairs for many years; Mrs. Pottie, for a number of years member of the State Executive; Mrs. A. E. Masterman, corresponding secretary from 1891 to 1912; Mrs. G. E. Ardill, superintendent of Franchise and of Legislation, and State treasurer, 1911-12; Miss Hegg; Mrs. Wise, a pioneer worker; Miss Ruth Lucas, one of the first joint-editors of the *White Ribbon Signal*; Mr. and Mrs. George Lucas, pioneer workers; the Ven. Archdeacon F. B. Boyce, an honorary member from the foundation of the Union; Mrs. Le Page, who represented the Union at the World's Convention at Boston, U. S. A., in 1906; Miss Eva C. Bowes, editor of the *White Ribbon Signal*, 1912—; and Mrs. A. Holliday, joint editor with Mrs. Jamieson Williams of "Golden Records," a history of the New South Wales W. C. T. U.

The Church of England Temperance Society was founded in 1874, the Revs. Joseph Barmer and H. A. Laughey, now Bishop of Bendigo, being its chief promoters. It has about 40 branches. Each of the other churches has its temperance organizations, the Methodist showing especial activity. There are about 10,000 soldiers of the Salvation Army who form a valuable fighting force for temperance. The **Sydney Rescue Society**, founded and managed by Mr. G. E. Ardill, is another organization doing excellent service.

The League of the Cross, a Roman Catholic temperance society, has a very large membership, mostly juvenile. Thus there are many regiments of the temperance army warring with alcohol.

A federation of the friends of temperance took place, after one or two earlier attempts, in 1883, when, through the action of Canon F. B. Boyce, the **NEW SOUTH WALES LOCAL OPTION LEAGUE** was founded, the initial meeting having been held on Dec. 13, 1882. The League had generally the same objects as the **UNITED KINGDOM ALLIANCE**, and was formed solely for political purposes. It soon had officially represented on its Council all the tem-

Miscellaneous Temperance Organizations perance organizations and most of the churches and enabled the temperance forces to speak with a united voice. Since its formation scarcely a Parliamentary effort has been made that has not been at its instigation. It changed its name in 1898 to the **NEW SOUTH WALES ALLIANCE**, the former organization so entitled having disbanded about 1896 (see above).

The **Catch-My-Pal** movement, initiated in Ireland by the Rev. R. J. Patterson, of Belfast, was introduced into New South Wales, in December, 1927, when Mr. Patterson arrived in Australia for a nine-months campaign. The crusade is expected to give considerable impetus to the Prohibition campaign.

By the action of the Alliance aided by the vari-



NEW SOUTH WALES: GROUP OF PROMINENT W. C. T. U. WORKERS

ous organizations the work has proceeded very favorably in the State. One notable feature has been the numerous letters to the daily and weekly press written to educate public opinion by Canon Boyce, Messrs. G. D. Clark, Edward J. H. Knapp, J. P., and others.

In 1867 an effort was made in Parliament to limit the number of public houses, and to secure a Permissive Bill. The **New South Wales Political Association for the Suppression of Intemperance**, of which the Rev. S. C. Kent was president, promoted these objects, but it had only a short life. That body was zealously assisted by the Sons of Temperance. In March, 1870, Mr. I. Bowie Wilson brought in a bill to limit the number of public houses and otherwise amend the Licensing Act, and in August Mr. Joseph Mearne introduced a permissive bill, but neither of them became a law. Prohibition now became the cry, fostered by the Good Templar Order, which grew rapidly soon after this period.

In 1876 a movement promoted by Canon Boyce began in Orange, with the purpose of obtaining local option, which should include the right of local Prohibition. The **Orange Temperance Alliance** actively helped the proposal, and from that time it has been a live issue in the State.

A little later the **Liquor License Amendment Association**, with Mr. P. R. Holdsworth as secretary in Sydney agitated for changes in the laws. A campaign was instituted for complete Sunday closing. The bars were open from 1 to 3 P. M., which practically meant that they were not closed after the midday meal. Public opinion became favorable. A house-to-house canvass in Orange showed 90 per cent of those not pecuniarily interested in the traffic, to be supporters of the movement.

In 1881, at the instigation of Sir Henry Parkes, a new licensing law was passed, which was a distinct advance. It enacted, among other things, Sunday closing, prohibition of the sale of liquor for consumption on the premises to persons **Sunday** under 16, and earlier closing on week **Closing** nights. It created licensing courts and gave the right to petition a bench against the granting of licenses. It allowed ratepayers to veto by their votes the granting of new publicans' licenses unless the houses to be licensed had at least 20 rooms each for the accommodation of the public. This provision has, it is estimated, prevented the establishment of about 2,000 new bars and so has done great good.

Since then there has been no change except a few amendments in 1883 and the consolidation of the liquor laws in 1898.

The formation of the New South Wales Alliance in 1883 had a marked effect, as it voiced the united temperance forces, whose influence was felt in every session of Parliament. In 1887 a motion for full local option was made by Mr. Alexander Hutchinson and was carried by 46 votes to 13. About the same time a demand for the payment of compensation was raised, and from that time the controversy has mainly ranged around that point. The Alliance has been resolute against compensation, and no statesman, even if favorable, has ventured to propose to tax the people to buy out publicans for the non-renewal of a yearly license.

Sir Henry Parkes and his ministry resigned. He gave up the leadership of his party; and his

successor, Mr. G. H. Reid, happened to be almost the only man in it who was directly opposed to the Alliance's views. Later temperance bills were brought in as private measures but without result. The battle was round compensation. In the neighboring State of Victoria compensation had been agreed to by the Parliament and the action there helped to influence public opinion in the mother State. In 1902 Mr. Waddell, State treasurer, brought in a comprehensive licensing bill with many desirable reforms, but, unfortunately, it did not pass.

While, however, there was little legislative advance between 1881 and 1902, the gains by the work of temperance advocates were remarkable. In 1870 there had been 2,155 public houses in the State. In 1881 there were 3,307, or 1 to every 235 persons. In 1900 the number was 3,163 or 1 to every 428.

An improvement was shown in the convictions for drunkenness. In 1881 there were 22,560, or a percentage to population of 2.96. In 1897 the number was 19,218 or 1.47. The reduction has been fully maintained. The number of jailentries showed a decrease in proportion to the increase in population, and between 1887 and 1897 the coroners' inquests on deaths due directly or indirectly to drink decreased from 234 to 84; and for many years thereafter, with an increase in population, they remained below 100.

A further gain is seen in relation to insanity. In 1887 the insane in the asylum through intemperance were 11.24 per cent of the inmates, while in 1896 they were but 9.99 per cent.

The drink bills of the State from 1881 to 1902 were compiled by Canon Boyce and published in the daily press. They showed that in the former year the cost of the total consumption of liquor amounted to £975,460 (multiply by 5 for U. S. money); in 1902 it was £4,817,819. The per capita consumption fell from £5.4.5 in 1881 to £3.9.2 in 1902.

There is no doubt whatever that the main reason for the great improvement in the social state of the people was the work done by the temperance forces. This was acknowledged by the *Sydney Morning Herald*, in a leading article.

In the year 1905 a law was passed by which the right of the people to vote for or against the liquor traffic was conceded them. The Carruthers Government was in power, and the Premier had promised, if successful at the preceding general elections, to bring in a measure of that kind. The elections had been fought by the New South Wales Alliance with singular energy and success.

When the bill was before Parliament it was actively opposed by the Opposition—in this case led by W. A. Holman. There were several all-night sittings, but the friends of temperance stood honorably on watch and saw the disputed clauses through. The bill passed the Lower House by a good majority. The difficulty was, as anticipated, in the Upper House.

One great question was that of compensation: The bill proposed no payment of any kind, but allowed a three-years notice after any poll to licensed holders who might have to cease business. An amendment, to make the all-round notice eight years, was lost by only one vote, and thus the bill went through. The chief feature was that automatically every three years there was to be a poll

at the same time as the general elections, and throughout the whole of the State, on the three issues:

- (1) The continuance of Licenses.
- (2) Reduction.
- (3) No License.

No more licenses were to be issued unless a majority of the people living within a mile of the site of the proposed selling-place approved. Clubs were to be reformed and there were to be no more created, and this left 70 of the 90 electorates without any.

Barmains were not to be employed under 21 years of age. Sunday closing was made effective by the transference of the onus of proof that a person was there for a legal purpose, which had formerly been upon the police, to himself and to the publican. Public houses were to close on Parliamentary election days, and immoral private bars in back rooms were suppressed. Young people under seventeen years of age were not allowed to enter a barroom; this prevented the sending of children by their parents with jugs to buy beer, etc., for them.

Features of New Liquor Act

In many ways the Act was a very long step in advance of anything previously passed in the State and, indeed, in all Australia, no other State having yet conceded to its people the right to vote on the vital question of No License.

The passing of this Act wonderfully improved the position of the New South Wales Alliance. It attracted much more interest, and was recognized as a successful body.

The first poll was held in 1907 on the day of the general elections as decreed. The campaign was carried forward by the Alliance with great energy. A notable speaker came to the front in the Rev. R. B. S. HAMMOND, and Mr. T. S. Lang was the general secretary.

There was exceptional interest all over the country. The publicans put up a good fight, but their old contempt for the Alliance and its friends remained to some extent, and they did not do nearly so much as in the contest that was to follow three years later.

The aggregate result of the voting in the State was as follows:

For Continuance	209,384
For Reduction	75,706
For No License	178,580

As the votes for No License were added to those for Reduction, there was a sweeping majority for the latter issue: 65 electorates had won Reduction.

The total vote for No License was regarded as most encouraging because it was known from experience elsewhere that this vote would grow. The friends of temperance were much cheered by the result.

The next poll (1910) produced the greatest political fight known in the Commonwealth. The publicans who were severely affected by the Reduction issue put forth all the power they possibly could. Their lecturers and other agents went through the country, and as polling day came, house-to-house canvassing, chiefly by women in pairs who were highly paid, was general. The Alliance, in addition to its paid agents, had an army of voluntary helpers.

The supporters of No License—which issue was

made the main one—fought heroically, full of hope for a gratifying result. The poll, however, was not so favorable as had been anticipated. The aggregate votes were:

For Continuance	324,973
For Reduction	38,856
For No License	212,889

Reduction was carried in thirteen electorates, but again No License was unsuccessful. In the previous contest eleven electorates had given majorities for it, but unfortunately they were insufficient because the law required a three-fifths majority.

In the succeeding poll, only three electorates gave majorities, and again, the necessary majority was not attained. While there was great disappointment throughout the temperance ranks at the result, it was felt that a great deal of educational work had been done to emphasize the evils of drink, which would tell in future contests.

The third poll was held on Dec. 6, 1913. Mr. James Marion had become general secretary of the Alliance, and he organized the No-License forces, all the work being centered on the No-License issue. The results of the contest were a little more encouraging than the previous ones, as nine electorates obtained majorities, although none secured the necessary three-fifths. Gloucester, with about 40 polling-places, again led the State. It needed less than 100 votes to secure a victory for No License.

There are several temperance newspapers in New South Wales. One is a weekly, edited and owned by the Rev. R. B. S. Hammond, called *Grit*. Another is the *Australian Temperance World*. Others are the *Rechabite*, the *Son of Temperance*, the *White Ribbon Signal*, and the *Temperance Advocate*. These have all rendered good service, but notably the first.

A movement for closing liquor-selling places at six o'clock P. M. was started in the State in 1911 by Canon Boyce, president of the Alliance. It was vigorously pushed, and while it seemed rather hopeless at first, it soon assumed successful proportions. The closing time was 11 P. M., and it was held that the hours after dark in the liquor traffic were the most dangerous and the very worst. The World War (1914-18) helped this issue forward. The matter was brought before Parliament in 1915, but only 20 votes were given for Six o'clock Closing. The closing-hour that was most favored was nine o'clock. Premier

Six o'clock Closing Holman and the Government, however, favored ten o'clock. Through the action of the Hon. J. S. T. McGowan, in the Labor caucus, that party being in power, it was agreed that for the period of the War the matter should be referred to a vote of the people.

A great campaign followed. Probably there has been a no more intense fight in the Australian Commonwealth. South Australia had carried Six o'clock Closing a little while before, which was a good example; but the work that was necessary and was put in by the Alliance was of the most strenuous kind.

The referendum took place on June 10, 1916, and Six o'clock Closing was carried by a majority of 168,652 above the highest number of votes for any other hour. The publicans had concentrated on nine o'clock, the votes for that hour of

closing being 178,842. The votes for the several hours were:

For 6 o'clock Closing	347,494
For 7 " "	4,830
For 8 " "	21,134
For 9 " "	178,842
For 10 " "	1,405
For 11 " "	3,193

The victory was received by acclamation throughout the State and Commonwealth. As there were about 3,000 licensed selling-places in the State, it was held that the vote took away about 15,000 hours every night from the deadly liquor traffic.

The results were better than had been expected. The streets at night were orderly; immorality was reduced; and the number of convictions for drunkenness decreased by nearly one third. The publicans in a deputation informed the Government that their takings had been so seriously reduced that ruin stared many of them in the face.

In the following July Canon Boyce resigned the presidency of the Alliance to which he had been unanimously elected for 24 consecutive years, and after having been 45 years on the warpath in the temperance movement. The Rev. R. B. S. Hammond was elected in his stead.

Later in the year an act of Parliament was passed which did away with the local-option poll throughout the State at the general elections soon to take place.

About this time Attorney-general D. R. Hall gave a definite promise on behalf of the Government that after the War, before six o'clock closing ceased, the question as to making that hour permanent should be submitted to the votes of the people.

With the abandonment of the Licensing poll in 1916, because of the unsettled conditions due to the World War and the absence of so many men who were fighting in Europe, no further restrictions on the sale of liquor were secured during the period of the War. Early in 1919 the question of taking the regular Licensing poll began to be agitated. Albert Bruntnell introduced a motion in the Legislative Assembly calling for a State referendum on Prohibition, to be decided by a bare majority vote. This motion was carried by a vote of 39 to 33, the Labour party voting solidly against it although plank 13 of its platform favored local option. Seven out of eight ministers present voted for the motion, and Premier Holman reminded the House that, should the measure be approved by the

House, provision would have to be made for compensation. The measure was not, however, approved by the Upper House, whose members included a number of strong liquor supporters. Under the State Constitution where an issue specifically concerns an individual member of the Upper House, his vote is subject to challenge, consequently a brewer, a director of a brewery company, or a publican may not vote on a liquor bill. At that time the Upper House was entirely sympathetic with the Government and would approve any liquor bill submitted, so that a fight was anticipated by the Alliance for 1919.

At the Easter Conference of the New South Wales branch of the Australian Labour party a demand was made for the consideration of the liquor question and also of the question of total Prohibition in Australia. Other motions listed for consideration were:

No. 97. That all breweries be brought under the Pure Foods Act.

No. 228. That the democratic principle of bare majority be applied to next local option vote.

No. 229. The liquor traffic being a hindrance to the Labour movement, moral and social progress generally, we urge the A. L. P. to stand for total prohibition.

No. 231. That a new law be framed, providing for a definite hour for the opening and also the closing of all places where spirituous liquors are sold.

No. 353. That the Labour Conference is of opinion that a guarantee for a certain number of years be given to the wine industry in N. S. W. by Parliament. —*Patriot*, April 4, 1919, citing *Grit*.

During 1919, after the return of the Australian troops from Europe, efforts were made by the military commandants to prevent the sale of liquor to invalid soldiers held in various camps. Warnings were issued to hotel-keepers by District Commandant Brigadier-General Antil that if they persisted in serving invalid soldiers with liquor he would exercise his powers under the War Precautions Act, and close the offending houses. It was not long before the military authorities had definite evidence that the warning was not being heeded, and on March 14 orders were issued to nine hotels to close their doors entirely as regards the sale of liquor. The restriction was imposed for five days, and on allowing the hotels to reopen the Commandant intimated that should there be further occasion to close houses he might refuse to reopen them unless directed to do so by the Minister of Defence.

The uncertainty as to the submission of a Prohibition referendum during 1919 continued until September, when the Premier, replying to Mr. Carmichael in the Legislative Assembly, announced that no referendum on the subject would be held during the life of that Parliament, as the Government did not propose to introduce any legislation to provide the machinery for such a referendum at that session. A liquor bill was presented, however, which provided for a Prohibition referendum to take place before June 30, 1921, to be decided on a bare majority principle, but with provisions for comprehensive money compensation for the liquor interests. Other provisions were for a vote on permanent six o'clock closing, a court to reduce immediately licenses in congested areas, and a restriction on the granting of new licenses. The Alliance immediately began to organize for a victorious poll on the two issues of Prohibition and Six o'clock Closing, urging all citizens to cooperate in a State-wide campaign for the overthrow of the liquor traffic. Speakers were sent out to conduct meetings in various districts of the State, and a special effort was made to secure the cooperation of the ministers of every denomination. The temperance history of the candidates for Parliament was published, and letters were written to the candidates asking for statements on the questions at issue. As a result of this action, a number of wet members lost their seats in the election of 1920, while in each case temperance members, some of them new, were returned.

In the campaign of 1920 the policy of the Democratic party on Prohibition was presented in a manifesto, which read in part:

The Democratic party favors restricting hotel trade to reasonable hours.

As alcoholic drink taken in moderation is not immoral, the Democratic Party opposes Prohibition. It is also opposed to a referendum on the question, believing that no citizen has a right to prevent others from doing what is not wrong in itself.

As a result of its opposition to Prohibition and the referendum the party did not win a single seat in the Parliament of that year.

The summer of 1920 passed without a date being set by the Government for the Prohibition poll, and in August rumors began to appear that the poll was to be abandoned. The matter was brought to the attention of the Premier when Mr. Bruntnell in the House asked if a date had been set for the poll, to which the Premier replied that the matter was under consideration. However, the rumors of abandonment continued and in October Mr. Murphy, Labour member for North Shore, arranged for a dozen members of all parties to interview the Premier. At that time the Premier promised that a poll should be held and that it should be taken before March, 1921. In December, 1920, Mr. McKell obtained leave to introduce a Liquor Amendment Bill which (according to *Grit*, of Dec. 23, 1920) had been drafted by the liquor interests. The same issue of *Grit* contained the following statement regarding the "Disquieting Rumor":

It was rumored that the Government would abandon the proposed liquor amendments and that, under advice from the Crown Law Department, they would take no action and refuse to fix a date. They were advised that it would be impossible for anyone to move the Courts, that a writ of mandamus could not be obtained, that the poll would not be held.

When Parliament meets, the Government hoped to weather the storm on the ground that, having given £40,000 to the members, they had no money for a referendum, and if it was carried, had no means of paying the compensation claims.

On Dec. 8 a group of eighteen members met, at the invitation of T. Hoskins, to discuss the situation, and an interview was obtained with Premier Storey on Dec. 9, at which time the Premier promised to bring the matter before the Cabinet on the following day. On that date the matter was discussed, but no decision was reached.

The rumors concerning the abandonment of the referendum were verified, however, when early in January, 1921, Premier Storey announced that the Government had decided not to hold the referendum provided for in the Liquor Act. It was believed that the Government had not the right or legal power to set the Act aside without resort to the machinery of Parliament. This was done, however, without consulting Parliament, and it was not until the eve of the closing of the session that there was any hint of the Government's intention to nullify the Act. Many temperance organizations adopted resolutions of protest which were sent to the Premier. The State Council of the Alliance adopted resolutions of protest against and indignation with the Government for its action in repudiating the Act and depriving the people of the right to vote upon the liquor question. The chief reason given for the Government's action was that the time was inopportune to undertake the cost of eliminating the liquor trade, which, if valid, must have been based on the assumption that, if allowed to vote on the question, the people would have voted the trade down. Thus for financial reasons alone the trade was to be allowed to continue. Another reason given by the Premier was that if the referendum were taken only about one half of the electors would vote, and the decision would, therefore, be so inconclusive that those interested in the maintenance of the liquor trade would demand another popular poll,

the low one at the previous general election being cited as justification for this belief. Previously, however, the Labour politicians had insisted that the low vote was due to the complexity of the new proportional representation law and this principle would not enter into a referendum question. A 50-per-cent popular vote was said to be inadequate for the determination of the Prohibition question. This was regarded as the height of political inconsistency, as the Government, commanding the support of only half of the House elected in a poll of little more than half of the electors, had set aside the law in question, on the score that if it were put in operation only a small proportion of the people would exercise the franchise. The temperance forces did not accept the Government's reasons for declining to hold the referendum, feeling certain that the real reason was that they feared that Prohibition would be carried, and that the influence of the liquor interests had been sufficient to prevent the poll by forcing the Government to act in a way for which there was no precedent, for which it had no power, and for which there was no reason. It was anticipated that when Parliament met a vote of censure would be passed and an immediate election called.

Against this action of the Government the Alliance immediately entered protest and demanded of the Government a reconsideration of the matter and the fixing of a date for a referendum under the terms of the 1917 Liquor Act. A great public meeting in protest was held at the Sydney Town Hall on Feb. 1, 1921, and resolutions condemning the action of the Government were passed. Many prominent citizens, including former Premier Holman, Archdeacon D'Arcy Irvine, the Archbishop of Sydney, Judge Murray, and others, sent messages of sympathy with the meeting.

Government's Action Protested Major-General Sir Charles Rosenthal presided and the gathering was addressed by Lady David, Mrs. Harrison Lee Cowie, and others.

At the close subscriptions were taken and a foundation laid for a £50,000 fund to educate the State for Prohibition.

➤ In answer to this protest Acting-Premier Dooley declared:

When this Government came into office it found itself faced with the question of taking a referendum on the question of Prohibition, with compensation for the liquor interests. As a body of men charged with the management of the public finances, we naturally wanted to know what amount of compensation would be involved in the event of an affirmative decision on the Prohibition issue. Accordingly, we appointed an impartial tribunal, with Judge Hamilton as chairman; and this tribunal declared that the amount involved would be at least £12,000,000, without taking into account compensation for the employees. . . .

He declared further that it would be utterly impracticable to raise £12,000,000 or £15,000,000 to compensate the liquor interests if Prohibition were carried, and that, whether Prohibition were carried or not, the £50,000 which would have to be spent in taking it would be squandered. He accused the Holman Government of insincerity in passing the bill for the referendum, calling it merely an electioneering device, adopted to please both sides if possible, but the temperance side in particular, and that it was never intended by Mr. Holman to take a referendum with compensation. He also accused Mr. Hammond, in his alliance with Mr. Holman, in reference to the referendum, of

Government Abandons Referendum to nullify the Act. Many temperance organizations adopted resolutions of protest which were sent to the Premier. The State Council of the Alliance adopted resolutions of protest against and indignation with the Government for its action in repudiating the Act and depriving the people of the right to vote upon the liquor question. The chief reason given for the Government's action was that the time was inopportune to undertake the cost of eliminating the liquor trade, which, if valid, must have been based on the assumption that, if allowed to vote on the question, the people would have voted the trade down. Thus for financial reasons alone the trade was to be allowed to continue. Another reason given by the Premier was that if the referendum were taken only about one half of the electors would vote, and the decision would, therefore, be so inconclusive that those interested in the maintenance of the liquor trade would demand another popular poll,

being ignorantly or deliberately "a party to the duping of the temperance movement." Suggesting that the reason for such alliance was not a temperance one, he added:

Perhaps, the reason is to be found in the fact that the temperance organization, as such, has always supported at the polls the most conservative and reactionary political party.—*Grit*, Feb. 7, 1921.

However, the blame for the referendum can not be placed on Mr. Holman, as Mr. Dooley and his associates were a party to the compensation clauses and Premier Storey, also, had emphatically declared himself in favor of compensation. The reason that the temperance forces accepted the referendum with compensation was that the only alternative offered was long-time notice in lieu of cash payment, only 10 out of 90 members of the House being willing to vote against any kind of compensation. The right of the liquor interests to compensation was denied, but it was felt that it would not be wise to let a few millions stand in the way of wiping out the curse of liquor.

As a result of the failure to take the referendum the question of the validity of six o'clock closing was aired in the courts. The Six o'Clock Law was to continue in force until the referendum of 1921 and as no referendum had been held, the liquor-dealers considered that the closing law was thus invalidated. In the case of James McDonald, the holder of a wine license, who was charged with having sold after closing time in Sydney, Magistrate Burton Smith dismissed the case (July 22, 1921), holding that the defendant was not liable. The case was appealed and a full Court on Aug. 16, reversed the Smith decision and held that the closing law was valid until a referendum should have been held on the question.

In attempting to justify his course and to answer the charge that he had acted unconstitutionally in abrogating the referendum, Acting-Premier Dooley said in the House, as reported in *Hansard* (Sept. 6, 1921, p. 159):

If anything wrong or unconstitutional has been done, it may be necessary for this House to pass a validating Act. . . . It might have been better, if time had permitted, to repeal the Act during the first session of Parliament, but honorable members knew what a great pressure of work there was at that time. If on investigation we find that anything illegal or wrong has been done by the Government we will bring forward a short bill to validate our actions. . . . We believed that the best thing to do was to abstain from taking the referendum, and we stand here to-night ready to justify that course.

To test the sentiment regarding the referendum in the Assembly the Alliance, on Aug. 31, wrote to every member asking his view on the question of "an immediate referendum on Prohibition to be decided by a bare majority." Within a few days 19 members replied in favor of such a referendum. To secure definite statements from the other members a second letter was written (Sept. 14), to which 17 members replied in favor of the referendum; several members replied, but refused to give a definite statement on the question, while 41 ignored the question and did not reply at all.

During 1921 a pledge-signing campaign was carried on by the Alliance, making use of the following pledge:

I promise that I will not give my first preference vote to any candidate for Parliament who is not pledged to support the democratic principle of an immediate Referendum on Prohibition to be decided by a bare majority.

The campaign was carried on throughout a large

part of the State, a total of about 1,500 addresses being given in churches, halls, schools, factories, and in the open air, the meetings being attended by about 120,000 people. The Canadian and South Australian field-day scheme was used, which has the churches as the pivotal point, and links the churches and the Christian people to the Prohibition movement by service or financial support. In this campaign many thousands of signatures were secured for the pledge. By Nov. 10 no fewer than 45 Members of Parliament were pledged. At that time Parliament had 89 members, of which 60 were required for the referendum.

Support for a Prohibition referendum was given by the National party in its conference held at Sydney, in November, when the following resolution was unanimously adopted:

That the following plank be added to the platform of the Association: To arrange for obtaining the decision of the people on the question of Prohibition of the Liquor Traffic by means of a referendum, to be decided by a majority vote, at the earliest possible moment.

In a second resolution the party approved a plan of communicating with the heads of the Government of Canada and the United States, asking for information regarding the effects of Prohibition, the replies to be submitted to the next Annual Conference for consideration.

To counteract the activities of the Prohibitionists an anti-Prohibition organization called the "United Freedom League" was formed in 1921. E. Thompson was made campaign secretary. The League's manifesto stated:

The primary aim of this League is to protect Australia from the curse of Prohibition. The fetish of an intolerant coterie has been such a notorious failure in America that it is hardly conceivable that an effort should be made to inflict it upon this country. . . .

The campaign will be carried on by means of meetings, deputations to the Government, and individual members of Parliament, advertising propaganda, and personal canvass. . . .

Early in 1922 the demand for a referendum was renewed by the Alliance, and Premier Dooley was interrogated about his intentions regarding it. When forced to make some reply (at Drummoyne Feb. 20), he said that in order to get at the truth of Prohibition in America he would send a commission to America to investigate it, and upon that report the Government would act. He did not name the commission, however. At a meeting held at the Town Hall at Sydney on March 1, when asked for a referendum, he was stamped into saying "I will give a referendum on State control of the liquor traffic," a thing not desired by even the members of his own party. In order to force reconsideration of the question the pledge-signing campaign was continued, 50,000 pledges being secured, and efforts were made to return candidates favorable to a referendum at the Parliamentary elections in March. The result was considered a victory for the referendum, as 53 out of the 90 members elected were pledged to it, and it was believed the new Government would take the poll in the following year. A referendum was promised by the new Premier, Sir George Fuller, and six members of his Cabinet declared for Prohibition while all of them declared in favor of the poll.

A deputation of Prohibitionists waited on Premier Fuller on May 29, asking him to take the necessary steps to have introduced during the first session of Parliament an amending bill to the Liquor Act which should make provisions for the peo-

ple to vote on Prohibition. The Premier replied that he was personally in favor of a referendum and he believed that a very large majority of his party were of the opinion that the referendum was the only right way of dealing with the liquor question. He promised to bring the matter before his Cabinet, stating that the deputation might rest assured that the volume of public opinion, as represented by those present, would not be overlooked by the Government. Nothing was done about the matter, however, and the general impatience and uncertainty regarding it led to the circulation in October of a "round robin" signed by a large number of the members on the Government side of the House (National party), asking the Premier to give a decision on the matter at the earliest possible moment, and that the referendum be held not later than March, 1924. According to the *Sun* of Oct. 6, the Premier definitely stated that the referendum would not be held on the Federal election day and vaguely dated it "this year, next year, sometime." In a statement to the Rev. R. B. S. Hammond the Premier said that "the date must be left an open question."

The **Business Women's Prohibition League** was founded in Sydney in the summer of 1922. Its objects were stated to be:

- Prohibition for the State;
- To associate all business women who believe in Prohibition;
- To educate the community to accept the League's objections.

Miss Preston Stanley was chosen president, and Miss G. M. Andrews honorary secretary. The League soon had more than 1,000 members.

During the following November Minister of Justice Ley introduced an amending Liquor Bill which included a few minor changes, such as changing the date of the currency of licenses to synchronize with the State financial year; extending the date of the License Reduction Board, constituted in 1919, for three years, to operate for three more years, and empowering it further

Justice Ley's Liquor Bill to reduce the number of wine licenses, with special provisions concerning such licenses, viz., that no licenses in future be granted to women, although women who already hold licenses were not be interfered with; with restrictions on the employment of women in wine bars, only wives and daughters of licensees being permitted to serve in bars; and provisions to allow the Government to close all bars on Anzac day and other special or emergency days.

Much dissatisfaction was expressed by various Members against this bill because its reforms did not go far enough, and on May 11 of the following year a deputation of Prohibitionists waited on Minister Ley to press their claims for an immediate referendum, and also for other necessary reforms of liquor legislation. These reforms included: The principle of the bare majority; a provision for a poll every three years; that the poll be held on a day other than election day; a provision to submit the question of compensation to the people upon the terms which the Reduction Board was providing for over 200 licensed hotels; that provisions be made for preferential voting, the ballot to contain three questions: "I vote for Prohibition without compensation"; "I vote for Prohibition with compensation"; and "I vote for Continuance"; provision for local option, as given in the

1905 Act, in the 24 electoral areas; and the appointment of special inspectors for enforcement of the liquor laws. In reply Minister Ley voiced approval of most of these demands, but said that the Cabinet would have to have the final decision regarding them. The "Seven Points" mentioned above, however, were adopted by the Alliance as its policy for the future.

Mr. Ley's Amending Liquor Bill was presented to the House on Sept. 19, 1923. Its provisions (as summarized by the Rev. R. B. S. Hammond) were as follows:

1. Provides for a poll every three years.
2. The first poll to be held in 1928.
3. Substitutes State option for local option.
4. Provides a time notice and also cash compensation without reference to the people.
5. Makes six o'clock closing permanent.
6. Provides for a bare majority decision.
7. Provides that a poll be taken on a day other than election day.
8. Provides for three stipendiary magistrates as a Licensing Court. Appoints them for a term of seven years. Removes previous disqualifications debaring magistrates with financial interests in liquor.
9. Abolishes barmaids.
10. Removal of licenses from one district to another stopped.
11. Permits right of appeal against compensation awards in accordance with rules which apply to Land and Valuation Court.
12. Provides for compulsory voting.
13. Limits compensation to those whose principal place of business is within the State.

Thus the pledge for "immediate" referendum was postponed for five years with no assurance that the vote would be taken at that time, as two elections would ensue before September, 1928, and another Parliament might abrogate the bill as the Storey Government had done in the case of the 1919 Act. As a further objectionable feature the Bill provided that the verdict of the referendum should not go into effect until July 1, 1930, giving the liquor traffic a time notice of one year and nine months.

The action of the Government with regard to the referendum was not approved by the Nationalist party, and at a conference of that party held at Sydney on Oct. 3-5, with Premier Fuller in the chair, Minister Ley was interrogated regarding his attitude. The Premier said, "I certainly signed a pledge in favor of an immediate referendum," and Minister Ley tried to explain how "immediate" could mean 1928. This explanation was not approved and H. M. Hawkins, of Bathurst, made a motion "that the first referendum be taken during 1924," and the motion was adopted. At the same time resolutions were passed providing for a vote to be taken every three years, and that the vote be taken on a day other than a general election day.

As further proof of liquor influence with the Government, during October, 1923, the members of the Government comprising the Executive Council approved of hotel licenses being granted for Leeton and Griffith, which constituted a breach of an important clause in the leases governing conditions of settlement on the area. When the Murrumbidgee Irrigation Area was opened for selection it was decided that the whole area should be kept free from the legalized sale of liquor, which fact was responsible for many people settling there. An argument used to secure license was that there was a big trade in "sly grog" on the area, but by such

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action the Prohibitionists considered that the Government had broken faith with the settlers, and general indignation was thereby aroused.

During October the Alliance launched a campaign for a referendum to be held in 1924, having as its slogan "Honor the Referendum Pledge," and meetings were held throughout the State. The reason assigned by the Government for the postponement of the referendum had been that great moral reforms would be brought about in the intervening years by the operation of the Licenses Reduction Board, but actual experience had shown little improvement in conditions due to its action. The abolishment of some licenses in congested areas had not reduced either the total consumption of alcohol or the public disturbance and crime resulting from the presence of the remaining licenses in those areas. It had simply increased the value of the remaining licenses, most of which were owned by the breweries. Under the new Liquor Bill the Board was given the power to grant new licenses, which would greatly augment the evils of the traffic. The Alliance throughout its existence had fought the granting of new licenses and had consistently opposed, in the Licensing Courts, the transfer of existing licenses.

At the second reading of the Amending Liquor Bill, Minister Ley thus explained the postponement of the referendum:

I want the honorable members to remember that—in my opinion, at all events, and I hope to prove it to the House directly—the absence of such a poll (for a great number of years) has not been detrimental to the work of reform or control of the liquor traffic. Under the three-fifths majority burden No-License could not have been carried, while further reduction could not have been effected. But the fact that polls have not been taken has saved not only the country, but both parties to the dispute, much useless expenditure of effort and money, while the work of reform has been all the time so well carried on that hundreds of licenses (287) have been cancelled and compensated for out of the trade's own funds. It is a thousand times better to pay compensation out of the trade's own contributions than out of the pockets of the general taxpayers. The people are certainly entitled to express their will upon so important a social problem, but when and how often must be determined by us on the facts known. . . .

Exception to the points alleged in his defense was made by Mr. Loxton, of Ryde, and other Members, who protested in the name of the pledged Members of the House to the action of Minister Ley, on the grounds that the reasons cited were not sufficient. Members of the Alliance also protested against this passage in the Minister's speech of defense:

The only reason [for a referendum] is, I believe, a desire to have a campaign to keep alive propaganda and bring funds to the coffers of a certain organization.

An attempt was made in November to bring about a compromise with the Government regarding the Liquor Bill, and the various Prohibition organizations presented a new formulation of their policy to Minister Ley, which read in part:

We regard the decision to make the closing of 300 liquor-selling places, if brought about immediately, by the operations of the Reduction Board antecedent to the taking of a referendum as in no way a breach of the pledge given for an immediate referendum or opposed to the best interests of the Prohibition cause.

The completion of the work of the Reduction Board before the referendum is desirable so long as that does not deny the people their right to express themselves at the ballot-box at as early a date as possible.

A reasonable time must be allowed, but we look to the work being greatly speeded up, thus bringing the date for a first vote under the proposed Act very much nearer.

The result of the compromise was:

First, a definite assurance that the work of the Reduction Board would be speeded up.

Second, a definite assurance that the poll would be held at the earliest possible date.

Third, a definite assurance that the principle of Local Option would operate wherever the vote for Prohibition on the State-wide poll exceeded the vote for continuance.

Fourth, all other disputed points to be fought out on the floor of the House. (*Grit*, Nov. 15, 1923.)

As a result of this agreement and the statement by Minister Ley that the poll would not be later than six months after the work of the Reduction Board was completed, the Prohibitionists believed that by speeding up the work of the Board the poll could be held in November, 1925.

However, Prohibition hopes were defeated on Dec. 12, 1923, which has been called "Black Wednesday" in the Prohibition annals of New South Wales, when Minister Ley reintroduced the Amending Liquor Bill which was passed. At this session Mr. Loxton moved for a poll in September, 1924,

or on election day, whichever came first, which was overwhelmingly defeated. A motion, made by Mr. Lane, for a poll in November, 1924, was also defeated, the vote being 52 to 31. Only 31 pledge-signers kept their pledges, the rest voting with the liquor and labor followers.

The Alliance did not accept this defeat as final, but early in 1924 started a campaign for a referendum to be held in 1925, based on the following pledge:

I promise to give my First Preference Vote to a Candidate of my own Political Party who promises—

(1) To vote for a Referendum providing for State and Electorate Option, the first of such polls to be taken within twelve months of the election; and

(2) That if any concession be granted to the Liquor Trade it be by way of Time Notice only.

The first Victory Pledge was signed by the Rev. R. B. S. Hammond at the Town Hall of Sydney on June 17, in the presence of the Lord Mayor of the city, representatives of every moral and social reform organization in the State, and thousands of spectators.

In the elections of 1925 a number of friends of the Prohibition cause were defeated and several prominent Prohibition friends were not candidates. The result of the election was a Nationalist defeat and the return of a Labour Government. The hope of the Prohibitionists for liquor legislation from the new Government was soon dispelled, as in August W. J. McKell, on behalf of the Government, stated that "No alterations of the liquor laws in any direction are at present contemplated."

During 1925 the Six o'Clock Closing Law was again brought in question in the Tattersall's Hotel case, which hotel claimed the right to sell liquor after 6 P. M., and by a decision of Giles Shaw, C. S. M., that right was upheld. The time limit allowed for an appeal expired and the Government did not lodge an appeal against the decision, which was permitted to stand as declared law. This ruling made it possible for any one to book a room at a hotel and have liquor served to friends in the room after 6, and also to have liquor served at meals after closing time. It did not affect public houses, but opened a way for such houses to evade the law by serving meals with drinks after closing time.

A campaign to boost the wine industry was carried on by the trade and newspapers during 1925, and efforts were made to induce the Government to assist the industry. At a meeting of the State

Wine Association, held in October at Sydney, several ministers of the Crown were present and promised such assistance. At that time, according to *Grit*, Oct. 1, 1925, Mr. Dunn, Minister for Agriculture, said that "The Government would be prepared to make suitable sites available to enable the establishment of a winery on the Murrumbidgee Irrigation Area, and might even be prepared to give advances on business lines to a firm that would complete and take charge of a winery there." Chief Secretary Lazzarini gave as his opinion that wine "should be sold in this State in good, clean, open restaurants and refreshment rooms," and that "the principle of extending licenses should be followed, as it would lead to a much larger consumption of locally grown wines without any risk of drunkenness," and Mr. George Cann, Minister of Health, declared that there should be no restriction as to hours in the conduct of restaurants where wine is sold. Little fine wine is produced in the country, however, and the wine sold in the wine bars is mostly not natural wine, but wine strongly fortified with crude spirit, a drink which promotes rapid drunkenness. The entire acreage of vines in the State is only 13,734 acres, of which only about one third produces winegrapes, the rest producing table grapes and raisins.

The question of Doradillo grapes came into prominence due to the complaints made to the Government of the unsatisfactory condition of many viticulturists, and more especially of the soldier settlers engaged in cultivation of these grapes. Doradillo grapes are not suitable for wine-making, but are used for the distillation of spirits used to fortify wine, and for the making of Australian brandy. The demand for these products is limited, and an overproduction of grapes makes an unremunerative price to the grower. As a result of these complaints the Government referred the matter to an expert committee, consisting of representatives of the Agricultural departments of New South Wales, Victoria, and South Australia. After careful investigation the committee recommended the abandonment of certain Doradillo areas on irrigation settlements where the production was less than five tons to the acre; a conference between the distillers and buyers of fortifying spirits to fix reasonable prices for spirits, or legislation to be enacted to fix a reasonable minimum price; financial aid to be given by the Commonwealth, in addition to the export bounty of 4 shillings a gallon provided in 1924, to assist in the exportation of sweet wine to Great Britain and elsewhere, or legislation to be enacted by each State for a compulsory wine export pool; financial aid to be given by New South Wales in handling the 1925 vintage, and also for the establishment of a cooperative winery and distillery at Griffith to handle the 1926 and subsequent crops; further planting of Doradillo grapes to be prohibited; and discouragement of further planting of wine grapes of all kinds.

In December, 1925, the Alliance appealed against the Tattersall's Hotel decision, which meant the defeat of Six o'Clock Closing, and in May, 1926, the full Court reversed the former ruling, covering both the cases of serving after hours to an "inmate" of a hotel and serving with meals.

In 1926 the Prohibitionists carried on a campaign of educational propaganda, especially em-

phasizing abstinence pledge-signing, and work for the return to the Legislature of Members who were favorable to Prohibition. The slogan of the campaign was: "Prohibition without Compensation, to be decided by Referendum, with bare majority, in State and Local Areas, and to operate within two years." These demands were presented by a deputation from the Alliance to Mr. Buttenshaw, leader of the Country party, on Dec. 13, who replied that he sympathized with them, but thought Prohibition would bring hardship to some and that compensation should be allowed in such cases. He also expressed the belief that a two-year extension of licenses would meet the case. He declared, however, that his party platform had been drawn up by the Central Council and that the matter should be decided by the Council.

During the year, also, a fight was started to keep Canberra, the Commonwealth capital, free from licensed liquor-shops, the question of its dry status having been reopened by the liquor interests, and to oppose the introduction of nine o'clock closing, a measure for which had been sponsored by Mr. McKell in Parliament.

The question of admitting liquor to Canberra is being agitated by the liquor interests and politicians. The dry ordinance merely forbids the sale of liquor in the Federal Territory, with no restriction upon bringing liquor into the homes, hotels, or even into Parliament House.

At least one third of the present population consists of visitors and temporary workers. Concerning the charge that Canberra is wet, Mr. V. C. Thompson, M.H.R., writes as follows (*Northern Leader*, cited by *Grit*, Dec. 22, 1927) :

There is no liquor party in either the Representatives or the Senate. Parliament itself is the driest spot in Canberra. . . .

So exaggerated and ridiculous are the majority of newspaper stories emanating from Canberra about the "wetness" of the Territory as to arouse the suspicion that it is all part of a clever scheme of liquor propaganda. . . .

It is safe to say that of the 7,000 people making up the present population of Canberra, nearly two-thirds are civil servants and their families, the great majority of whom never touch a drop of intoxicating liquor. This reduces the "death drinking" of Canberra to the remaining third, composed of temporary visitors and workers. The great majority of visitors are abstemious.

Possibly also the majority of workers who have family obligations are moderate drinkers.

It would be impossible, even in a tiny city like Canberra, to escape some drinking and a few scandals. The visitor going there to see a drunken population . . . would never see a drunken individual, and he would only occasionally detect an empty bottle.

This scandalous fiction, unscrupulously disseminated by certain newspapers in the big cities that Parliament House is the "wettest" place in Canberra requires the Government's attention. Official denial should be given to this persistent story. . . .

Unless Parliament forces its hands the Ministry will not take a referendum before the next election. There is no urgent demand for it from the permanent residents. . . . The civil servants and their wives will nearly all vote against "wetness." Members of Parliament will loyally abide by the popular decision. A strong section will almost certainly make an effort to keep Parliament House in its present state of "dryness." A majority at this moment would declare for the soda fountain and the ice cream.

The wet agitation received encouragement, however, from the statements of the Federal architect, Mr. Murdoch, who suggested the admission of a liquor bar in the Government hotel in Canberra, claiming the hotel would not be a paying investment without a bar, and that without the

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revenue derived from liquor licenses the tax rate would be too high for people of moderate means to live in the Federal capital. To settle the question the Government provided for a referendum which was held Sept. 1, 1928, with the following results: For Prohibition, 212; for continuance of present practise, 801; for public control, 1,086; for licenses, 1,991.

The formation of the first Federal Territory Prohibition organization, the Canberra No-License League, took place at a meeting in Acton Hall, Canberra, in October, 1927, when a constitution was adopted. At this meeting the Rev. H. C. Foreman presided, and addresses were given by the Rev. E. James (Melbourne), Hon. W. F. Finlayson, and Mr. Crapp. The purpose of the League is to keep the Federal Territory dry, and its membership includes representatives of the churches and other affiliated bodies. Mr. Campbell was chosen secretary.

The drink bill of New South Wales is steadily increasing, in spite of restrictions and the work of the Reduction Board. According to estimates of Mr. T. Waites, Government Statistician, the drink bill for the year ending June 30, 1927, was £13,222,000 (\$66,110,000), an increase of £589,000 (\$2,945,000) for the year. This is equal to £5/12/7 (\$27.40) per capita, which is 2/8 more than for the year ended June 30, 1926. The amounts expended on alcoholic beverages in New South Wales during 1917-27 were as shown in Table I.

TABLE I
AMOUNTS EXPENDED ON ACOHOLIC BEVERAGES
(Multiply by 5 for equivalents in United States money)

YEAR	TOTAL EXPENDITURE	EXPENDITURE PER HEAD OF POPULATION
1917-18	£7,223,000	£3 15 1
1918-19	7,275,000	3 14 0
1919-20	10,251,000	5 0 7
1920-21	11,034,000	5 5 7
1921-22	10,671,000	5 0 2
1922-23	11,054,000	5 1 9
1923-24	11,349,000	5 2 8
1924-25	11,670,000	5 3 7
1925-26	12,633,000	5 9 11
1926-27	13,222,000	5 12 7

The prices ruling in 1926-27 were practically the same as in the preceding year. There was an increased consumption of Australian beer and of both imported and Australian wines, while the consumption of imported spirits decreased.

The accompanying Table II shows the quantities of the various kinds of liquor consumed per capita of the population in the ten years from 1917-18 to 1926-27 in New South Wales. Imported liquors, other than spirits, represent a very small proportion of the total quantity consumed.

TABLE II
PER CAPITA CONSUMPTION OF ALCOHOLIC LIQUORS DURING 1917-27

YEAR	SPIRITS		BEER		WINE	
	AUSTRALIAN (PROOF GAL- LONS)	IMPORTED (PROOF GAL- LONS)	AUSTRALIAN (GALLONS)	IMPORTED (GALLONS)	AUSTRALIAN (GALLONS)	IMPORTED (GALLONS)
1917-18	.22	.35	11.43	.04	.44	.01
1918-19	.15	.23	12.10	.03	.45	.01
1919-20	.24	.27	13.11	.05	.65	.01
1920-21	.22	.21	12.04	.06	.71	.01
1921-22	.19	.24	11.47	.03	.62	.01
1922-23	.19	.25	11.13	.05	.63	.01
1923-24	.21	.28	10.75	.05	.61	.01
1924-25	.20	.30	10.64	.06	.63	.01
1925-26	.21	.29	11.29	.06	.70	.01
1926-27	.21	.27	11.79	.06	.70	.02

NEW SOUTH WALES

The total quantities consumed in 1926-27 were:

Beer	27,841,000 gallons
Wine	1,689,000 "
Spirits	1,132,600 "

The total amount of customs and excise revenue derived in New South Wales from the manufacture and importation of alcoholic beverages in 1926-27 was approximately £4,398,000.

In addition to the increase in drink consumption in the State, official statistics show an increase in brewery profits, an increase in convictions for drunkenness, and an appalling number of deaths from intemperance, in spite of improved habits among the population and a reduction in the number of liquor-shops in recent years.

In the Parliamentary elections of Oct. 8, 1927, the Alliance conducted its campaign for the election of candidates who would pledge themselves to support the following program:

(1) An amendment to the Liquor Act to give the electors the right to vote on Prohibition with two years' time notice in lieu of monetary compensation at the poll to be held in September, 1928.

(2) Opposition to any further suspension of the Local Option Provisions of the Liquor Act.

(3) An amendment of the Local Option Provisions of the Liquor Act to give a majority the right to carry No-License.

(4) The repeal of the Liquor Amendment Act of 1927.

The question of Prohibition was not a prominent issue in the fight centering on the right of self-government. Prohibitionists asked of the candidates the removal of the restrictions preventing an untrammelled vote on Prohibition without compensation.

The result of the elections was the defeat of a number of friends of Prohibition, including Miss Preston Stanley, and Messrs Lane, Skelton, and Doe.

In the course of the campaign the charge was made of corruption in connection with the introduction of the Lang Liquor Amendment Act of that year (1927), providing for the sale of single bottles. It was charged that a fund of £30,000 had been collected by the Wine and Spirit Grocers' Defence Association to get the amendment through Parliament. The Alliance asked the Government for a Royal Commission to investigate the charges.

At a poll taken at the same time as the Canberra referendum (Sept. 1, 1928) the voting on Prohibition was: For, 329,941; against, 818,312; majority against, 488,371.

See, also, NEW SOUTH WALES PROHIBITION ALLIANCE.

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Davies, *Prohibition, A National Remedy for a National Evil*, Sydney, 1918; *Golden Records, Pathfinders of the Woman's Christian Temperance Union of New South Wales*, Sydney, 1926; files of *Grit*, 1919-28; Carl Lummholtz, *Among Cannibals*, New York, 1902; *The Patriot*, Oct. 3, 1919; Mark Twain, *Following the Equator*, 1897; *Temperance in Australia*, Melbourne, 1889; Woolley and Johnson, *Temperance Progress in the Nineteenth Century*, London and Philadelphia, 1903; manuscript material courteously supplied by the Rev. Canon F. B. Boyce, Sydney.

NEW SOUTH WALES ALLIANCE FOR THE SUPPRESSION OF INTEMPERANCE.

An Australian organization, founded at Sydney, N. S. W., Feb. 26, 1857, for the purpose of advocating "abstinence for the individual and Prohibition for the State"; commonly cited as "New South Wales Alliance." The chief object of the Alliance is "the prohibition of the beverage use of alcohol." The means to attain this end are "educational propaganda and a vote of the people on Electorate and State Prohibition, such vote to be decided on the democratic basis of a simple majority decision, and without any concession to the traffic."

One of the first tasks which the Alliance accomplished was the erection of Temperance Hall in Pitt Street, Sydney, which was opened to the public on April 19, 1859, and which is still used as headquarters by the Independent Order of Good Templars and other temperance organizations.

In May, 1864, the Alliance assisted in the inauguration of the New South Wales Division of the Sons of Temperance at the Temperance Hall, Sydney; and in June, 1873, the Grand Lodge of New South Wales, I. O. G. T., was formed in the same building.

In 1873 another hall was built, on the lot adjoining the Temperance Hall, thereby providing much-needed refreshment-rooms; and in 1886 the two halls were united into one building. At the time of the Melbourne International Temperance Convention (1888), the Alliance owned property of the value of £40,000 (\$200,000).

The Alliance was fortunate from the beginning in its effort to enrol total abstainers. During the first seven years of its existence the Alliance secured 1,815 signatures to its teetotal pledge, and in the following four years (1864-68) it enrolled 2,365 more. By Oct. 1, 1888, a total of 48,000 pledges had been signed.

Among the earlier pioneers of the work carried on by the N. S. W. Alliance was John Osborne, who served for a quarter of a century as its secretary. Other active temperance workers affiliated with the organization during its earlier years were George Lucas, John Roseby, J. P., and John Davies.

Unfortunately the premises of the Alliance were too heavily mortgaged, and about 1897 were lost to the temperance cause by foreclosure. The small committee was severely criticized and soon afterward disbanded.

In 1898 the New South Wales Local Option League changed its name to "New South Wales Alliance for the Suppression of Intemperance." This organization soon won its way and established itself on a solid basis.

In 1892 the Rev. Canon Francis B. Boyce had been elected president, and he held office until the end of June, 1916. He was a forceful and constant writer in the daily press on the liquor question, and did equally good work on the plat-

form. He was succeeded by the Rev. R. B. S. HAMMOND, who was president of the society for about nine years, resigning in February, 1925. The Forty-second Annual Report of the Alliance stated that "Mr. Hammond is regarded as the one great outstanding platform personality and dynamic of the Australian Prohibition Movement"; and the State Council adopted a resolution placing on record its "great sense of indebtedness to the Rev. R. B. S. Hammond for his services rendered to the Alliance during his occupancy of the presidential office."

On April 23, 1925, a number of Mr. Hammond's friends, wishing to express in tangible form their appreciation of his services to the Alliance and to the Prohibition movement arranged a social function in the Pitt Street Congregational School Hall, at which a substantial check was presented to him on their behalf by the Ven. Archdeacon Boyce. Mr. Hammond was followed in office by the Rev. H. C. Foreman, M.A., pastor of the Central Methodist Church, Sydney.

At the Annual Meeting held in May, 1925, the name of the organization was changed to NEW SOUTH WALES PROHIBITION ALLIANCE FOR THE SUPPRESSION OF THE BEVERAGE USE OF ALCOHOL.

NEW SOUTH WALES LOCAL OPTION

LEAGUE. An Australian temperance organization, founded Jan. 4, 1883, in Sydney by the Rev. FRANCIS BERTIE BOYCE. The original meeting was held Dec. 13, 1882. The League was essentially a political body, and its purpose was to unite the various temperance organizations of New South Wales in a campaign of education and agitation which would force the Legislature to grant to the people the right to control the liquor traffic by local option. In votings on the question a bare majority was to decide, and no compensation was to be paid to the liquor-sellers when Prohibition came.

Mr. John H. Goodlate, a prominent citizen, was the first president, and Boyce the first secretary of the League. The latter held office until September, 1884, when he was succeeded by Edward J. H. Knapp, J.P., who held the office for fourteen years.

Immediately the new League commenced to agitate for the election of temperance members to the State Parliament, and demanded the enactment of temperance legislation. Early in 1884 a petition for local option was circulated in New South Wales, and after 12,500 names had been secured it was presented to Parliament. Five years later the League succeeded in organizing the Parliamentary Local Option party, of which Jacob Garrard was elected the first president and W. H. Paul became the first honorary secretary. In 1892 Canon F. B. Boyce was elected president.

In 1898 the name of the League was changed to "New South Wales Alliance for the Suppression of Intemperance."

NEW SOUTH WALES POLITICAL ASSOCIATION FOR THE SUPPRESSION OF INTEMPERANCE.

An Australian temperance organization, formed at Sydney in 1870 for the avowed purpose of securing the enactment of legislation patterned after the English Permissive Bill. The first officers were: President, the Rev. S. C. Kent; vice-presidents, Sir Alfred Stephen, the Rev. W. M. Cooper, Dean of Sydney, and J. Bowie Wilson, M.P.; honorary secretary, Samuel

Goold. The Executive Committee was composed of 24 members, notably active among whom was the Ven. Archdeacon M'Encroe.

The Association immediately commenced an agitation in which they were actively aided by the Sons of Temperance, then one of the leading temperance organizations of the province, and other societies. In March, 1870, Mr. J. Bowie Wilson introduced into Parliament a bill to limit the number of public houses and otherwise amend the Licensing Act. At that time there were 2,155 public houses in the colony, 568 of which were located in Sydney. The proposed measure did not become a law. In August of that year a permissive bill was introduced by Joseph Mearne, and passed its second reading. Among those voting in favor of the bill were Sir Henry Parkes, Sir John Robertson, and the Hon. John Sutherland. It was later "talked out" by its opponents, and the attempt to secure the passage of a permissive bill failed. About the same time the Association ceased functioning.

NEW SOUTH WALES PROHIBITION ALLIANCE FOR THE SUPPRESSION OF THE BEVERAGE USE OF ALCOHOL. The name adopted in May, 1925, by the NEW SOUTH WALES ALLIANCE FOR THE SUPPRESSION OF INTemperance.

The Alliance now has approximately 3,500 members, scattered throughout New South Wales. The Rev. H. C. Foreman, M. A., of Sydney, is president of the organization, and Miss L. M. Southwell, also of Sydney, is secretary.

The Professional and Business Men's Auxiliary of the New South Wales Prohibition Alliance was formed at Sargent's Café, Sydney, on May 12, 1926, for the following purposes:

1. To demand the effective enforcement of the Six O'Clock Closing of Liquor Bars.
2. To secure the amendment of the Liquor Act and ensure that the mandate of the electors be carried into effect.
3. To resist the proposal of the liquor party for an extension of the liquor trading hours to 7 p.m. (or later).
4. To support reforms and educational work that will increase National Efficiency.
5. To place before business and professional men, by means of the press, literature, public meetings, luncheons, etc., the economic facts concerning the liquor traffic.
6. To allay industrial discontent and remove social evils by diverting expenditure from liquor to useful commodities and services.

The Auxiliary has printed and circulated a series of pamphlets explaining their organization and quoting the statements made by leading British authorities and officials in favor of restriction of the liquor traffic. Crawford Vaughan is secretary of the new association, which maintains headquarters at 321 Pitt Street, Sydney, the home of the Alliance.

NEW SOUTH WALES TEMPERANCE SOCIETY. The first temperance society in the British colony of New South Wales, Australia. At a meeting of the Tract Society, held Sept. 10, 1832,

in Sydney, the Rev. W. P. Crook proposed the establishment of a temperance society in that town. Soon afterward the above-named association was formed, its members pledging themselves to abstain from spirits, but not from wine or beer. The news that the Seven Men of Preston had signed the total-abstinence pledge had not reached Australia, and the word "teetotal" was not known. The promoters were honestly doing pioneer work. Among them may be named the Rev. Richard Hill, of St. James's, Sydney. The Society's first public meeting was held on May 6, 1834, Chief Justice Forbes presiding. A branch was soon formed in Parramatta. The second annual meeting, held on Sept. 20, 1836, with the Hon. Alexander Macleay in the chair, showed, according to the report, that branch societies had been formed during the year at Campbelltown, Bringley, Bathurst, Penrith, Pitt Town, Sackville Reach, and Newcastle. The income had been £44.9.6. The honorary secretaries were the Rev. J. Saunders and Mr. H. Moore; the treasurer, Mr. W. John Campbell. Among the committee was Dr. Nicholson, later Sir Charles Nicholson, Bart., who died in 1903.

The Society appears to have made steady progress for several years, but the establishment of a total-abstinence society in 1838 deprived it of some of its best friends. Sir George Gipps, the governor, was a member of it and a speaker at some of its public meetings. Under its auspices the *Australian Temperance Magazine*, a monthly, was published between 1837 and 1840, being edited by the Rev. John Saunders; also the *Temperance Advocate*, edited by Mr. John Fairfax (October, 1840 to July, 1841). The Society dwindled away a little later, having done useful work and prepared the way for total-abstinence organizations.

NEWTON, HATTIE MARIA (BIRDSEY). An American educator and temperance reformer; born at Middletown, Conn., July 25, 1857; educated in the public schools of her native State and at the State Normal School, New Britain. For many years Miss Birdsey was a teacher in the public schools of Middletown, where, in 1901, she married Frank B. Newton, of Durham, Conn. From Middletown she removed, in 1905, to Durham; after seven years in Durham she went to Chester for five years; and in 1917 she returned to Durham, where she has since resided.

Mrs. Newton has been actively identified with the temperance reform movement through her connection with the Woman's Christian Temperance Union for a quarter of a century. She became president of the Durham W. C. T. U. in 1906 and served in the same capacity for the Middlesex County Union for thirteen years (1912-25). In 1924-25 she was president of the Connecticut State Union, and as the official representative of that body she attended twelve conventions of the National W. C. T. U. and three of the World's W. C. T. U. For a score of years she has been a local leader of the Loyal Temperance Legion.

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